

THE
ORIENTAL BAPTIST.

PUBLISHED

UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST
CHURCHES IN BENGAL.

'TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT
IS BECAUSE THERE IS NO LIGHT IN THEM.'—ISAIAH VIII. 20.

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THE ORIENTAL BAPTIST

JANUARY, 1854.

Theology.

THE FLIGHT OF TIME IN RELATION TO THE DIVINE BEING.

"A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Psalm. xc. 4.

TIME, in relation to man, we can understand as the succession of events which marks his onward career, and measures out his earthly existence. In anticipation we think of it in the former light, and hope makes us joyous; when past, we reflect on it under the influence of the latter thought, and not unfrequently with sorrow. At the close of any division of time like that we have just past, the mind naturally becomes more serious. Many, usually careless, will reflect, and some light-hearted will become sad. The thought of so great a portion of life having for ever gone, is no trifling one; the remembrance that much of it has been mis-spent is yet more serious; and the recollection of some who have proved it their last, will bring to mind the uncertain tenure on which the survivors hold the present. The aged renew their lamentation over the dissolution of some ancient friendship:—the young sigh over the disappointment of some early hope:—and happy is the family that is not compelled to review some domestic change which sobers their general expectations of enjoyment in the present state. Notwithstanding all the congratulations and meetings of joyous intercourse which are wont to mark a New Year, in all, except the very young or very thoughtless, there will be reflections responsive of the truth, "Man is of few days and full of trouble." Far be it from us to lessen the number or influence of such reflections: they come too seldom, they pass away too soon: yet amidst changing scenes and passing years it is good to think of One that has another relation to them than ourselves—"our dwelling

place in all generations," "with whom a thousand years are but as one day."

The expression speaks of time either as *related to God*, or as *contemplated with the perfections of God*. To many it may suggest some essential difference between the mode of the Divine Existence, and that of our own: and they may reason from it as literally expressing a high mysterious truth. Can there be, it may be said, any such thing as succession of events to One who inhabiteth eternity? Can there be any relation of space to One who is present everywhere? May not both time and space have exclusive relation to those whose being is limited by them; and therefore be equally foreign to One who is in every place, and enjoys an eternal now? But such inquiries concerning "the absolute" of the Divine Being, 'none by searching can find out.' On such matters assertion seems rash, and speculation irreverent. The scriptures speak of God in relation to our need, and in accommodation to our capacities.—Are not those wise who are content with what is written? The mysteries of a man's being a child may not care to comprehend: it suffices him to recognize in one whom he loves the affection and authority of a parent.—Happy those who have, and are content with, such a knowledge of the Most High.

Among the things that are revealed concerning Him, however, are there any which may help us in the conception of the truth stated in the words first quoted? We believe those words may receive illustration from the *eternity*, the *knowledge*, and the *happiness* of God.

1. Let us turn our thoughts to the first of these. We necessarily think of Him as "without beginning of days or end of years." "Before the mountains were brought forth,—from everlasting to everlasting he is God." We are but of yesterday; He is the Ancient of days, who in the beginning created the heavens and the earth. By the light of reason we might conclude thus much respecting Him. He created all things; He was therefore before all things. The necessity of His existence was as great in the most remote past as in the present. "He only hath immortality." The most enduring of His works shall perish; but He shall remain:—or they may wax old and be removed,—He continues unchanged. "The eternal" and "everlasting God" are his peculiar designations:—they are appropriated by Him with the ready consent of every mind. Then consider how this truth bears on the Psalmist's assertion. Absolute greatness in duration is His alone, for it can belong only to an existence that is immeasurable. *And because it belongs to Him, all limited duration sinks into insignificance.* Measured by his eternity, myriads of ages are swallowed up as passing moments: the allotted period of the world's duration, in which all its changes and formations take place, and its races run the cycle of their existence, even as that of the insect which is quickened by the morning sun and in the evening dies—both are comparatively insignificant to the duration of Him who is the same yesterday, to-day and for ever.—Reflect on our own experience. Even in our short life, a day at different periods of it, is to us a very different thing in its duration. In childhood, when we have had experience of but few, it wears away as if it would never end. Years pass as rapidly to age as months to youth. The maturity of manhood is as long to anticipate as the pilgrimage of Jacob; to reflect upon. With this, our own experience, to aid us, may we not conceive how God with his experience of life can look back on a thousand years, not as to-day which is passing, but as yesterday which is gone;—yea, not merely as its hours are thought of by us when we have a record of their improvement,—but as the "watch of the night," during which we enjoyed repose? Things unequal in themselves lose their inequality, so far as the conceptions of man are concerned,

on comparison with others. Our portion of the earth's surface may be the narrow confines of the grave, or thousands of acres that perpetuate our name,—we can mark neither on the terrestrial globe. A rivulet and a river are alike lost in the waters of the ocean. The inequalities of mole hills, and the height of the loftiest mountains are all but the same, when we think of the distance of the stars. The small dust of the balance and the vast frame-work of the globe seem, even to created minds, almost alike insignificant in the vast universe of God: how much more then to an eternal Being must "a thousand years be as yesterday when past, or as a watch of the night."

2. The perfect knowledge of God may serve to illustrate the same thought, Omniscience, equally with eternity, belongs to him. And *this* embraces not merely a perfect remembrance of the past, and acquaintance with the present; it is universal with reference to the future. "Known unto Him are all his works from the beginning." He has perfect foresight of all causes and of all consequences. The prediction of future things has been a proof of such fore-knowledge as existing to some extent. Can we conceive of any thing transpiring to surprise him? "Who, being his instructor, shall teach him?" Now it is familiar to every one that our ignorance of futurity makes us impatient of time. The watching of a night passed in suspense has a length to us surpassing many days. How long to the assembled court is the retirement of a jury for their verdict! yet long to each in proportion as his interest may depend on it. How long the second messenger which is to confirm or otherwise some good or evil tidings which the former brought! How long the watching of a fever till the crisis of its power! Saul was ignorant of the issues of a warfare in which he was engaged;—he could not wait the appointed time for the prophet, though it cost him his kingdom. Yea, the souls under the altar cry, "How long, O Lord, dost thou not avenge our blood upon the earth." But if the suspense of ignorance thus lengthens time to us, by parity of reasoning, perfect freedom from it may be thought of as lessening it with God,—"Hope deferred maketh the heart sick," that perfect knowledge which excludes both hope and fear reduces

time's dimensions. God knows already what will be the issue of every scheme of our devising; we wish days to fly to reveal it. He knows how long each tyrant power shall exercise dominion, and by what means it shall be subverted; there is no haste to anticipate events, for they transpire according to the counsels of his own will. Through this removal from the painfulness of uncertainty and the possibility of disappointment the time our impatience magnifies into a thousand years shall be to him "but as yesterday when it is past, or as a watch in the night."

3. Similar, though yet more striking, is the illustration these words receive from the *happiness* of God. When fully and delightfully engaged, our days pass with extreme rapidity. Absorbed in pleasant reflections or congenial intercourse, hours pass without a consciousness of time elapsing. But how the moments linger when weariness and pain are our experience! How impatiently the sufferer longs for the closing night—and then yet more for the opening dawn! In some minutes of excruciating suffering, there seems the length of many hours—and we are told by some who have escaped from what threatened to be the agonies of death, that the recollections of many years so crowded on them, that the moments grew vast beyond belief! Others in the enjoyment of some small good, dream life away, awaking in surprise at last to find it gone! Apply these facts to God's existence! He is "the blessed and only Potentate." Supremely, ever blessed! Men have all their highest enjoyments from Him. "At his right hand are pleasures for evermore." Of the bliss he confers he has experience in his own infinite capacity of enjoyment. In himself all perfection is concentrated—his works of creation are manifestations of infinite wisdom—his government of them is on a plan worthy of it too—his will none can frustrate—no difficulties perplex him—no opposing will counteracts his plans. There is the consciousness of supreme dominion and transcendent excellence. He is always master of his purpose, and reposing confidently on his own all-sufficiency—there must therefore be the very summit of enjoyment—a pre-eminence of bliss which shall justify the designation, "the blessed One"—"the happy" God.

Our thoughts fall infinitely short of the reality, yet we can so conceive of it as to have no difficulty of admitting that "a thousand years in his sight are but as yesterday when it is past."
J. T.

PRAYER TO THE LORD OF THE HARVEST.*

Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.—Matthew ix. 38.

THESE words of the Lord Jesus Christ have been sounding for more than eighteen hundred years in the ears of the Christian Church. But, perhaps, there never was a time when we, who are interested in the Indian Mission, have felt their force and application more than we do at the present time. There are many things in the state of all our Missions which drive us to the consideration of this text of Scripture. There is much in the condition of the Mission field which shews us, that we cannot do better than give serious heed to what the Lord Jesus has told us in these few forcible words.

We look round on India, so vast, so unenlightened, so sinful, and see its countless "multitudes fainting, and scattered abroad as sheep having no shepherd." We are "moved," in some degree, "with compassion." We wish earnestly the salvation of this people, and rejoice that the harvest is so plentiful, compared with that of days gone by;—but the thought arises, "the laborers are few." We are then reminded of the efforts that have been made in that distant land, whence so much Gospel light has been shed into many lands. We are told how these efforts have failed; how "no man seems to feel for India." Our own cries for help, and earnest appeals, seem of no avail. The louder cries of perishing millions are disregarded. And even the thunder of the Lord's own command, is heard but by few. No addition is there to our Mission strength from foreign lands. Our Churches in India are cold, and scarcely furnish a single laborer, and thus after all our desires, and hopes, and efforts, we are obliged to use the words of our Lord,

* An address delivered at the Calcutta Monthly Missionary Prayer Meeting, in 1846.

and say, "The harvest truly is plenteous; but the laborers are few." No sooner, however, are these words on our lips, than the Lord tells us, as he told his first disciples, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." "Pray ye, therefore," "seeing that the work is so great, the workmen so few; looking at the low state of things, and conscious of your own weakness and failures,—go to the Master of the harvest, and ask him to supply more laborers."

Let us consider why we should pray to the Lord of the harvest, to send forth more laborers into his harvest? Doubtless, the grand general reason is implied in the word "therefore,"—because the harvest is plenteous, and the laborers are few. But this is suggested to the mind of every hearer in so distinct a light, that there appears no necessity for dwelling upon it. We shall, therefore, mention a few other reasons why, particularly, we should pray to the Lord of the harvest, instead of applying to men, and depending on human aid. And we remark—

1. *Because the harvest is the Lord's.* It is not unfrequently the case that the Christian forgets how completely the cause of Missions is the cause of Christ. In the general stir and activity of human instrumentality, we are in danger of monopolizing the whole Mission field, and calling it the property of the Christian Church. Hence it is no difficult thing to slide unconsciously into the occasional belief, that the fruit and the harvest are to be the Church's. But herein we err. The Lord Jesus Christ is every thing in the work of Missions; "the beginning and the end." The field is his, for "the field is the world," and "the world is his, and the fulness thereof." The seed sown is his, for it is his Gospel which is preached; "the seed of the kingdom;" "the word of the Son of man." The very sowing is carried on under his direction; for "he ascended to heaven to give gifts" to his people, whereby alone they are enabled to sow the seed. The plants spring up under his gracious operation; and they thrive under his continual care; for, from heaven, he sends the Spirit to water the sown seed, and nourish the rising blade. The fruit, when it is been, is his; for these are the fruits of the same Spirit. Who, then, will deny

that the harvest is his; to be cut by sickles prepared and furnished by him, by laborers sent by him; to be gathered into his eternal garner; and to constitute his unfading treasures?

Now, of whom should we ask laborers to cut the harvest, or even sow the seed, but of him, whose are the field, the seed, and the harvest. The Christian Church has no right whatever to seek workmen elsewhere than from its Lord. It is his work which is to be done; he must be consulted. It is his harvest which is to be cut; and of him we must make every inquiry, and receive every command, regarding the number, and character, and nature of the laborers. Hence, will it be considered no small offence against the Lord Jesus Christ, if Missionaries are obtained, and sent to work in the field, without a first and continued reference to him, to choose his own men, for his own work, and send them by his own commission.

But we ought to pray to the Lord of the harvest to send forth laborers into his harvest, because—

2. *He alone knows what kind of laborers will do his work the best.* The Christian and the Church are able to gather some ideas as to the extent and nature of the field that is to be cultivated; and thence infer the number and character of the laborers required. But their knowledge of these things is very limited. Their estimates are incorrect; because their judgment is often in error. They have, in fact, every imperfection in this respect that attaches to human nature. The Lord, however, sees very differently: His omniscient eye takes in at a glance the wants of the harvest. He comprehends in a moment the fruitful parts of this vast field, the quantity of seed required to be sown, the kind of men who are to sow it, where they are to be found, and how obtained. His eye is on every one of his churches. Amongst them he marks those who, favored of heaven, shall be his witnesses in heathen lands. He observes their qualifications of mind and heart. He is witness to longing desires of which man knows nothing. He sees their tender compassion, their burning zeal, their pure benevolence. Thus he has engraved on his mind the name, character, and country of every man whom he would summon to the Mission field.

It is, therefore, the part of wisdom to look to Christ, to shew us and give us fellow-helpers in the great cause of Missions. He is never at a loss as we and our Societies are. He will be able to direct us for every kind of laborer; for his people are not few, and his gifts are not small. His choice will fall on no man, but on him who will most glorify him. Knowing every thing, he will never be mistaken, and we shall never mourn over fellow-laborers unqualified, or unblest. Our want of insight into character will be more than made up by Omniscience acting for us. Our defective judgment will be corrected by his unerring wisdom.

Another reason for praying to the Lord of the harvest is this:—

3. *That all the laborers are his peculiar property.* Eighteen hundred years ago, He paid the redemption price of every soul which had been saved, from the world's foundation, or would be saved till the world endured no more. The Church of God is purchased by his blood. Every member is wholly and solely his,—his property. Among these, his purchased possession, his redeemed servants, alone, are to be found the laborers for the harvest. They are as entirely his, as a slave is generally thought to be—however unjustly,—the property of his master who bought him. They are bound to Christ by the strongest ties. They are what they are, by his grace. They have what they have, from his mercy. They exist in him. They are members of one body, of which he is the head. They are branches of him, the vine.

Now, if every laborer for the harvest is so entirely and peculiarly the very property of Jesus Christ, can we think of engaging and employing any of them without seeking him from his Master? We should feel deeply offended if a man laid claim to, or sought to take, any thing of our's without our permission,—without asking it of us. And can it be that the Lord will pass over the awful offence of Societies or individuals seeking missionaries, and really employing them, without a sole, and not a mere partial, reference to him? Our continual request should be to know if the Master is willing that such and such of *his* laborers shall be employed in reaping his harvest? Our language ought always to be, “Lord of the harvest! Thine are all the laborers whom we long to see

engaged in the work. We come to ask thee to allow some of them to labor in India. Is it thy will that this servant of thine should work in this department, or that servant in another part of the field? We leave every thing in thy hands. Thine is the harvest. Thine are the laborers. Only ‘send forth laborers into thy own harvest.’”

But we must remember, further, as another inducement to put up the prayer taught us in the text, that

4. *The Lord can alone fit and send forth laborers.* Perhaps we do not keep this point sufficiently in view. We do sometimes forget it, as our actions testify. There is a proneness in our nature to imagine that man and knowledge can make the missionary. We are inclined to be more anxious about a well-stored head than a well-disciplined heart. This, in our estimation, is the great thing to be attained; and, since human agency can of itself impart human wisdom, we look more to man than to God. But wherein is man to be accounted here? He is less than nothing, and vanity. Without a divine blessing accompanying the student, what are his studies worth? Without a divine energy working on the heart, where will they lead him? If the Lord of the harvest do not regard the laborer, no preparation will fit him for work. If He do not preside over his instruction and training, he will prove worse than useless. Oh! there are a thousand secret springs of action in the laborer's bosom which Christ alone can set right. Much must be done which is beyond the reach of mortal hand. The soul has outstepped the limits of man's control. Another power must lend Almighty influence.

Invest, however, the laborer with every qualification. Let the missionary candidate have the most splendid of educations. Let him be a very light in the literary world. Let him also bear a good name in the Church: let his “praise be in all the Churches.” Yet all this will not suffice. You have not yet *sent him forth*. He draws back at the cry for aid from *India*. He cannot go *there*! Or, if India be his birth place and his home, he cannot resist, may be, the attractions of the world; or overcome his dislike of the people of the land, though they be his brethren. Here is need of an impulse more than human. These idlers must

be sent forth, they must be EJECTED, pressed into the field. But they know not the voice of a stranger. We call, they hear not. Committees invite, they are deaf to the invitation. Pastors urge, but in vain. Yet the Master has merely to walk to the market-place: and, as he sees one and another standing idle, he has but to say "Why stand ye here all the day idle? Go ye also into the vineyard, and whatsoever is right I will give you." And they will assuredly go their way. It is the Lord's voice: who can resist? It is the day of his power: behold, they are willing. What is impossible with man here is possible with Christ; for Christ is God.

See then, wherein lies our wisdom and our strength. No power on earth can make a missionary: Christ can. No human wisdom prepare, or human effort obtain and send forth, a single laborer. Yet if we pray to the Lord of the harvest, we shall behold thousands flocking to the field. They will all come. Some from the North and South; others from the East and West. Some in the morning, some at noon, and others in the evening: and they shall all labor, and receive their penny,—their everlasting reward.

We would make a few more observations suggested by the text, and remark that the Lord would have us seek laborers of him, because, in this case,—

5. *The glory will be his.* Jesus Christ in his mediatorial character received from the Father an infinite amount of glory resulting from the salvation of a guilty world. Every saved soul is a jewel placed in his crown whose lustre will shine for ever. No small number of these jewels are to be gathered out of the mission field. This land shall yield its share. There are millions, even here, concealed just now from mortal eye, which will, some happy day, be dug up, and then be placed on the Redeemer's brow in an eternal world. Now, if the laborers who are to rescue these sparkling gems from the mass of corruption which surrounds them, are to be obtained from man, and to be employed by him;—then will man become enriched, and wear the glittering prize himself. If he even nominally supply the workmen, he will lay some claim to the recovered treasures. His will apparently be the glory. Yet is Jesus

only worthy. He ought to be crowned "Lord of all." To this end he both suffered, and rose again. To rob him of his hard-earned reward would be the basest of crimes. To do any thing to detract from his praise is no light guilt. To leave undone any thing by which his glory can be made to shine the more resplendently is sin. And shall *we* be guilty of such an offence? Shall we, who are the Lord's servants, by any act of omission or commission, deprive our Master of his service and his reward? Shall we take a single jewel from his crown; or dim the lustre of any? Shall we diminish one sparkle less the brightness of his glory? God forbid! No; let us be willing to do whatever exalts the blessed Redeemer, and humbles man; Let us labor to magnify his name, while our names perish in the dust. Let us strive to make Christ all in all; while we boast in being nothing. If to seek laborers for the harvest from the Lord, will enhance his glory, by displaying the vastness of his possessions, and the extent of his resources,—let us do so. Most cheerfully let us seek all from him; that we may render back the praise of all to him.

In the last place, we ought to seek laborers from the Lord of the harvest, because—

6. *He has expressly commanded us so to do.* A command from Christ takes the precedence of every reason and motive. If there be in our minds no reasonableness whatever in any duty, the command sufficeth, and it must be obeyed. Nay, if reason presumptuously forbid the performance of any work, her voice must be silenced, for Christ commands. She, that moment, loses her prerogative, and authority. There is no authority to be compared with the Divine command. Yet we must remember that when Christ commands, he never acts unreasonably. Omniscience and infinite benevolence are displayed in all his laws, which, therefore, ought not to be thought "grievous." In this case, he has ordered us to do that which, when done, will result, in our own happiness, and in that of millions of our race. Obedience here is but to gratify our best and strongest desires. What we have so long panted for, and labored for, is to be obtained, if we listen to the voice of "the teacher who came from heaven." Why, then, should we hesitate

or delay to do what our Lord enjoins? We have not been very obedient heretofore. We have transgressed often. But we have time to repent, and to do what we have long left undone. Let us then, dear friends, in private, in the family, and in public, offer this prayer among other prayers, "Lord of the harvest! send forth laborers into thine harvest."

Oh! if this prayer were to ascend morning, noon, and night to the attentive ear of our Advocate in the heavens, he would plead our cause, nor plead in vain; for him the Father always heareth. If the Christian Church would, for once, call less to the public and the world, and, retiring within itself, cry mightily to its Lord,—it would receive the blessing. If our Societies would cease, for a few days at most, from appeals, and invitations, and requests to men, and unitedly lay every thing before Christ, and pray to him alone, even more than they ever have done, would he not come forth from his hiding-place? Surely he would pity this land,—descend from his holy hill of Sion,—visit his Churches,—call out his servants from afar,—and thrust forth his laborers to gather his harvest.

It is a question worthy of our consideration, "*Why are there no more laborers coming to the harvest?*" May it not be *our* fault, and the fault of

others, besides the laborers themselves? To *send* them, an Almighty energy must work. This energy will be granted in answer to prayer. But "*prayer is restrained.*" Who can say but many men are in waiting? They are standing "idle" in the marketplace. The Master has not yet spoken to them. He waits to hear the prayer of his people. He waits to be gracious. Let us prepare our request. Let us present it as he bends his attentive ear. "Speak, Lord," we cry, "for the idlers will not hear us. Speak *Thou*, and they will obey. Ah! we and our's are nothing. We have sinned: in thee alone is continuance, and we shall yet be saved. We now renounce self-confidence, and look only to thee. Work, Lord of the harvest. It is time for thee to work. Lo! the harvest is plentiful but the laborers are few. Send forth the laborers into the harvest. Let them carry the sheaves for thee; and bear the grain to thy garners. Let them rejoice in thee. We deserve nothing, but "shame and confusion of face." Oh! enrich thy treasure cities. Take the full revenue of glory to thyself. Wear every jewel which the East can furnish in thy unfading crown. But permit us to gather them and place them there; for we are thy menial servants. Lord of the harvest! hear our prayer,—for thy own name's sake. Amen." J. C. P.

Poetry.

HYMN FOR THE NEW YEAR.

BY DR. RAFFLES.

"Few and evil," said the sage,
"Have my years of travel been,
In this weary pilgrimage,
In this world of toil and sin;
Now have I as yet attained
To the years my fathers knew."
Thus the ancient saint complained,
Such the Patriarch's sad review.

Was it thus to him? No less
Mingled, chequered is it still.
Mingled gladness and distress,
Chequered scenes of good and ill:
Joy and sorrow, hope and fear,
Days of sunshine, nights of gloom,
Constitute our portion here,
Mark our journey to the tomb.

But we seek a land afar,
Glorious realms as yet unseen;
Skies where no malignant star
Sheds its influence o'er the scene;
Regions of perennial spring,
Lands where endless summer glows,
Autumn sheds no withered thing,
Wintry tempest never blows.

Wherefore then should we remain?
Give a world like this our heart?
Lo! the new-born year again
Warns us quickly to depart.
No continuing city here—
Here no portion, rest, or home:
Let us, with a soul sincere,
Seek the city that's to come.

There be all our treasure stored,
 Riches durable and vast ;
 Better than the miser's hoard,
 Wealth that evermore shall last.
 Ceaseless ages as they roll,
 Cannot lessen or destroy,
 Bliss immortal as the soul,
 Source of never-failing joy.

Hark ! angelic voices sound,
 Strains celestial greet our ear,
 " Rise, and quit this earthly ground,—
 What should make thee linger here ?
 All things here shall fade away,
 All around thee droop and die ;
 Gird thy loins, and haste away,
 Seek thy mansion in the sky."

Narratives and Anecdotes.

LIGHT IN DARKNESS, AND JOY IN SORROW.

"Light is sown for the righteous, and gladness for the upright in heart."—Ps. xcvi. 11.

DURING a short visit at —, I promised myself the pleasure of a ramble through the beautiful scenery of a neighboring glen. A leisure morning arrived. The sun was shining in its strength, accompanied by a fresh breeze imparting health and spirit. I walked up a steep pathway, laborious indeed at the first ascent, but else so smooth, so green, so full of agreeable turnings, that at every step the prospect varied ; and when I had reached the height, an unexpected scene presented itself. I looked down upon a vale of fascinating beauty. Around was a series of rocky cliffs, partly concealed by trees, and partly clothed with ferns and various coloured lichens. The steep descending sides of this opening were covered with sheep feeding among bushes and wild flowers. In the distance grew a noble ash-tree on a high mound of earth, towering above every thing near it, and in the bottom ran a clear stream of water, sparkling in the sunbeams.

To stand on the bank of this rivulet was the object of my desire, and stepping from rock to rock, I reached a rude kind of stairs, made by the footsteps of man ; but not sufficiently considering their steepness, I found myself at the bottom sooner than I expected. The barking of a little dog which sprang towards me, called forth the restraining voice of a healthy-looking girl of ten years of age. I asked her where she lived. "I will show you," was the reply ; and crossing a deep bed of sand, she conducted me to a cot which stood between two masses of rock. What a hovel is this ! thought I, as I followed my youthful guide. A pleasing-looking woman, with an infant in her arms, stood at the cottage-door inviting me to enter, but at the same time saying, "It is a mean place for you to rest in."

"There are many beauties round it," I replied, "proclaiming the power and love of God."

Her eye kindled while she answered, "Yes, I enjoy many sweet thoughts in this little hut, I love to watch the clouds, to mark the rising and the setting sun ; but

my most precious moments are those spent in prayer to my Saviour, who humbled himself to a meaner lot than mine." "True," I replied ; "he made himself of no reputation, and became obedient to the death of the cross, and now, though exalted above all principalities and powers, he deigns, by his Spirit, to dwell in the hearts of his followers." "He does," she replied, "I know he does, or I could not feel so happy as I do when I am quite alone listening to his still small voice." "Does your husband think as you do ?" I inquired. "I will not say a word against my husband," was the answer, "but I pray night and day that God will make him what he ought to be, for I know that God can do all things." Delighted with hearing such sentiments, I promised to call again. Her daughter conducted me home by an easier path ; and as we walked together, the child told me that her father had been unable to get work for the last three weeks, and her mother, who did not like being in debt, had sold some of the furniture.

Rejoicing in the hope of assisting this humble Christian, I took the earliest opportunity of renewing my visit. I found her in dejection ;—her countenance was sad. I instantly uttered, "The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy." "But you are no stranger," said she, "but a Christian friend, come to strengthen me in the Lord." A square bit of paper on the table explained the cause of her distress. It was a summons for a few shillings, sent her by one whom she had offended by following the path of duty. I produced my small offering. She was overcome with gratitude, and exclaimed, "'What shall I render unto the Lord for all his benefits to me ?' When I received this summons I 'spread it before the Lord,' and earnestly prayed that he would get me out of this difficulty, and He hath granted me my petition : how undeserving I am of such goodness ! It reminds me of a great mercy which I received some time back."

"What was that?" I inquired.

"Last autumn we were in great distress, brought on by severe and continued sickness in our family,—we had made every effort to pay the doctor's bill; our little savings were exhausted, and we were sitting in a hopeless state, when my husband received a message from the farmer, to hold himself in readiness for work on the morrow. We went to bed supperless; the weather was unfavorable on the morrow, and John was told that his labor was not wanted. My poor man threw down his tools, seized his hat, and abruptly left the cottage. I sent the children, who were crying for food, into the wood to gather blackberries, for my cupboard was empty and my heart full. I knew my husband would not be long before he returned to me; and, in order to cheer him, I resolved to collect a few sticks to make a blaze on the hearth. While picking up the wood I thought of the widow of Sarepta, and felt that her God was my God. Presently I was accosted by a person who was well acquainted with my distress, and who, after making minute inquiries respecting my provision for the day, offered me money if I would connive at a fraudulent action. The temptation was strong,—I felt ready to sink; but God was on my side, and enabled me to give a steady refusal. I reached home, I scarcely knew how. I locked myself in, and falling on my knees, gave way to a flood of tears. I was shortly roused by a knock at the door, and opened it, in the expectation of seeing my husband. How great was my surprise, when the overseer of the next parish stood before me, inquiring if my name was A—, as he was desired to give me twenty shillings, which money, he told me, was the surplus of a subscription which had been raised for a charitable purpose; and added, 'The subscribers, having heard of your husband's frequent inquiries after work, have agreed to send it for your family.' Oh, the feelings of that moment will never be forgotten! While I received the bounty from the kind-hearted donors, who were strangers to me, I blessed the Giver of all good, who was feeding his poor handmaiden as he did Elijah in former days. I not only rejoiced in the seasonable relief, but I also rejoiced in the light of God's countenance, and in the firm belief of his immediate presence. The remembrance of that providence is sweet to my heart, and often lights up my little cot in a dark day."

Her words reminded me of a passage in Rev. xxi. "The city hath no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb was the light thereof." After uniting in prayer, I was about to take leave, when her husband entered. I spoke to him; and, as he appeared willing to

listen, I endeavored to make the right use of the opportunity, and directed his attention to the Saviour of sinners, and the work of the Holy Spirit in the heart. As my sojourn in the neighborhood was over, and I was about to return to my own house, I begged his acceptance of the tracts which I held in my hand by way of remembrance.

After the lapse of a couple of years, circumstances called me to this interesting spot again. I sought Mrs. A., and found her in her little cabin. She hailed me with delight. I inquired after her eldest girl. She told me that she was in a gentleman's family, and that at first she had met with great difficulties;—"for the housekeeper, in order to get her own child in her mistress's service, told untruths of my girl, and poor Jenny used to come sobbing to me as if her heart would break. I charged her, whenever she was falsely accused, to carry her burden to the Lord, and pray that she might be patient under it, taking it quietly, and trusting that God would clear her in his own good time. And God has mercifully brought relief; for last month Jenny's mistress called upon me, and told me she was quite satisfied with my girl's conduct; and that she intended shortly to make a change in her household."

"And where," I asked, "is the little one; is she well?" This last inquiry called forth tears from the bereaved mother, but presently recovering, she said, "God has taken it to himself. During her sickness, I am sorry to say, I fretted much. My conscience smote me; I prayed for resignation, and God, in great mercy, made me willing to part with my treasure. My child had convulsive fits; I besought the Lord that it might depart easily, and it seemed as if my humble petition was granted; for dear Bessy folded her little hands together, laid her head upon my bosom, sunk into a sleep, and then passed into eternity without one struggle. O how good God is! I then had to tell my husband of our loss. While I was thinking how I should break it to him he came in! He saw my grief; he kindly took my hand, and said, 'Cheer up, Mary, God has dealt graciously with us; we can do without the baby; but if either of us had died, Bessy, as well as the other children, would have been left destitute.' My heart yearned towards my husband as he spoke. I had often thought anxiously about his soul, but had never plucked up courage to speak to him on the subject. The present moment seemed favorable, and I said, 'Dear John, what would your feelings be in the hour of death? What hope would you have if God was to call you away?' He replied, 'I know that I am a great sinner, I have felt that for some time

past, but I hope that I shall obtain pardon through Jesus Christ; I pray to him with all my soul, and I feel that he hears me. Don't be cast down on my account. I love God, though you have not seen into my heart.' Delighted with this acknowledgment, I hung on his neck, saying, 'Heaven, then, will be our happy home, and our little darling has had the favor of being first admitted into the presence of our Saviour.' From this time John and myself often talk of heaven and heavenly things, and trace the various mercies which have led us on from strength to strength; and among them we remember your kind visits and useful books."

While Mrs. A. was giving this interesting detail, I remarked with sorrow her quick, uncertain breathing, flushed cheek, and glistening eye, which led me to inquire after her own state of health. She replied, "I broke a blood-vessel not long since, and the doctor told me I must be careful not to over-exert myself, as I was in a very weak condition; but this did not alarm me, for come life or come death, my times are in God's hands. I am sure I have reason to be satisfied with all he does, and rejoice in it too." We united in prayer and praise, and parted with uncertain prospects of meeting again on this side of the grave, but entertaining the humble but lively hope, that He who had "begun a good work in his servants, would perform it until the day of Jesus Christ."—*New York Observer.*

THE STEP-HOME.

AROUND the centre-table in the sitting-room of a "low-roofed cottage," were clustered the children of the household. The light from a large and handsome lamp fell softly on fair young heads, lighting up bright locks of every hue, from the pale auburn of little Georgie, to the glossy black of Josephine, the eldest daughter.

The occupations of the group were various. Some of the older ones were studying their lessons for the following day. Two of the younger were absorbed in a game of Jackstraws. Little Georgie, the pet and darling of them all, busied himself with sly acts of roguery, which set at defiance all attempts at gravity on the part of the students, and made the Jackstraws tremble beneath the unsteady hands of the players.

A little removed from the children sat the mother of the flock. But for the calm expression of her lovely features, and the quiet dignity of her manners, she might have been taken for their elder sister. Time had touched her with a very gentle hand. Not one line of silver had yet appeared in her dark hair, and though lip, and brow, and eye had lost some of the radiant fresh-

ness and beauty of youth, the holy light of a mother's love threw over them a halo of far greater loveliness.

By her side sat a lady, who, without being young or beautiful, was still very attractive. Her face was pale and thin, and slightly wrinkled. Her brow, now calm, bore traces of the storms that had passed over it. One felt sure in looking at her, that she had learned

"How sublime a thing it is
To suffer and be strong."

Though conversing with much animation and apparent interest, her eye often wandered to the children's table, and the pranks of little Georgie caused her dark features to be lighted up with a smile of uncommon sweetness. She was the family governess, a lone woman who years before had buried father, mother, brother, sister, lover and friend out of her sight. Alone now upon earth, without kindred or home, she neglected no one duty, and despised no one privilege, that fell to her lot. Cheerfully singing along the way, she thanked God that although the path had been thorny and difficult through which He had led her, the way was now short to the "glad continual city" where she hoped to meet again those whom she had loved and lost.

The children revered no less than they loved her, and the progress they made under her tuition astonished, while it delighted their parents.

Georgie was a delicate, large-brained boy, with finely cut features and transparent skin, through which the blue veins were visible. His large, dark blue eyes had a look of thoughtfulness and intelligence far beyond his years. The strange thoughts he sometimes expressed, the grave questions betraying premature wisdom, which he often asked, made those who loved him, fear that the mind was too active for the frail casket in which it was enshrined. He was peculiarly gentle and affectionate in disposition, and singularly correct in his deportment. There was rarely occasion to chide, or find fault with him, while at the same time he was full of fun and mischief, and none of the children liked a frolic better than Georgie.

On the evening to which we have alluded, in the midst of a choice piece of drollery, Georgie met the eye of his teacher. Smiling in answer to her smile, he hesitated a moment, as if in doubt whether it would be best to finish what he was about. But the love of fun predominating, he succeeded to his satisfaction in raising a laugh among his brothers and sisters, and then walked quietly round, and stood by the side of his mother.

"Miss Mason," said he, after a moment's thoughtful silence, during which his expressive eyes had been fixed upon the lady's

face, "Miss Mason, do you like to live here?"

"Very much, Georgie," was the reply.

"I have found it a very pleasant home."

"But it is only a kind of *step-home* to you. I should think you would rather live in an *own home*. Havn't you got any own home?"

"Not on earth, Georgie. But I have an *own home*, a bright, beautiful home, far more beautiful than this blessed home of yours is, Georgie. Shall I tell you something about it?"

"Oh yes, Miss Mason, please tell me. Is it near here?"

"It may not be far away, dear. Sometimes I feel that it is very near; and then again it looks so far off, that I grow weary with thinking what a long, long way I must go before I reach it."

"Is the house any thing like this, Miss Mason?"

"No, Georgie, it is a house not made with hands."

"Not made with hands! Why, how can that be? I thought *men* always built houses."

"But men did not build this one, Georgie. No man could build a house so beautiful. It is in the midst of a city whose streets are paved with gold. The city has twelve gates, and each gate is one pearl. A river, clear as crystal, flows through the street, and the city walls are garnished with precious stones. There is no night there, nor any death, nor sorrow, nor crying, nor shall there be any more pain, and all tears shall be wiped away."

"Oh, now I know what you mean, Miss Mason. I remember mother read to me in the Bible about that beautiful city. You call heaven your *own home*, don't you?"

"Yes, Georgie, heaven is my own home. There is my Father's house. There I hope to see again my dear parents and brother and sister, and many other beloved friends. They have all gone home a little while before me."

George was silent and thoughtful again for a few moments, then he said, "Mother, isn't heaven *our own home* too?"

"Yes, Georgie, it is the home that our blessed Saviour has gone to prepare for those who love him."

"Then this home of ours is only a *step-home* to any of us, is it mother?"

"That is all, my boy. Our kind heavenly Father has lent us this pleasant home for a little while, that we may prepare ourselves to live in the more beautiful, and happier home which, if we love Him, will by and by be ours. Our own home, Georgie, is far better than this. The blessed Jesus who, you know, loves little children, is there, and the beautiful angels, about whom I have often told you, and all the good

people who while they lived loved God and kept his commandments."

The children had left their studies and play, and gathered around their mother and Miss Mason. The conversation was continued until it was time for the little ones to go to bed. When the two ladies were left alone they could talk of nothing else; and they parted for the night, feeling that their faith had been strengthened, and their hopes of heaven made brighter, by the train of thought elicited by little Georgie's questions about the *step-home*.—ANNE P. ADAMS.

PREACHING FOR A CROWN.

About one hundred years ago, two clergymen happened to meet one Sabbath morning, in a certain district in Wales. For a time they travelled the same road, the one on foot, the other on horseback. Though strangers to each other, they entered into conversation, and it appeared that both were on their way to preach.

"Our profession," said the one on horseback, "is one of great drudgery, and by no means profitable. I never get more than half a guinea for preaching a sermon."

"You preach for half a guinea, do you?" said the one on foot, "I preach for a crown."

"Preach for a crown! You are a disgrace to your cloth."

"Perhaps so, and you may think I am a still greater disgrace, when I tell you that I am now walking nine miles to preach, and have but sevenpence in my pocket to bear my expenses out and in, and I do not expect to receive even that amount from those I go to serve. But I look forward to that *crown of glory* which my Lord and Saviour will bestow upon me when he makes his appearance before an assembled world."

The foot-soldier was the Rev. Howell Davies: a man whose labors were greatly blessed to the revival of religion in Wales. He had four stated places for preaching, besides often preaching in barns, and on commons and hill-sides. He had more than two thousand communicants in his church. On communion days the church was frequently emptied twice to make room for a third congregation to partake of the Lord's Supper.

He has doubtless received a very brilliant crown; for he was one of those who turn many to righteousness.

Reader, are you laboring for a crown? There are crowns for laymen as well as for ministers. A soul saved by the instrumentality of a layman, gives as much glory to Christ as a soul saved by the instrumentality of a minister. Arouse thee, and labor for a crown. Strive to lead one sinner at least, to the Lamb of God.

Baptist Missionary Society.

SERAMPORE.

IN our former papers some references have been made to the circumstances which led the agents of the Baptist Mission to settle at Serampore. We shall now relate these more in detail, believing that our readers will welcome a brief statement of the facts, which remarkably display God's kind care for his devoted servants, and which have led to results of the happiest kind.

It may be remembered that in Mr. Thomas's account of his voyage to Bengal with Mr. Carey, in 1793, he says that the captain of the vessel in which they sailed kindly promised to recommend them to the notice of the Governor of the Danish settlement at Serampore. The favorable disposition of the Danish court towards efforts for the conversion of the heathen had been frequently manifested, from the beginning of the eighteenth century, and it deserves to be held in everlasting remembrance. There is no reason to suppose, however, that, when they reached India, Thomas and Carey entertained the slightest thought of settling at Serampore. Providence led them elsewhere; and when, about two years after their arrival, covenants had been granted to them by the British Government as indigo manufacturers, they did not need to seek an asylum within the territories of a foreign state. But when, a little later, Mr. Fountain made application for a similar covenant, it was refused, because he could not affirm that he was employed in any secular business; and this occasioned much anxiety both to the missionaries in India and the Committee in England. It was reasonably apprehended that whenever a further reinforcement of missionaries was sent out, the object of the mission would come more prominently into view, and that the authorities would insist upon their return to England. Before the embarkation of Messrs. Ward, Brunsdon, Grant, and Marshman, therefore, Mr. Fuller anxiously consulted such friends in Britain as from their knowledge of Indian affairs were competent to advise him, and the result of these deliberations was communicated by him to Mr. Carey, under

date of April the 15th, 1799, in the following words: "I am not certain that this letter can reach you before the missionaries will have arrived. But as it is *possible* it may, I write it, that you may some of you meet them. On advising with Mr. Short, and Mr. Grant, the Director, they recommend that they should not be landed at Calcutta, but Serampore, a Danish settlement between Calcutta and Hughly. We have therefore ordered matters so that in Calcutta river they, instead of going into the city, get out of the ship into a boat, take their chests with them, and go immediately to Serampore. To that place therefore, if this arrives before the missionaries, do some of you repair to meet them.... We shall endeavor to get letters of address if possible to some house in Serampore." Mr. Fuller had, however, no thought that the missionaries would settle there; for he adds: "Our hearts rejoice in the characters of these young people, and in anticipating the joy that it will afford to you if God should prosper their way, and carry them in safety to Mudnabatty."

Whilst the *Criterion*, in which the four missionaries came, was passing up the river to Calcutta, her commander, Captain Wickes, kindly sent forward a messenger to enquire of a friend in the city whether Mr. Thomas was there. When it was found that he was not, two boats were obtained for the missionaries and their baggage, and on Saturday evening, the 12th of October, 1799, they left the ship, a little below Calcutta, and, in accordance with the instructions they had received in England, proceeded direct to Serampore, which they reached by day-light the next morning, and took up their abode at a Danish hotel. But quietly as they had passed by Calcutta their arrival did not escape observation. A notice of it was published in the CALCUTTA GAZETTE, and, either by a mistake of the printer or with malignant design, they were denominated in this paper—not *Baptist* but—*Papist* missionaries. This awakened the suspicions of the Government, who learning that they had betaken themselves to Serampore

without first landing at Calcutta, hastily concluded that they were emissaries from the French Government, in the disguise of priests; and the captain of the *Criterion* was consequently told by the custom-house authorities that his ship could not be entered there, unless his passengers made their appearance. Ignorant of the alarm they had excited in Calcutta, the missionaries paid their respects to the Governor of Serampore, Colonel Bie, on Monday, the day after their arrival, and were most cordially received by him and assured of his willingness to do all he could to serve them. In the evening Captain Wickes arrived, and greatly distressed them by his account of what had taken place. As for themselves, they felt safe, through the assurances of protection afforded them by the Danish Governor; but they were much pained by the apprehension that the benevolent and pious captain who had brought them to India would be subjected to severe loss on their account. However, they committed their case to God, and were confident that He would guide them by His counsel. On Tuesday morning they again waited upon Governor Bie, and made him acquainted with the difficulty which had arisen. He advised them to go to Calcutta and state their case to the Governor-General, telling them that he was confident of the success of an application to him, if they could obtain the interest of a few influential friends; and he nobly added, that, if the British authorities refused to sanction their continuance in India, they should have his protection if they would remain at Serampore. Messrs. Ward and Brunsdon therefore went to Calcutta with the captain, and called upon several gentlemen to whom they had letters of introduction. The next day they were informed that owing to the representations of a gentleman with whom Mr. Fuller had corresponded, the ship had been entered at the custom-house, on condition that the missionaries should present themselves at the Police Office, or agree to remain at Serampore until they had received from the British Government, express permission to remove to Madnabatty. The captain also represented their case to the Rev. David Brown, who readily promised to do all he could to remove the prejudices which the blunder of the *GAZETTE* had excited against them; but advised that they

should continue at Serampore, whence they might, he said, travel and preach the Gospel all over India. On Wednesday afternoon, therefore, the two brethren returned to their companions, who had, in their absence, removed from the hotel, and rented a house; where they resolved patiently to await the coming of one of their brethren from Madnabatty. Their position was a very painful and humiliating one. "Europeans every where laugh at us," wrote Mr. Ward, "and God seems to cover himself with impenetrable clouds." It must indeed have been hard to bear this; and not less hard to support the more kindly intended expostulations of others, who would have persuaded them to abandon their enterprise. But, said Mr. Brunsdon, "The arguings of such men never raise any doubts in my mind about the fulfilment of the divine promises. They only prove their own ignorance of divine things, and the native enmity of the heart to everything that is holy. To be sure, it is kind in them to dissuade us from such fruitless, unprofitable pursuits, and to counsel us to direct our attention to something that will turn to better account: but as our ideas of the *greatest gain* are widely different from theirs, I trust they are likely to be as unsuccessful with us, as they suppose we shall be with the Hindus."

In the meanwhile the missionaries were anxious to do what they could to make known the gospel, and resolved to open their house for public preaching in English, since there was no Protestant congregation in the town. On Saturday, the 19th, therefore, Mr. Ward sent a note to Governor Bie, begging his acceptance of the last published number of the *PERIODICAL ACCOUNTS* of the Baptist Mission, and informing him of their purpose. The next morning the Governor sent to enquire the hour at which the service would commence, and then came with several other gentlemen to attend it. Mr. Ward preached from Acts xx. 24, and was greatly encouraged by the serious attention of his hearers. The Governor evidently rejoiced in having obtained a company of Christian ministers in the settlement. He was at this time raising money by subscription for the erection of a Danish church, and he proved how sincerely he desired to have the gospel preached at Serampore,

by offering the missionaries the use of his own hall for the purposes of public worship.

On the 31st of October, less than three weeks after the arrival of the four brethren at Serampore, Mr. Grant was very unexpectedly seized by death; and thus another stroke was inflicted upon the perplexed and anxious missionaries. It was marvellous in the eyes of the friends of the mission, that this promising young man should be permitted to sail for Bengal and spared to reach it; and then suddenly called away from the field he so much longed to cultivate. "Blessed man!" wrote Mr. Fuller, "He was a brand plucked out of the fire of infidelity. We all thought that he ripened fast:—but O the mystery of providence!"

As soon as the news of the arrival of the missionaries and of the unforeseen difficulties which had followed upon it, reached Mr. Carey, he did all he could to gain the consent of the English authorities to their removal to Kidderpore near Mudnabatty. He applied to those of his friends who had any influence with Lord Mornington, entreating their interposition; but all was in vain, and the newly arrived brethren were informed by the friendly Governor of Serampore that the British Government had fully resolved that they should not set up their printing press and colonise in the Company's dominions. Indeed it was reported on what was regarded as good authority, that the Governor-General had declared in Council that if either of the missionaries were caught upon the Company's territory, he would immediately send him on board ship. All hope of joining Carey and Fountain in the Dinagapore district was therefore taken away, and they gratefully accepted the invitation of the Danish Governor to remain at Serampore. It then became an important question whether their brethren at Mudnabatty should not quit that district and join them. Carey was entreated to do so; and though there were some difficulties in the way of it, the advantages promised by the arrangement more than outweighed them all. The arguments for and against his removal, as stated by himself at the time may interest the reader. "In little more than a month's time," wrote he in November, "I shall be free from my temporal engagements at Mudna-

batty. At Serampore we may be protected by Government; whereas here we can only live by connivance. No obstruction will there lie against setting up the press, and there brother Ward can have the direction of it; whereas here we should not only be deprived of his important assistance, but may be obliged to take it down after we have established it. In that part of the country, there are at least two inhabitants to one in this; and other missionaries may there be permitted to join us, which here, it seems, they will not. On the other hand, I have engaged in an indigo concern, with a design of providing for the Mission; to relinquish which will be a loss of £500. When I have paid that, I shall not have a rupee to live upon, except by anticipating the next year's allowance. At Serampore, rent will be very high; and how can we subsist? Here we have formed a Church, and God has given us two Europeans as our hire; also a considerable number of the natives have some light, though the conversion of any is uncertain. The school—the state of things at Dinagapore—the expense which a removal will bring upon our friends at home, &c. &c." Mr. Fountain came to meet the brethren at Serampore, where he arrived on the 9th of November. He was soon convinced by what he saw and heard, that the seat of the mission ought to be removed thither, and on his return to Mudnabatty, accompanied by Mr. Ward, Mr. Carey finally resolved upon abandoning his factory at Kidderpore and settling at Serampore.

This step was fully approved of in England. "The Committee could have wished their brethren," remarked Mr. Fuller, "to have lived under the shadow of British protection, till they had proved themselves unworthy of it; but, if it must be otherwise, they doubt not, but that the Lord has some wise and good ends to answer by it, and therefore cheerfully acquiesce in his dispensation." At the same time he wrote to the missionaries, "It will become you all to use no reflections for the treatment you have received. By a gentle and Christian conduct you may yet do great things in the British territories. It gave us great pleasure to see no asperity or reflections in any of your letters. . . Be not discouraged. Brother Morris preached a good ser-

mon at our missionary meeting from Lamentations iii. 26, 'It is good that a man should both hope and quietly wait for the salvation of the Lord.'"

The mission family at Serampore now consisted of ten adults, besides several children, and it was necessary to make arrangements for their accommodation. The brethren at first resolved to purchase a piece of land from the Danish government, and to erect thereon eight straw bungalows for their habitations. The Governor, however, advised them rather to purchase a commodious house; and one, the property of his nephew, speedily presented itself, the hall of which was well fitted for use as a chapel, and which had other buildings adjoining exceedingly well adapted for use as a printing-office, school room, &c. It had, moreover, about two acres of ground around it. All this property was purchased at the cost of Rs. 6000.

Here then, the five brethren, Carey, Fountain, Ward, Brunson, and Marshman, with their families and widowed sister Mrs. Grant, settled themselves in January, 1800. They immediately adopted a set of rules for their government, to the following effect: 'All the brethren were to preach and pray in turn; one was to superintend the affairs of the household for a month, and then another; Mr. Carey was appointed treasurer, &c. and Mr. Fountain librarian. Saturday evening was devoted to adjusting differences, and pledging themselves to love one another. It was also resolved that no one should engage in private trade; but that all should be done for the benefit of the Mission.'

Messrs. Carey and Fountain began to preach the gospel very zealously in the streets of Serampore and in the villages adjacent, and the other brethren applied themselves to the study of the Bengali language; in which they made good progress, so as soon to be able to take part in conversing with the people. A Bengali vernacular school was commenced, and in a little time upwards of forty scholars attended it in the compound of the mission-house, while the missionaries had reason to believe, that if they could have accommodated and instructed ten times that number, they might readily have obtained them. The press was also set up, and Mr. Carey having, a year before, ordered from a foundry

established in Calcutta a fount of Bengali types, which was now ready and paid for, the printing of his translation of the Bible was immediately commenced. A Bengali book had never before been printed, and, as was to be expected, at the beginning, they found a few letters deficient, and were somewhat hindered while these were being made ready; but on the 18th of March the first page of Matthew's Gospel was laid upon the press, and Carey took an impression of it. And now the printing of the Bengali Scriptures went forward rapidly. The paper had been previously sent out from England, and the fount of Bengali types being completed, there was no further hindrance. This work was to some extent patronized by the public. Not a few Europeans subscribed for copies of the Bengali Bible, at thirty-two rupees each; and thus at Dinagore and Rungpore alone more than £100 of the expenses of the edition was guaranteed by English gentlemen, mostly in the Company's service, besides the subscriptions obtained at Serampore and elsewhere. Hymns and tracts were also printed for immediate distribution; and a great effect was produced upon the natives all around the station by the vigorous attacks thus made upon their ancestral religions.

With a view to provide funds for the more adequate support of the mission, advertisements were in March inserted in the public prints announcing that the mission press would be available for general printing, and that a boarding school would be opened by Mr. and Mrs. Marshman. The Governor kindly engaged to send his own children to the school, and promised them the Government printing. "Some inquiry was made by the Governor-General respecting the press; but on being informed that, official papers for the Danish Government excepted, its operations were confined to the printing of the Scriptures, and religious tracts; and that the missionaries made it an invariable rule to print nothing of a political nature, he was satisfied."

The 24th of April was spent as a day of thanksgiving for the divine goodness experienced by the mission family, and the newly arrived missionaries were received into the Church, which had been formed at Mudnabaty in November, 1795. Mr. Carey was chosen pastor, and Messrs. Fountain

and Marshman were appointed deacons, and many fervent prayers ascended to the God of the whole earth, that he would firmly establish this little Church, and increase it with men like a flock.

In the beginning of July, the mission family was diminished by the removal of Mr. Fountain to Moypaldiggy. He went at the particular request of G. Udney, Esq., to superintend the manufacture of indigo at that place, induced to compliance both by a wish to serve one who had so much befriended his brethren and himself, and by the hope that he might be able to foster the good impressions which had been made upon the minds of some in that neighborhood by the labors of Thomas, Carey, and himself. But he went to die. He had suffered much from dysentery, and was in infirm health when he left Serampore, and on reaching Moypaldiggy was compelled to go on to Dinagepore to seek the aid of the surgeon there. The ready attentions he received were, however, of little avail, and on the 20th of August he expired at the house of Mr. Fernandez, joyful in the prospect of entering into the heavenly rest. His happy death was the means of confirming the faith of some, and of seriously impressing the minds of others, with the importance of religion. His widow rejoined the family at Serampore.

An account of Serampore as it was at this time, was sent by Mr. Carey to a friend in England. As it is not contained in his memoir, it will probably be new to the greater number of our readers, and it will enable some of them to mark the changes which fifty-three years have made in the station. We shall therefore present it entire.

"Serampore," says this letter, "lies about fourteen miles north of Calcutta, on the western bank of the Hughly river, or the most western mouth of the Ganges. It consists of one principal street, about half a mile long, or rather more. From about the centre, leading to the south end, there is but one row of houses, which fronts the river. At the north end there are two rows of houses, and beside them, another parallel street of one row, facing the river. There are also several cross streets. In the centre of the town stands the Governor's house, which is both spacious and elegant. The market-place is at the north end

of the town. The natives live principally in the cross and back streets, and the Europeans by the river. The Mission house, which is now the name by which our house is known, is nearly one-fourth of the length of the town from the south end, directly facing the river. It consists of a large building, containing a hall, and four adjoining rooms, with a good verandah, or portico, in front, and has only the ground-floor. The hall serves for our dining-room, and a place of worship. It would contain near two hundred persons, if in England, on a cold day. We have a pulpit in it, which was given us by a gentleman at Calcutta, and which is light enough to be removed when it is not wanted. The four rooms are occupied by brethren Ward and Brunsdon, and sisters Grant and Fountain. There are two small houses on each side the yard by the river, inhabited by brother Marshman and myself, our families being too large for one room. The school-house joins brother Marshman's dwelling, and the printing-office is next to mine. The back part of the premises, behind our house, contains a pleasant garden, which is now well stocked with plants, and has a botanical appearance. Our friends in England might think it too trifling a thing to send us a few tulips, daffodils, lilies, or seeds of polyanthus, primrose, cowslip, or violet; yet I may assure them that no such things exist in India.

"The river is navigable for large ships to this place; and two are now lying at a very small distance from our house. We often have the pleasure of seeing large boats, two hundred at a tide, passing by in full sail.

"The inhabitants of this place are Danes, Germans, French, English, (principally refugees,) Portuguese, Armenians, Greeks, Sheikhs, Musalmans, and Hindus. The last are here ten times more numerous than at Mudnabatty and the parts adjacent. They are also possessed of more wealth in general. Many of them live in brick houses, have good shops, dress more decently, wear more jewels, and most of them speak a few words of broken English. The town being situated on the bank of holy Gangá, Bráhmans are very numerous here; some of them as pedantic as a little such learning as theirs can make them, and others as ignorant as Shudras.

"With respect to idolatry, Satan's seat is here; though I think that our preaching has planted a few thorns in it. The Bráhmans think our whole conduct very strange, and often walk away in great numbers at the sight of us."

From a letter written by Mr. Brunsdon in September, 1800, we may extract a few further particulars as to the labors of the brethren. He says in it:—"Lord's-day morning, about 6 o'clock, we go into that part of the town which is principally inhabited by natives, and there brother Carey addresses them on the great subject of salvation, their wretched state, and dreadful superstitions. If any object, he desires them to wait till he has finished his discourse: if he did not do this, the whole time would be taken up in disputing about curious questions, and no opportunity would be left for preaching Christ. At 5 o'clock in the evening, we go out to a village called Chátará. Here the people listen to the gospel with great attention, receive hymns, and now Matthew's Gospel, which is grasped with much eagerness. At 8 o'clock, there is a regular service in Bengáli, for the servants and others who are disposed to attend... On the Tuesday evening we go to another village, called Rissará. Friday evening we go to Buddhabári. Sometimes the people will collect together from the environs of Serampore, which prevents our going to the villages. So much do the people desire instruction, that had we more time or more assistants, much more might be done. We have public worship every Lord's-day morning in English. We assemble in the hall which is now our chapel; every brother preaches in his turn; and a few Europeans attend with us... The first Monday in every month we meet at 6 o'clock in the morning to pray for the success of the Mission; and in these exercises we sometimes enjoy the company and prayers of brother Forsyth [of the London Missionary Society]. In the evening we offer our requests, with the thousands of Israel in every part of the world, for the coming of our Lord's Kingdom. Every Thursday evening, we have an experience meeting, when we mingle our joys and sorrows, and commit ourselves to the Lord. Oh, for fruit to appear, to the glory of God, our Saviour!"

Much fruit did appear, as we have

elsewhere related; and these simple and faithful labors were rewarded with a measure of success which surprised, while it gladdened, the missionaries. Converts were gathered in Serampore itself, and the word of the Lord sounded out into all the country around that favored place.

On the 3rd of July, 1801, the mission family was again visited by death, and Mr. Brunsdon was taken away. The three brethren who remained—Carey, Marshman, and Ward—were long spared to labor together in the Gospel, and they must ever be regarded as among the most illustrious of India's benefactors.

It is not our present object to trace the subsequent history of Serampore as a missionary station; but before we close this paper, we must remark that the prudent and upright conduct of the missionaries very soon dissipated the apprehensions which the British authorities, under the influence of a narrow-minded policy, at first entertained respecting them. The Governor-General who would listen to no intercession on their behalf, appointed Mr. Carey Bengáli Professor in the College of Fort William, in May, 1801, and was pleased to accept very graciously a copy of the Bengáli New Testament as soon as it was published. Thus although, in 1801, Serampore fell for a time into the hands of British, on the occasion of a war between England and Denmark, not the slightest disposition was manifested by the Government to put into execution its former threat of deporting the missionaries.

And who can estimate the influence which the wise and Christian conduct of the Serampore brethren exercised upon the religious destiny of India? Let us quote in illustration a passage from a letter addressed by Charles Grant, Esq., the justly distinguished member of the Court of Directors, to Mr. Fuller, in July, 1811. He says of these missionaries: "Under God, the extensive establishment of Christianity in India seems now to depend on their personal conduct. What need for prayer *by* them, and *for* them!" The reader well knows the result of the jealous scrutiny to which their character and proceedings were subjected. The malice of the opponents of the gospel was frustrated, and at length the restrictions which had so long hindered Christian enterprise were gradually removed; and now,

where is the land in which the servants of Christ are more free to do all their Master's will than they are in India? Let us rejoice, as we contrast our great privileges with the trials of these early

laborers in the Baptist Mission, and let us hold in high honor the men to whom, more perhaps than to any other, we are indebted for the advantages we possess.
C. B. L.

Christian Missions.

CHRIST OUR MISSIONARY EXEMPLAR.

BY THE REV. A. SUTTON, D. D.*

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house."—Hebrews iii. 1, 2.

THIS text is addressed to Christians generally. It invites all who are such to a devout contemplation of the mediatorial glories of our great Redeemer. The law was given by Moses, but grace and truth came by Jesus Christ, and the writer of this instructive epistle shows most conclusively the superiority of Christ, not only to Moses, but to all others.

I wish, however, now to call special attention to Christ as the great missionary Exemplar. The apostle in this epistle, dwells at large upon his high-priesthood and says little of his apostolic office: we shall say little of the former and direct our chief attention to the latter.

The longer I live, and the more I read or think about religion, the more do I see the importance of studying Christ, of cleaving to Christ, of following Christ, of imitating Christ, of growing up into Christ, of having the same mind which was also in Christ, of living in, to, for, and by Christ; that so we may hereafter live for ever with Christ. All apart from him seems cold, insipid, unimpressive, and but half instructive. And I cannot but think that as our great Exemplar in missionary work, as the "Apostle of our profession," it is possible we may not have directed our thoughts to Christ as much as we ought.

* The writer of these rough notes is induced to forward them for publication in the *ORIENTAL BAPTIST*, not as a complete address, but as embodying hints on an important part of missionary labor, which his brethren will know as well how to appreciate in their present form, as though they were elaborately written out. He fears that they already extend to rather greater length than is usually advisable for a monthly periodical, but hopes the subject-matter of the address will plead his excuse.

The subject I propose is very large, and I can only select certain views, which I think more especially applicable to the work of missionaries in India.

I. The text embodies the fact that Christ is the Chief Missionary—infinately superior to all others. Moses, as a servant, was faithful in all his house; but Christ as a Son over his own house. Moses prophesied of Christ in this view, when he said, "A prophet shall the Lord God raise up unto you." Hence He was *that* prophet, which should come into the world.

Time would not suffice to quote the various texts which foretell his coming, as the great Teacher of his church. I can only briefly indicate one or two of the most significant. "And the Spirit of the Lord shall rest upon him," &c. (Isa. xi. 2—9.) "Behold my servant, whom I uphold," &c. (Isa. xlii. 1—7.) "The Spirit of the Lord God is upon me," &c. (Isa. lxi. 1—3.)

With this last passage, Christ opened his ministry. He announced himself to be the light of the world; and even the partially enlightened Nicodemus knew him to be a Teacher sent from God.

As he was sent of the Father, so he sends all other missionaries: hence his position is ascertained as the Chief Missionary—"The Apostle of our profession."

1. Seeing, then, that such is the office Christ sustained, is it not worthy of our special attention, to notice the personal appearance and relative position which Christ voluntarily assumed. It was optional with him to appear in any grade of society, and invested with any circumstances or qualifications that might give effect to his mission. To

him all power was given both in heaven and earth. Hence he had access to all means, and could invest them with whatever degree of efficiency he chose. He knew all hearts, and the operation of all kinds of motives. He knew how all men were affected by all circumstances, and what are the bearings of all kinds of influence. He was perfectly acquainted with the result of the course he was about to adopt, and what would be the effect of any other which he might have chosen; yet, knowing all this, He appeared as a plain man of humble birth, in simple guise, attended by a few poor pious disciples; himself partaking of their poverty, and engaging in the laborious work of an itinerant teacher of truth and grace, to his fellow-men.

He was invested with neither civil nor ecclesiastical authority. He refused earthly honor, and in relation to the divinely established religion of his kinsmen, he may be said to have been a Dissenter. He was not born of Aaron's race, but sprang out of Judah; of which tribe Moses said nothing concerning the priesthood.

Now it is evidently thought by some, and perhaps sometimes felt by ourselves, that our relative position and our personal circumstances place us at a disadvantage. We are not of the governing caste; we hold neither civil nor military appointments; our standing in society is often considered very equivocal; we are invested with none of the prestige of rank or office; and it is not always easy to soar above the scorn, contumely and neglect, we so largely and generally experience. But our Master chose just such a position. He voluntarily placed himself in very similar relative circumstances; and we may therefore hope it will prove no real hinderance to our accomplishing His work.

It is a somewhat remarkable fact that, while Christians honor the missionary office in theory, they appear to hold it in dis-esteem in practice. They look back with veneration on ancient propagators of Christianity, who trod in the footsteps of Christ and his apostles; but, in modern times, view entrance upon a missionary career as a stepping down from the dignified position a minister should maintain. A Saint Paul or a Saint Patrick in sculptured stone or ecclesiastical history, is one thing; a real flesh and

blood missionary, at work among the heathen, is another. To preach in a sacred edifice is honorable: to preach in a native village, or a bazar, or market, is undignified. This inconsistency operates most unfavorably on the supply of missionaries for the evangelization of the world.

2. We dwell more particularly on the fact that Christ was an itinerant preacher of the Gospel. He did not choose Jerusalem as the chief, certainly not as the only, scene of his ministrations. Nor did he seek to gather a splendid church, found a College, nor aim at making his influence felt chiefly at head-quarters. As descriptive of his course, how often do we meet with such statements as these: "Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom," &c. (Luke xiii. 22. Mark. vi. 56. Matt. iv. 23.)

In these his continued peregrinations, Jesus usually travelled on foot; sometimes we hear of his making use of a boat, but never of a horse, litter or carriage. If it be said that Judea was a small territory, I may justly reply, it was considerably larger than our ordinary districts; and this is reply enough.

He was usually accompanied by his twelve disciples, but he sometimes sent them out two and two to preach the gospel, and especially to prepare his way into those cities and villages which he intended himself to visit.

Occasionally he was attended by some of his other disciples, especially by female relatives, who ministered to him of their substance.

He was destitute of any settled home, though he spent large portions of his time in some neighborhoods; and he was evidently a stranger to all the luxuries and pomp of life. He was occasionally invited to the tables of the rich and great, and he went; but in general his fare was that of the commonalty; his raiment inexpensive; his accommodation lowly. Yet he never appears morose, gloomy, dissatisfied or desirous of improving his outward accommodation. He seemed to partake of the good things of life, when they came in his way, without reluctance, and to participate in innocent enjoyment without censure. He seems, in fact, to have avoided all singularity, all ostentation, all cynical indifference,

and all affected austerity. He was as a man among men.

He selected his disciples and companions from the common mass of the people. He seems never to have valued any one for superior standing in society or possession of wealth. All were on an equality, they had a common purse, fed at a common table, shared in common the labor, toils, poverty and privations inseparable from their course of life and the carrying out their great design. These remarks do not need confirmation by special texts.

Now, brethren, many of these particulars are of importance to us; and all are instructive or interesting. We may in our peregrinations, copy very closely the example of our blessed Lord. Our position in life is not very dissimilar, and our companions may very well be compared with the first disciples of Christ. Our purpose of life is the same,—leaving out of view what was beyond the sphere of humanity; and our accommodations not very unlike. Whether we ought to seek a closer conformity, is a case for each man's conscience. But I apprehend there are few of us who have not, as we have been travelling through paddy fields and jungle, entering *this* village, or threading our way to *that* market, felt that we were treading in the footsteps of the Son of God,—that we were continuing the very work which he commenced. And this conviction has given firmness to our step, and elevation to our feelings, and a solemn sense of responsibility to our minds,—I may add, grace and compassion to our hearts, which have fitted us in some measure to prosecute our work as the ambassadors of Christ. Our conformity to Christ even in these smaller matters has brought with it its own peculiar blessing.

3. The subject-matter of our Lord's teaching demands our careful consideration.

As a general remark, we observe, that it was almost always of a direct practical character. He says nothing of metaphysical subtleties, proposes no new view of philosophy, decides no curious questions respecting the laws of nature, the conjectures of astronomers, or systems of civil government. Nor does he say any thing, or, if any thing, very little, on the essence or manner of existence of invisible beings; on the locality of heaven and hell; on

God's secret decrees; and various other matters, about which men hotly dispute, and too often sinfully dogmatise. He seems purposely to avoid everything which did not bear upon his one great object in teaching: which was to bring men to the love and practice of true religion.

The great subjects of his ministry are the character and claims of the blessed God; His own claims to the Messiahship, and the purposes of his coming; the person and work of the Holy Spirit; the superiority of spiritual and eternal things to those which are earthly and transitory; the immortality of the soul; a future judgment; an eternal state of reward and punishment; and the most sublime, consistent and pure system of morality that ever was propounded to man. These, with earnest calls on men to repent and believe the gospel, constitute the subject-matter of his ministry. These truths are conveyed in direct didactic addresses, in reproofs, in answers to questions, in prayer, and in parables. Everywhere, and under all circumstances, he was intent in bringing them forward, in seeking the good of his hearers, and in attempting to bring men from darkness to light and from the power of Satan unto God; and yet he is never offensively forward, never out of place in his observations; but all seems natural, appropriate and very good.

I cannot but think that this is a part of our Lord's conduct, pre-eminently deserving of our devout and prolonged contemplation. The truths he taught are truths of universal importance; and which we ought prominently to teach, or we shall not preach Christ's religion. I am well aware that Christ exercised his ministry among Theists chiefly, and we exercise ours among Polytheists. He among the worshippers, professedly and chiefly, of the true God; and we among idolaters, those in fact who are without God in the world. But however these considerations may justly make it our work to attack these false and destructive systems, yet we must never forget that what we should inculcate is that which Christ taught.

The manner in which Jesus spoke of God is surely the most important way in which we can speak of Him. "He is the only true God." He is "a Spirit." He "hath life in himself."

Him "no man hath seen," but Christ reveals him. He "searcheth the heart." He "seeth in secret." "With him all things are possible."

He is the God of Providence: "careth for the birds of the air," "clothes the grass," "numbers our hairs," "sends rain on the just and unjust," watches over the least of his children, and is ready to hear the cry of all.

He is "our Father in heaven," "kind to the unthankful and evil," looks with pity on fallen man and is ready to welcome the returning prodigal.

He is, above all, the God of salvation—gives his best beloved to die for us—sends us the offers of mercy—and is not willing the least of his children should perish.

Him we should love, serve, fear, trust, and desire above all things to please.

He can raise the soul to glory—to be equal with the angels—or sink it down to hell. He is the Judge of all.

I often fear that we have too much of heathenism in our accounts of God, and too little of Scripture teaching; too much of it in our preaching, and too much of it in our tracts and books.

I forbear taking up other points, and the foregoing example is sufficient to illustrate my meaning. It is simply this, that we shall do well to make the prominent subjects of Christ's ministry the prominent subjects of ours; and, having regard to our difference of circumstances, to do this with as close an approximation to his mode of teaching these great truths as possible.

4. Apart from the matter of Christ's preaching there is a speciality in the manner, which we should attentively consider. He spake with the utmost ease, clearness and simplicity on every subject he introduced, bringing his sublime teachings down to a level with the meanest capacity, and yet there is nothing low, vulgar or offensive to the nicest taste. Without labor and without effort he seems to say the very best things in the very best manner, so that all wonder at the gracious words which proceed out of his mouth. The common people heard him gladly, and the universal testimony seems to have been, "Never man spake like this man." He taught not as the Pharisees or scribes, for his word was with *power*. Now it will be of good service to us if we can find out what were the ele-

ments of this peculiar mode of teaching³ divine truth.

(1.) As we have already intimated, one element was transparent simplicity. There appeared neither labored thought nor labored diction. There was no attempt to speak in learned terms, or to illustrate by far-fetched figures. He perfectly understood what he wished to communicate, and he uttered his sentiments without ambiguity or circumlocution. The wisest of men, even with the advantage of his example, fall infinitely short in this respect. There is perplexity, darkness and inconclusiveness. Still the model should be kept before our eyes.

(2.) He adopted the most familiar mode of illustrating his subjects. How often did he, by some appropriate parable, or obvious circumstance, fix his teaching in the mind, never to be eradicated or misunderstood. I question whether we have made sufficient use of his parables in our bazaar and village preaching. The parable of the prodigal son—the rich man and Lazarus—the marriage feast, &c. &c., are invaluable aids in preaching to the people.

(3.) Our Lord spake with great kindness, and an evident desire to benefit his hearers. Sometimes his solicitude to win the souls he addresses is deeply affecting. His compassion influenced his mode of address, the illustrations of his subject, and, as we cannot but suppose, his tone of voice, and cast of expression.

Illustrations will rise up before all our minds: e. g. his remarks respecting "the multitude." (Matt. ix. 36,)—his tears over Jerusalem, (Luke xix. 41—44,)—his conversation with the young ruler, (Luke xviii. 18—23,)—and with the Samaritan woman, (John iv. 7—26.)

Now this is a point of supreme importance. We must let our hearers see and feel we desire their welfare. All angry disputation, all coarse invective, all unnecessary censure of their conduct should be avoided; and the language of love, the emotions of love, be made obvious to them.

(4.) Still Christ taught with great earnestness. He spake as became a Teacher sent from God. While there was no ostentation in his manner of speaking, there was no sinking of his authority—no relinquishing of his claims to be heard and obeyed. See

for instance, Luke x. 24; Matt. x. 32, 33; vii. 24—27; John viii. 12; Mark xiii. 31, &c. &c.

We may not assume Christ's authority, but we ought to speak as men who know what they say, whose hands have handled the word of life, and who feel they are commissioned to preach Christ's gospel.

(5.) Christ preached with great solemnity. Meek and gentle as he was, yet there is awful power in his addresses, and fearful solemnity in his descriptions. He was often very pleasing; but never light. What Cowper said of Paul, may yet more properly be said of Jesus,—

Direct me to a quip
Or merry turn in all he ever spake,
And I consent you take it for your text,
Your only one, till sides and benches fail.
No : he was serious in a serious cause.

It is of great importance to maintain a serious frame in our addresses to the heathen; though it is not always easy to do so.

(6.) Christ constantly appealed to the reason and conscience of his hearers. See for instance what he says of the "Father giving good gifts to his children;" of the 'whole not needing a physician;' of the healing on the Sabbath; 'of Satan casting out Satan;' Mark iii. 23, &c.; of the rich fool; and when the woman was taken in adultery, "Let him who is without sin cast the first stone." See also his address to the Samaritan woman—"Go, call thy husband;" his parable of the lost sheep, and piece of money; and the circumstances in which he uttered his touching saying, "The

foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." So, on various occasions, his treatment of Judas, of Peter, and of all the other disciples.

Such ought to be our main grounds of appeal. Our chief hope must rest on the workings of natural conscience, and the self-evident conclusions of reason, under divine influence.

(7.) Christ's cautious and temperate manner of dealing with gainsayers, deserves our attention.

In our ministry among the heathen we encounter a great deal of cavilling and captious questioning. It is impossible to read the gospels without seeing that our Lord was incessantly thus assailed. His conduct in these circumstances demands our closest attention.

About Sabbath-breaking, refer to Matt. xii. 10. So about the woman taken in adultery, John viii. 3. So about the tribute money, Matt. xxii. 15—22. And behold the wisdom and the grace with which he spake!

(8.) Christ was emphatically what is understood by being apt to teach. He was ever ready to turn passing events and trivial incidents to good account. See Matt. xii. 47—50; Luke xii. 15; xiii. 1—9; Mark ix. 33—37; Luke x. 38—42; and Matt. xviii. 21—35.

This talent is of great use to missionaries, and has much contributed to the success of some of the most eminent among those who have labored in modern days.

(To be concluded in our next.)

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XIII.—MARTYR.

THIS is a Greek word signifying *witness*, and it is so rendered in a great number of instances.

Matt. xviii. 16... Two or three *witnesses*.

xxvi. 65... Need have we of *witnesses*?

Mark xiv. 63... Any further *witnesses*?

Luke xxiv. 48 .. Ye are *witnesses* of these.

Acts i. 8..... *Witnesses* unto me.

i. 22..... A *witness* with us of his.

Acts ii. 32..... Whereof we all are *witnesses*.

iii. 15. Whereof we are *witnesses*.

v. 52..... We are his *witnesses*.

vi. 13..... And set up false *witnesses*.

vii. 58..... The *witnesses* laid down their clothes.

x. 39..... *Witnesses* of all things.

xiii. 31..... His *witnesses* unto the people.

Acts xxvi. 16. .. A *witness* both of these.
 2 Cor. xiii. 1.... Two or three *witnesses*.
 1 Thess. ii. 10... Ye are *witnesses* and God,
 1 Tim. v. 19.... Two or three *witnesses*.
 vi. 12. .. Before many *witnesses*.
 2 Tim. ii. 2, ... Among many *witnesses*.
 Heb. xii. 1... .. A cloud of *witnesses*.

In 2 Corinthians i. 23, where the same word occurs, it is rendered *record*: "Moreover I call God for a record upon my soul, that to spare you I came not as yet to Corinth."

In the following instances the word is not translated at all:—

Acts xxii. 20.... And when the blood of thy *martyr* Stephen was shed, I also was standing by.
 Rev. xvii. 6. Drunken with the blood of the saints, and with the blood of the *martys* of Jesus.

In more modern times the word has gradually acquired another meaning, the rise and prevalence of which are thus traced by Dr. George Campbell:—"The Greek word *μάρτυρ* [MARTUR] though signifying no more, originally, than witness, in which sense it is always used in the New Testament, came by degrees, in ecclesiastical use, to be considerably restrained in its signification. The phrase *οἱ μάρτυρες τοῦ Ἰησοῦ*, the witnesses of Jesus, was at first, in the church, applied by way of eminence, only to the apostles. The reality of this application, as well as the grounds of it, we learn from the Acts. Afterwards, it was extended to include all those who, for their public testimony to the truth of Christianity, especially when emitted before magistrates and judges, were sufferers in the cause, whether by death, or by banishment,

or in any other way. Lastly, the name, *martyr* (for then the word was adopted into other languages) became appropriated to those who suffered death in consequence of their testimony: the term *ῥυμολογητής*, *confessor*, being for distinction's sake assigned to those witnesses, who, though they suffered in their persons, liberty, or goods, did not lose their lives in the cause. Now, several later writers, in interpreting the ancients, have been misled by the usage of their own time; and have understood them as speaking of those who died for the name of Jesus, when they spoke only of those who openly attested his miracles and mission, agreeably to the primitive and simple meaning of the word *μάρτυρ*, [MARTUR]."

Sometimes the word is written *μάρτυς*, MARTUS, instead of *μάρτυρ*, MARTUR. The signification being precisely the same, and the preceding observations, as applicable to the one as to the other, a list of these instances, with the renderings in the common version is subjoined.

Acts x. 41..... Unto *witnesses* chosen before.

xxii. 15.... Thou shalt be his *witness*.

Rom. i. 9..... For God is my *witness*.

Phil. i. 8. For God is my *record*.

1 Thess. ii. 5.... God is *witness*.

Heb. x. 28..... Two or three *witnesses*.

1 Peter v. 1. A *witness* of the sufferings of Christ.

Rev. i. 5..... Christ, the faithful *witness*.

ii. 13..... Antipas, my faithful *martyr*.

iii. 14. The faithful and true *witness*.

xi. 3..... My two *witnesses*.

—Baptist Magazine.

Notices of Books.

BROOKS'S PRECIOUS REMEDIES AGAINST SATAN'S DEVICES.

IN BENGALI.*

WE have been requested to mention, for the information of our Missionary brethren and others interested in the welfare of the Native Christian community, that a Bengali translation of Brooks's Precious Remedies against Satan's Devices, has just been published by the Calcutta Christian Tract and Book Society. The English work is too well known to need any com-

mendation from us. It has been read with profit by thousands. Like all the writings of Thomas Brooks it abounds with anecdotal and other illustrations, as well as with Bible truth, and appears to be, on this account, well adapted to interest Native Christians, for whose use especially it has been translated. Its price is, we believe, only 2½ annas; and our readers who have the opportunity will do well to recommend it to the perusal of their Bengali brethren.

* শ্রদ্ধাভাজনের কল্পনা ও ভবিষ্যৎক উপায়।
 228 pp. 12mo. Cloth.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Kalikapur.—Mr. Johannes had the pleasure to baptize four converts at this place, on Sabbath morning, the 27th of November.

Calcutta.—At the Lal Bazar Chapel one believer was baptized by Mr. Thomas on Sabbath morning, the 25th of December.

BENGAL BAPTIST ASSOCIATION.

THE next Annual Meetings of the Bengal Baptist Association will be held at Khari, to the south of Calcutta, on Tuesday afternoon, the 7th of February, 1854, and the two following days.

The usual notices, with the Statistical Tables, having been forwarded to the pastors of the associated churches much earlier than in former years, it is possible that in some cases they have been mislaid or forgotten. We therefore remind our brethren that the Secretary will be happy to receive the Tables, filled up, and accompanied by letters from the several churches as soon after the 1st of January, 1854, as may be found convenient.

MASULIPATAM.

FROM THE REV. W. BOWDEN.

You may possibly have heard of the loss our Mission has sustained by the death of brother Beer. He was called to his rest on the 30th October. His end was peace. His disease was congestion of the brain, brought on by exposure to the sun while returning from the out-station of which he had charge. The loss we have sustained in the Mission cannot easily be made up. Few Europeans obtain the same fluency in the language and acquaintance with the people as he acquired. The loss to his dear family is irreparable. Mrs. Beer and her four children are now here; but she intends returning with me on Monday next to her lonely home, intending to carry on the girls' schools there; but I greatly fear she will not be able to stand in such a

lonely position; rendered still more so by the absence of my wife in England. The Lord, however, can, and I have no doubt will, sustain her; and He will assuredly help her to do his will.

Foreign Record.

BAPTIST MISSIONARY SOCIETY.

WE observe with much regret, that the late plan for reinforcing the mission in India with twenty additional laborers, is not likely to be soon carried out. The MISSIONARY HERALD for November states, that the Sub-Committee appointed some months ago, to inquire where brethren could be found willing to devote themselves to the work in India, presented to the Committee at the quarterly meeting, October the 19th, a report "to the effect that they had no one at present to recommend to them!" It is added, that it is painfully true "that there have not been those offers of service which might have been reasonably expected." "We are constrained," the HERALD proceeds, "to confess our deep conviction, that there is neither the concern felt which there ought to be, nor the manifestation of that spirit of importunate prayer which the subject demands."

This intelligence is startling and most distressing. Within the past year our aged brother Robinson of Dacca has ceased from his labors. Our brother Makepeace of Agra is, while we write, passing out to sea in the vessel which is to convey him to England,—with no prospect of his return. And our brother Phillips of Muttra is now waiting in Calcutta for the day of his embarkation for England. Thus the mission is reduced by death and disease among the laborers in the field, while the hopes which we cherished of large additions to our ranks have hitherto totally failed to be realized.

We commend the reader's attention to the address on Prayer to the Lord of the Harvest, printed in the former part of our present issue. Its admonitions could never be more opportune than they now are.

THE CALCUTTA MISSIONARY HERALD.

VISIT TO THE HAJIPUR MELÁ.

To the Editor of the Calcutta Missionary Herald.

MY DEAR BROTHER,—According to promise, having been graciously taken to the Hajipur fair, and brought back again in safety, I take my pen to give you some particulars of our labors, and feel, at the same time, truly grateful for having been permitted to take my humble part in such attempts to declare and defend the truth among thousands of the perishing heathen.

I left home, accompanied by my dear wife, and by Sudin, native preacher, on the 27th of last month. In our way up to Dinapore, we tarried four days in the villages of Dariyápur, Mukama, and Bár, where we were heard with attention by many, but not by all; some being indifferent, and others zealous in their endeavors to defend idolatry. At Mukama, we were invited by a Bengáli merchant to his house for religious conversation, where we met with two Pandits, the elder of whom appeared, by his fluent repetition of Sanscrit, to be a learned man. But alas! how true is it, that man, unaided by Divine revelation, is ignorant in those matters which concern salvation. I inquired of him, how salvation was to be obtained. He replied, "By good works." I asked him how such good works were to be accomplished. He said that purity of five kinds was requisite, among which was purity of heart. I again inquired how purity of heart was to be attained. He replied, "By good works," thus presenting the inquirer, who might look to him as a spiritual guide, with a circle of duty, having no entrance or commencement: in which good works are indispensable as the means of accomplishing good works. In the evening of the same day, we had a long and interesting conversation with a fakir, a follower of Rámánúj. He spoke very sensibly on many points of duty and morality, but in reference to the "one thing needful" was equally at fault. He thought the justice and

mercy of God would be sufficiently manifested, if God let the sinner off with a moderated degree of punishment, but he had no method of ascertaining whether he should be an heir of mercy or of wrath hereafter, and he thought the fear of punishment must at all events be maintained in the minds of men to deter them from sin.

At Bár, we had a melancholy proof of the blindness of the leaders, whom the blind Hindus are following. A man distinguished by his necklaces as a bhagat, or person of superior piety, attempted in the midst of a considerable crowd, openly to defend prostitutes and their trade, asserting that they too were appointed by God, and theirs was equally lawful and laudable with any other mode of earning a livelihood. Alas! the shameless licentiousness indicated by such a circumstance is not uncommon among the Hindus, nor thought incompatible with the honor and rights of Bráhmans and gurus. Of this, we frequently meet with similar proofs, and it shows us what a mighty obstacle the gospel has to contend with in sin, thus covered with the garb of religion. We were pleased with the serious interest displayed by a cloth-merchant in this town, a native of Delhi, who invited us to his shop to preach and converse, and by the attention and candour of a Sikh, connected with the police, who visited us in our boat. He has often heard the gospel from Mr. Start, and other missionaries, and has received books from them.

Lord's-day, the 6th inst., we spent in Fatuhá, near Patna, which has a considerable bázár. A shopman having obligingly offered us seats, Sudin spoke at length on the duty of preparing the way of the Lord by penitential humility, on which some conversation ensued among the hearers about the nature of sin, and the necessity of abandoning it, which I endeavored to

follow up by shewing that, however convinced men are of the need of forsaking sin, yet Christ only can enable them to do it. I was, however, soon interrupted by a Bráhma's loud discussion, who constantly shifted his ground, and repeatedly denied his own words. When he had left, we removed to another part of the bázár, and preached and discussed. In the afternoon, after Sudin had addressed our boatmen, and others who came to listen, on the subject of repentance, we went again to the bázár, where we had a large congregation to listen to four consecutive addresses, interspersed with conversation and discussion. When one of the crowd vociferated, "Who is Jesus?" a cowherd replied, "He is God, the Lord of all; who else is he?" At one time, a person having started an objection, was checked by a second, and meanwhile others spoke and again others answered them, till all at once many of the crowd were employed in discussing among themselves the merits of Christ; some arguing against him, others advocating his claims. Though our discourse was interrupted for a time, I listened with gratification to these proofs of interest in the subject of our preaching, Christ crucified, the Saviour of sinners. Subsequently, a Kabír-panthí began to inquire and discuss in apparently a temperate manner, but soon became more boisterous, and was very angry when, in reply to his accusation against Christians on account of their destroying animal life, he was reminded that he could not drink water, or walk many steps, without committing what he considers so heinous a sin. After he had retired, we concluded our labors by addressing the crowd on some of the beatitudes.

On Wednesday, 9th, I left my dear wife to enjoy the cordial hospitality of dear Mr. and Mrs. Brice, at Dinapore, and accompanied brethren Kálberer and McCumby to the Hájipur melá. Brother Phillips also, having recently arrived with his family from Muttra, did the same. Kási and Sudin, native brethren, were with us. On the boat, we united in prayer for a blessing on the labors on which we were about to enter. The rest of the day after our arrival, was consumed in necessary arrangements and preparations. A day or two afterwards, brethren Baumann, of Chuprah, and Bran-

din, of Mozufferpore, arrived, and pitched their tent in another part of the melá, where they were zealously engaged in distinct labors.

Each day, from the 10th to the 16th, our party divided itself in the morning into two divisions, and each division went to a separate place in the melá, and was engaged for about two hours in preaching and discussion. After breakfast, we united our strength, for all our voices were sufficiently exercised in keeping up an uninterrupted succession of preaching and discussion at the awning near our tent, from 11 A. M. to sunset, besides distributing books, and conversation and discussion with detached parties. Two or three days, however, one or two brethren found it practicable to go out in the evening also to preach in other parts of the melá.

On the first morning of our labors, brother Kálberer, being near the large temple at the corner where the Gunduck flows into the Ganges, and observing that it had a deserted and desolate appearance, was informed that the cause of its desertion was the following suspicious circumstance. A Muktiyár, a respectable man from Chuprah, had come there to worship, and was lodging in a house adjoining to, and connected with, the temple. About noon, he sent his servants away to eat their noon-day meal. On their return, their master was nowhere to be found. They gave information at the police-office, and the inhabitants of the house were taken into custody.

All classes of people, who usually attend the melá, whether fakírs or traders, or those who come with the hope of acquiring merit, by bathing and alms-giving, were very numerous this year. Our congregations often consisted of three or four hundred people, and it is indeed inspiring and delightful to hear the gospel declared to such great numbers continuously, for days in succession, and a high privilege to be permitted to take part in such a work. We often reminded our poor hearers that all the deities, and incarnations, of whom their Scriptures speak, are said to have come to destroy the wicked: Jesus only is declared to have come "to seek and to save the lost," and "to call sinners to repentance," and entreated them to commit themselves to this compassionate Friend. Our congregations would of-

ten listen with great attention to a lengthened address, or even two addresses in succession, without comment or objection. Often, however, our discourses would be interrupted or concluded by a remark or query from one of the hearers, leading on to protracted discussion or conversation. Such discussions are too often provoked by the heathen for the purpose of evading the impression produced by serious expostulation, or the plain statement of the gospel, and it requires much care and firmness to prevent their degenerating into unprofitable altercation. But when rightly conducted, they may be of eminent use in leading the more intelligent heathen to express the objections, which are operating unfavorably on the minds of thousands, and affording an opportunity of publicly refuting those objections, in the hearing of simpler persons, who are misled by them. Not having any scriptures, which Christians and Hindus both acknowledge as divine, our usual resource is, either by the facts asserted in their shástras to prove the falsity of their religion, or by an appeal to common sense to shew the shástras themselves to be false, while to conscience, as a witness ever ready to assert the truth, we appeal in order to awaken a serious interest in the soul's welfare. As an instance of the former method of argumentation, bro-

ther McCumby, on two or three occasions that I recollect, used this fact. He cited a passage from the Rámáyan, in which Dasarath, the father of Rám, himself says, that Rám had not given him salvation, and proved this also from the circumstance of Rám's having gone to Gya after his father's death, to perform the usual ceremonies in his behalf to prevent him, as they say, from becoming a demon, and then urged that as Dasarath himself was not saved by Rám, it is in vain for others to trust in him. Again, according to the second mode of reasoning, when the Hindus bring forward the assertion of their shástras, that bathing in the Ganges will take away sin, we cite common sense to prove the shástras false, for it witnesses that sin is not taken away, but continues among them in all its virulent, destructive influence. We desire, however, to make all things subservient to the proclamation of "the unsearchable riches of Christ," and to trust simply and only in the Holy Spirit to render the word effectual. O may the blood of Jesus wash away the stains and imperfections of our services, and the Holy Spirit cause the seed sown to spring up, and bring forth fruit unto life eternal!

Yours affectionately,

J. PARSONS.

Monghyr, Nov. 30th, 1853.

MISSIONARY WORK IN THE HUGHLY AND MIDNAPORE DISTRICTS, IN NOVEMBER AND DECEMBER, 1853.

BY THE REV. T. MORGAN.

Nor. 16th.—Having left Haurah yesterday, we reached Tamluk this afternoon. Preached on the bridge to a good company; the principal subject was the exclusion of the Sudras, according to the laws of Manu, from all religious rites. Some of the Bráhmans that used to interrupt came forward, and demanded a hearing. On my refusing, they said, "He will not speak to wise men; only to these Sudra beasts. What do they know?" After distributing tracts, and scriptures, I asked the people to propose any questions. They then invited me to sit down. Some said, "If the Bráhmans lead us astray, we are not answerable for that; God will

accept us." Others asked what would be the advantages of receiving our religion. Among other things, I mentioned eternal happiness. No more births. The idea, they said, was good, for with them birth and death, followed each other without end. From a heathen point of view there is something sublime about the phrase "Eternal Life." The next question was about the railway. "Who gives the money? And where will it go?" I mentioned, among other places, Benares. They all said, that was a most meritorious act; and that, no doubt, some Englishmen left the money, when dying, for a *shrúddha*; adding, "It

is well with them in the other world." This mistake I rectified. On the way home a shop-keeper asked me to sit down; he wanted to know about the gospel of Mark. This man appeared deeply interested in the truths I brought before him. He is not far from the kingdom of Heaven. He had Mark given him last year.

17th.—This morning I distributed a great number of tracts and gospels in the outskirts of the town, and met a woman who could read well.

Left Tamluk with the tide, and came as far as Kolah. In the afternoon, walked a good way inland, and had an opportunity for distribution and conversation. On the way back met two young men, one of whom was from Hughly College, going to his appointment as teacher of a Government school. "What salary?" "Fifty rupees a month." "That is pretty good." "O no; considering that I am going so far from home,—about eighty miles,—and I must have a relative with me to comfort me." "What are the common objections to female education?" "If a girl learns to read she will become a widow; others say that it will make the women too independent. We think that there is too much servility about English husbands."

18th.—Came up in the night to Mellock. There are here about four hundred houses of Bráhmans, who are mostly Kulins. They remembered my visit last year, received me in the kindest manner, provided chairs, and offered me something to eat. They were eager for the tracts; as I had none to give them last year. They are most anxious for an English school, and said that if I would stop and teach the young, English, they would pay me fifty rupees a month. They do not want a Bengáli teacher, but prefer a Sáhib. I came on with the tide till night.

19th.—Spent the whole of this day in going to Ghátál; but did a little work whilst the men rested and were at their meals. Whilst I was talking with the people, one of them observed, that they are poor and ignorant, and that the Bráhmans work upon their fears, "That," he said, with great emphasis, "is the secret of their success."

20th.—Ghátál.—Walked a great deal this morning over new ground, distributing and preaching: the people mostly poor and ignorant, but willing hear-

ers. I listened to an elderly man speaking to a group that gathered about him. He was explaining the object of the distribution of the books, and saying that the gods would soon be abandoned, and all men would worship one God. "You go," said he, "a long distance to bathe in the Ganges, but it is all in vain." I asked him, "Where did you learn all that?" "Did I not hear you at Ghátál, and you gave me a book?" I gave him the *True Refuge*, with which he was much pleased. I pointed out to him the sloka from one of the shástras, the import of which is that bathing in the Ganges will neither purify the mind, nor procure deliverance from the punishment of sins. "There," said he, "here it is from your own shástras! is not my word true?" A man passed us with a pot of Ganges water on his head, which he had brought from Calcutta, a distance of seventy miles. This water is sprinkled over the food presented to the idols. Spent the rest of the day in visiting the resting-places of strangers, who resort here from all parts of the country for trade. A respectable old Pandit came to the boat to request Wilson's *Exposure of Hinduism*, stating, "That is a book worthy of a Pandit to read." Some of the shop-keepers here have hired a Bráhman to read the Bhágabat Gíta; this is quite a new thing here. There was a large company present. The performer sat on a platform. He is certainly an able man with amazing power of pleasing his audience: sometimes he was deeply pathetic; and well knew where to introduce his joke, which produced roars of laughter. Some poor man, a servant, having brought in a light, the reader joined his hands, addressed the poor man with the greatest reverence, and said, "Thank you, sir, for the light. I will give you the title of *Destroyer of Darkness*." This sally greatly delighted the people.

21st.—Visited Borda, two miles from Ghátál on the road to Khirpái. There is here a temple and a triune goddess,—Durgá, Kálí and Lucki, in one, according to a dream that the founder had. It has three hundred bighás of land to support it. I observed extensive mounds and ditches of an ancient fortress, belonging to a king of the name of Shoba Singh. Part of his house remains. The people say that he lived some three or four hundred years ago.

Had a good opportunity for distributing: the people had but little to say.

Came in the afternoon to Nimalá, the furthest point where the boat can go at this time of the year.

22nd.—Walked early to Dáspur, about four miles from Nimalá. Had half the town after me; though last year at the first, no man would come near me. Several persons who represented themselves to be Pandits, asked, "Who gives the books? Will the worship of the gods be abolished?" They fully admitted that the worship of the Hindu gods tended to debase, and to demoralize the people. One of them repeated a sloka that God, without having eyes, can see, without ears, can hear, and walk without feet. There was a great pressure for books. The Pandits were eager for Genesis, because it contained an account of the creation and the deluge.

There are men about the country, who long for something more substantial than Hinduism, such men followed me this afternoon to a village, and were anxious to learn the way of salvation. The utter exclusion of human merit appeared to them a strange doctrine; yet pleasing, when contrasted with their own religion, which demands so much money, personal exertions, and sufferings, to procure merit.

23rd.—While out this morning among poor farmers, where I had not been before, I learned from them, that the Bráhmans had been round, and cautioned the people not to take the books from me, that it would be a great sin. This only made the people the more anxious to hear and to obtain books. A doctor did me the honor of asking me to his house. He has some Hindu medical books, gets a rupee for feeling the pulse only, and a rupee for two pills; this is the lowest sum. The people are ignorant of the simplest remedies. In parting, the doctor called me on one side, and asked for a remedy for a cough, as he had been troubled some time with that complaint. I spent the remainder of the day in Nimalá. It being market-day, a great many people were present, and I had a good opportunity for my work.

24th.—Govindpur. I was in this neighborhood last year, but went over new ground this morning. The people knew my business, and the names of some of the books I distributed here last year. Came in contact with

many Bráhmans and Káyasts. Observed a large temple of Rádha Krishna. The Bráhman said that the god and goddess were then sleeping; but would awake at noon, and then bathe and enjoy their food. In answer to a question from me, the Bráhman said, that they did not smoke. While the Bráhman was informing me of the habits of the gods, the boys that followed began to titter, hiding their faces under the cloth. This did not escape the Bráhman, who gave them a good cuffing for their want of reverence to his god, and that before the very door of the temple. "What is the world come to?" said he; and then turning to me, he added "Go, go: you spoil all the boys with your books."

When distributing on the other side, three very respectable young Bráhmans came and asked for books. They said that they came from Dáspur; having heard that I had been there, they came after me for books. Dáspur being from here five miles distance, I expressed some doubts. However, their accurate knowledge of my movements convinced me of the veracity of their statements. I saw a Bairági reading the Bhágabat Gíta in a house. They are paid large sums for this work, and great merit is supposed to follow the mere hearing.

25th.—Had a good opportunity this morning for distributing and conversing with the people. Saw more temples in ruins: the reason given was, "No money;" but a Bráhman who heard this, said, "No religion; no disposition to repair the temples. In the course of the day had two letters from some pandits asking for books; they had sent from a distance, and were anxious to learn about the religion of Jesus Christ.

26th.—Hired a small native pálki, unpainted, unlined, and uncushioned, and started for Khirpái. I was there last year, but was only able to distribute in some portions of the large town. In the first place I distributed books, the people were pretty quiet; but as I moved on, the mob increased, until I was entirely hemmed in against a wall; and was dragged down on the ground over some Bráhmans. Went to one of the markets. Directly the people saw me, they left their wares. Just behind was a large Jagannáth car. I mounted that, with the bag of books; but there was no chance of speaking there, till the books were distributed, which I did as well as

I could. They were stolen many times over; and the strongest was the successful party. Having given all the books away, and rested a little on the steps of a temple by the market, I preached to a quiet and attentive audience. Some Bráhmans came, and not liking all I said, incited the *boys* to shout *Harí-bol*; but the people cried "Silence!" and cuffed them. Many people living in remote villages followed me, in hopes that I had more books hid somewhere. On my way saw a large black bear performing. His principal character was, the *Sáhib*; and the bear exhibited in an admirable manner, not the most respectable characteristics of Englishmen.

27th.—Nothing of importance occurred to-day.

28th.—Went early this morning in a *pálki*, with a good load of gospels and tracts to *Kámálpur*. This is a large and, on the whole, a respectable place. Walked about from place to place to distribute, till I came near the *káchhárí* of the *Zamindár*, who sent for me. I had seen him last year. He appeared desirous of learning more about Christianity. There was a large space, the congregation was at my heels; so I preached there, and all kept very quiet. The *Zamindár* informed me, that no missionary had been there before. I infer the same from the manner of the people. They were afraid to take the books, lest they should have to pay for them.

29th.—Went to *Udoe Gunge* about eight miles from *Ghátál*. We had to pass through *Shyámsundarpur*. Having halted there a short time, the people rushed from their houses, and became aware of my object. Some of them had seen me at *Ghátál*. My attention was directed to an old man who seemed interested in my coming. He said, "This is the *Sáhib*: this is true religion, one God, and no second." I asked him, how he came to learn all that? He replied that last year he had met me outside *Ghátál*. I recollect the circumstance. We had a long conversation, and that had been a theme for the villagers, who were glad that I came. From this place we came to *Karal*. This is a famous place for brass and tin vessels, which are made here and sent to *Calcutta* and other places. I had a very large, and well-behaved congregation in the market-place. I exposed the practice of Bráhmans in giving man-

tras to *Sudras*, against the express injunctions of the *Shástras*. An aged Bráhman, evidently the oracle of the place, expressed himself in strong terms against this; because I was depriving the Bráhmans of the means of subsistence. This remark made matters worse, for I was then obliged to point out to the people, that all the Bráhmans care for, is their own welfare, and not the eternal interest of the people. From this, I went to *Udoe Gunge*, and had a good congregation here also. The rush for books was tremendous. As I was leaving, an aged and respectable Bráhman woman came and entreated for books, because the males of her family were from home. To meet such cases I had a small reserved stock hid in the *pálki*. Some of the people in the market brought to me, as I was resting, some fruit to eat. The oldest Bráhmans in the place informed me that no missionary had ever visited the place before, and the manner of the people led me to think that such is the case. It is an out-of-the-way place, and to get at it, we had to wade over the rice-fields, and in some places through deep water.

30th.—*Narsingpur*. Came down last night to this place, and went to work early this morning. Met a young Bráhman who recognized me. He said that when very young, he attended one of my schools in *Haurah*. I was pained to find that he did not seem to remember any thing, except the names of the books he had read. But when I began to teach the people, he took up the subject, repeated the Ten Commandments, and explained to the people the nature of God, and that idolatry was like a beautiful tomb agreeable to look at outside, but inside full of dead men. This to the Hindu mind was a forcible illustration.

December 1st.—*Chungi*. This place is chiefly inhabited by fishermen and farmers. Though in humble circumstances, they have a school, which is well attended, and very many can read. I read to the fishermen, of the calling of the disciples, and the stilling of the storm. When they heard that the disciples were fishermen they exclaimed, "Our caste! that is an honor to us." This fact made the gospel interesting to them. For some reason or another, the people bring their children in their hands, that I may give them books. I have said, "Suppose all these children leave the gods and Bráhmans?" "No

fear of that; but there is great power about this book, otherwise we would not give it." Well, knowledge cannot hurt them; that is always valuable. Worked along the bank of the river till evening.

2nd.—Shyámsundarpur. Spent this day in working on both banks of the river; the readers numerous; at first timid and afraid to take the books, not knowing my object. Came in contact with a doctor, an amiable old man. Read to him some of the healing miracles of Christ. He very properly remarked that God, being omnipotent, could heal by a word. He brought out some of his medical books. All these books are the revelation of Shib, who is the patron of the medical art. The nature of the person of Christ, and the object of his mission were intelligible enough to this man; but he would not hear a word against Shib; it produced distress of mind. He said it would be sinful in a man to get drunk, as Shib did; but it was no sin in him, because he is god.

In the evening came into the house of a respectable Baistam, who is building a temple to his god. There is a great contrast between him and the people of the village, who have permitted a large temple to fall unto ruins, their own property. This man has in him a germ of better things, and from his candour and many inquiries, I infer his anxiety to learn the way of salvation. He received the books in a grateful and reverential manner. I mentioned the case of Cornelius, which pleased him much.

3rd.—Gor. This place derives its name from a number of small mud forts scattered about here. On the summit of one of them I found a gun. They were thrown up to protect the cultivators from dacoits. Met a rich Baistam, who positively, but respectfully, refused a single book: he wanted nothing new. "But you are refusing the gift of God?" "No; I do not. Bistu within me refuses. I can do neither good nor bad. Bistu does all." The houses being few and scattered, had to walk to Kángopur, a place some distance from Gor. That a Sahib should go about with books, appeared to the people an unaccountable proceeding. "Must they give something for them? Would their reception of the books involve them in any untoward consequences?" When they understood my

object, the demand for books exceeded the supply. A respectable Hindu mother finding that the gentlemen would not ask for her, came forward and entreated a book for her son, who was at school. Also a respectable little girl, who was unheeded, seeing the last book in my hand, rushed forward, almost crying, and said, that her brother was sick at home, and could not come. When she had the book she rushed through the river full of joy. In the afternoon, preached and distributed at Jagatpur, and came as far as Raneechuck.

4th.—Raneechuck. On going on shore this morning, I was met by a school-master and several boys. The former asked for books to be used in the school, and stated that some dozen chapters of the books that I gave last year had been read. Some gospels and Genesis were put into his hands. After proceeding about half a mile, I found that I was followed by the same boys, who informed me that the books certainly had been read, but that the school-master had gone to another school, and had taken the books with him, and that the books I gave to the school-master that morning would be sold by him to the boys, and read in the school. Had a long conversation with the salt Darogah, who is a native of Cutwa. He spoke in honorable terms of our departed brother Carey. In the market the people requested me to explain; and when I had done, a man came forward, and with more than usual eloquence abused us politically and religiously, and did not fail to notice our national characteristic, beef-eating. In replying to this charge, I observed, that in some countries, there is but little food to be had, beside animal. To this answer my opponent responded, that we being sinful Mlechchhás, God had punished us, by placing us in countries, where there is no corn or rice. The people shouted, "What will the Sáhíb say to that?" The Sahib, asked "Who gave us *this* country?" "Very good, Sáhíb: very good!" The opposing party said, "I have no more to say." This man is a native attorney. To state that he had not been specially retained that morning to oppose me, would not be the truth.

Came on to Kámárchuck. On landing found a large congregation waiting for me.

5th.—Kámarchuck. Met the inhabitants at the village school, and threw out some hints on the advantages that the children would derive from reading the books in the school for an hour or two every day. The leading men wanted to know what the books were about. I gave them the history of the creation from Genesis, and the leading points in the history of Joseph, which they said were interesting. A member of our church in Haurah had placed at my disposal, a good many copies of the Bengáli Christian Almanac. I gave them one. This made them wild. I explained to them the nature of eclipses. This, they said, was more rational than the notion of the demon running away with the moon. They would have had me to stay some ten days to deliver lectures on astronomy. They could not, they said, understand these things in one day.

In the afternoon we walked on the other side of the river, and came up to Gopiganj at night.

6th.—Keput. This village is some distance from Gopiganj. It has many temples, Bráhmans, and respectable people. Standing before a temple of Shib, I asked the people, what they considered him to be? They replied, "God." I could not but pity the prostration of intellect, that led respectable men to render divine adoration to such a vile character as Shib, and was no less indignant that the name of the holy God should be thus blasphem-

ed: and asked them, if they would regard with veneration any vile character in the village, and whether it would not be cruel to charge a man of good character with such vices as Shib was guilty of? They said, certainly it would be very wrong, and that to libel God is a great sin. They eagerly received the books. Some respectable Bráhmans treated me very kindly, I gave them a copy of the Christian Almanac, with which they were delighted. Came up to Kolah, and had some conversation with the fishermen. This class though generally poor, is far from being stupid.

7th.—This morning came in contact with some respectable Káyasts. They had heard of me, and were glad to get books. I told them that we were not introducing a new system of religion, but the old true religion which existed in the earliest ages of the world. They without hesitation admitted that the worship of many gods and images is an innovation.

After my return to the boat many other respectable persons came for books, and were thankful for them. Came on to Tamluk just in time for a large market outside the town. Disposed of the remainder of my books there, and many followed me to the boat in hope of getting some. There I met some Musalmáns, the retinue of some military gentlemen, who asked for books, and I gave them the gospels.

8th.—Started for home, which we hope to reach on the morrow.

DINÁJPUR.

FROM THE REV. H. SMYLIE.

Dec. 1st, 1853.—A few days since we had a visit from the Rájá's *purohit*. He is a pandit of some note. He was greatly rejoiced because the Government had sanctioned an English school at Dinájpur, which he said would be opened in January, 1854. The *purohit* is very zealous for the education of his countrymen. He told us that all the men of note in the districts of Rungpur and Dinájpur were determined to put an end to the wicked practice of not allowing Hindu widows to marry; that they had had a meeting for this purpose, and had agreed to do all in their power to put down a practice so full of evil. He mentioned the names of several wealthy indivi-

duals, who were most anxious to have the widows of their families remarried. He was very warm on this subject, and wished to know, if they united in a petition to Government, whether they would make a law, that all Hindu widows should be allowed to marry.

When in the villages I called at the house of a wealthy mundal. I explained to him man's sinful nature and the way of salvation by our Saviour. He asked a number of questions; such as, how he could get a new heart? how he was to pray for it? would Christ hear him? We have met with several who expressed the same desires. The Holy Spirit is wanting to give them power to make good their intentions.

THE ORIENTAL BAPTIST.

FEBRUARY, 1854.

Theology.

NOTES OF SERMONS BY JOHN FOSTER.—NO. IV.

Jesus Christ, the same yesterday, and to-day, and for ever.—Hebrews xiii. 8.

A VAIN lively worldling or unbeliever might say to a pious man, "I wonder you Christians are not tired of having the old story so long and so often repeated, reading the same texts, offering the same prayers, expressing the same language, uttering the same complaints, professing the same hopes, now and years since,—the last century, and ages before up to, I do not know when?" The Christian may reply. "Yes, they are the same: but then God is the same, truth is the same, eternity is the same, the soul is the same, and 'Jesus Christ is the same yesterday, to-day, and for ever.' We rejoice that all these greatest things do not change. We are like people living in a city of massy eternal fortifications—and *they* are glad.".. What a vast number of men have had the same views and feelings respecting Jesus Christ! In what a number of prayers his name has been the powerful plea for mercy! It is thus by interest in him, that we find ourselves in a kind of union with the faithful of past ages,—we feel that we are one with a sacred company above the sky.

"Jesus Christ is the *same yesterday*." The mind sinks in the attempt to go back to that eternity in which he dwelt before the world was made! Those serene ages were broken at length by this creation, and the formation of man. Before our race was plunged in sin the Saviour was appointed to come, and in the fulness of time he appeared. The time during which he dwelt among us, we may think of as "*the yesterday*," and ask, What was he *then*?

He was then the *mild image* of God. He was the mercy of the God

of justice.—Mercy so manifested as to keep awful majesty in view.—The angel of love sent instead of the minister of vengeance. He was the mighty friend of sinful, lost, unhappy man. Did not every day testify that he was so, by his words of kindness and works of love? He was the powerful advocate with God: "A merciful and faithful High Priest in things pertaining unto God." He was the Revealer of eternal truth:—"the light of the world" before his coming, what was the world with respect to that truth, but as without the sun? He was the meritorious sacrifice for sin—and the Conqueror of Death and Hell!

Such he was "*yesterday*." Such he was to the disciples while he remained upon the earth;—but such he continued to them when he was gone! What did they say of him in their writings? what did they find of him in their experience? They said, "We *saw* the Lord but as yesterday, and he is *not altered now*." Then the next age said—"Our fathers saw the Lord but a few years since,—he is *not altered now*." Thus also the next age still, and so on till the present. Two thousand years, according to the scripture account, are but as *two* days to the Lord.—In this short space surely the Redeemer of the world is not changed! There are many material things in this world which have continued since that period,—rocks, pyramids, temples:—and is the Lord of the world, the Rock of ages, the Ancient of days altered, while these trifling things remain?

No! "he is the same *to-day*." To-day, he rules the world, as yesterday. To-day, angels adore him as yesterday. To-day he works miracles of grace

as yesterday. If a sinner repent this day, are there not pardon and hope?—there were yesterday. If a saint strive against sin and a bad world, is there not assistance?—yesterday it was said, “My grace is sufficient for thee.” If a devout man pray, are there not yet answers of peace? If a faithful servant die to-day, has not He the keys of the invisible world? Has not He the crowns of life, and the mansions of glory, and the paradise of pleasure and the sweet repose of eternity? What a privileged *day* then is *this* day, is every day, to a Christian! If asked in the morning, “Any good news to-day?” “Yes,” may be the reply, “*He* is still the same.” Amidst the changes of life, how unspeakable the happiness arising from the thought, that the great Object of our profession changes not.—We may reflect, “The seasons of the year pass away, spring, summer, autumn—years themselves depart—but *He* is the same! The day of prosperity has passed, and darker times have arrived—and persons as well as things have changed,—but *He* is the same! I grow old, my strength fails, my faculties are weakened, my early friends all gone,—but *He* is the same to-day—

“*And for ever!*” Present saints will ever want him; their endless futurity of bliss is to be derived from him. And there are more saints to come in after ages, to be saved and blessed by him with them. What a dreadful thing it would be, if, while so much more is entrusted to him year after year, He could change, or fail.—(It would be like a city becoming larger and larger—yet destined to be swallowed up by an earthquake!)—Unspeakably dreadful thing, if while the time for his second coming is advancing nearer, he could lose that character or those powers on which the destiny of the world depends.

But he will be the King of the world till the world’s last day. And his majestic glory will remain, after the heaven and the earth have passed. “Thy throne, O God, is for ever and ever.” Then—all the promises that depend on him are sure;—every mercy received shall be but the token of endless others;—a saint may feel that he stands elevated on an eternal rock, high above the waves and storms of the world:—there are no dangers in *Immortality*—or in the unknown world over which Christ has power!

What a sublime scene when He shall collect the saints of all ages of time, from the first day to the last, into one kingdom, and they shall all at once behold *the Same* that they trusted in all the different ages!

FAITH.

“Faith is the substance of things hoped for, the evidence of things not seen.” Heb. xi. 1.

It is one of the most remarkable peculiarities of the Christian religion, that where it is cordially received by the heart of man, all the faculties of the human mind are developed and called into constant and healthful exercise. Christianity is the richest mine of truth: all the intellectual powers of the most gifted mind may therefore be fully employed in bringing to light the treasures it contains, without having reason to fear that these efforts are likely at any time to become fruitless. Christianity reveals to us the lowest depths of wickedness and misery, as well as the sublimest heights of bliss and holiness, and is therefore eminently adapted to call forth and to perpetuate the feelings of fear and horror on the one hand, and of hope, delight and joy on the other. Christianity makes us acquainted with what is most hateful, whilst it is her essential office to reveal what is most lovely and most deserving of our strongest desires: Christianity therefore must produce in the hearts of true believers the unremitting exercise of the affections, and give rise to the purest dispositions of which human nature in this imperfect state is capable. The emotions of gratitude and love form the very essence of true piety, and holiness is the aim which the true Christian is continually keeping in view. Thus we perceive that the intellectual powers, the feelings and affections, as well as the moral faculties of man, cannot fail to be brought into full play and to be harmoniously developed by the life-giving principle of repentance unto God and faith in the Lord Jesus Christ.

One of the most remarkable—and—when properly controlled—one of the most useful and important faculties of the human mind is the *imagination*, which gives life to our recollections, a form to our thoughts, a visible outline

to our anticipations of the future. Whether our minds are occupied with the past, or the present, or the future, imagination supplies the shape which all our ideas assume. It is therefore not too much to affirm that, notwithstanding the lamentable abuse which is made of that noble faculty by enthusiasts, it remains one which acts an important part in every operation of the human mind. That it should be neglected in the various phenomena of religious life, is therefore not to be expected:—on the contrary, if we examine the subject more accurately, we shall easily find, that a prominent part is assigned to it in the religion of Jesus Christ.

Our text contains a description of faith, from which it would appear, that a constant and vigorous exercise of the imagination is of primary importance to the true believer. We shall understand this more fully, if we devote a few moments to the *explanation of some of the terms* used in the text.

The author of the Epistle to the Hebrews,—who in all probability was the apostle Paul—describes *faith* as the *substance* of things hoped for, the *evidence* of things not seen. These expressions are not easy to be understood, and to most minds do not convey a distinct meaning. The obscurity in a great measure arises from the mysterious nature of faith itself, but part of it may without injustice be ascribed to the particular terms employed in the received translation, which require a little explanation. We notice first the word *substance*; “*the substance of things hoped for.*” It is easy to perceive the great similarity existing between *substance* and *reality*. We might therefore, substituting this latter word, say: Faith is the *reality* of things unseen—and this expression would again be brought nearer to our customary mode of speaking, were we instead of it, to say: Faith is the *realizing* of things hoped for: faith consists in a *realizing view* of things invisible and situated beyond the sphere of our personal observation or of our present experience.

In like manner the other expression, “*faith is the evidence of things unseen,*” may easily be made to convey a more definite idea. The word translated *evidence*, in the original means the producing of an object, so as to bring that object itself into view and

to submit it to the examination of the beholders. We might therefore, substituting other terms for the word *evidence*, express the meaning of the apostle by saying, that faith is a muster or an *array* of things unseen.

Now our minds are so constituted, that we cannot realize things hoped for, nor draw up an array of things unseen, otherwise than by means of our imagination. Imagination therefore must necessarily be the handmaid of that faith which is described in our text.

At the same time neither the object of that faith here spoken of, nor the enjoyments which it communicates to the believer, are of a visionary or imaginary nature. No, both are substances and realities: and faith, therefore, is correctly described as the substance of things hoped for, and the evidence of things not seen.

After the explanation of these terms we will now proceed to elucidate the *nature* of faith; first, by pointing out its various stages, and secondly, by endeavoring to illustrate the description of it given in our text.

1. Among the different stages of faith through which most believers successively pass, the first may be described as a *belief in the statements contained in the Word of God*. In this stage those persons may be said to be found, who believe that whatever is asserted in the Bible must be true. They know it to be a fact generally admitted by good and learned men, and also confirmed by the salutary effects of religious habits, that the Bible is the Word of God. They believe it; they acknowledge that it must consistently be made to apply to all the various statements made in the Bible; they would abhor the very idea of being considered unbelievers. But for all that, many of them are very imperfectly acquainted with the Bible: they believe in its contents without knowing what they are, or without understanding their real nature. Others have obtained some knowledge of these contents; their memories are perhaps acquainted with them and able to repeat the very words of Scripture: but their belief is altogether of a similar nature with that which looks upon the writings of antiquity as the records of events that have really occurred, or which considers a code of laws as an authentic representation of the institutions of a particular country.

My dear friends: Do you believe the statements made in the Bible? Then you have reached the first degree of faith. But have you stopped short there? Do you go no further than simply to admit that the contents of the Bible are true? Oh, let me entreat you to consider your position. Your faith, as far as it goes, is a good commencement: but it is dangerous to stop there. Satan himself is no infidel, though many of his followers are: he knows and admits that the Bible is true: but even he proceeds further: he believes that there is a God, and he trembles. He is not simply acquainted with the truths of religion, but he is affected by them, because he is wise enough to apply them to his particular case.

2. This remark made by the Apostle James, leads us to notice the second stage of faith, in which a man not only admits the truths of the Bible, *but applies them to his individual case.*

Such a person does not read the Bible only with a view to store his memory with the incidents related in it, or the sentiments expressed in it. He studies it as a traveller studies the map of the country through which he is pursuing his journey. Does he read in the Bible of the universal depravity of human nature? He will at once admit and believe that his own nature must be depraved. Does he read in it that the curse of a holy God rests upon every sinner? He will feel the weight of that dreadful sentence, and believe that eternal damnation is the lot which he has deserved. Thus far it may be said, that his faith goes not beyond that ascribed to the prince of darkness. We admit that if faith ended here, it would be synonymous with dark despair: but faith is not despair: its nature is that of hope. It admits not only the awful truths, but it equally receives the cheering promises of Scripture. And here we may discern between the natural effects of a guilty conscience, and the divine effects of the Holy Spirit. Conscience, enlightened by the Word of God, can only lead the sinner to the brink of despair; but the Spirit of God infuses hope into the heart, and as he shows to the mind that receives his gracious influences, the horrors of sin and hell, so he also reveals to it the fulness and freeness of the Redemption wrought out by Jesus Christ. He suggests to

man and strengthens within him the hope and the belief, that as the threatenings of God are not empty words, but apply to his case, so the promises of grace and mercy through Christ Jesus are equally certain, and equally adapted to his condition.

Are there any present among us, who find themselves at the stage of faith which we have now described? Have you learnt to apply the truths contained in the word of God to your peculiar case? Is your heart, in consequence of this deep interest you feel in its declarations, in a state of suspense and hesitation? Does fear and hope alternately fill your mind? Has the Holy Spirit so impressed it, that it is filled with anxiety and with a longing desire to obtain an interest in the Redemption wrought out by Christ? Do you believe in the divinity of Christ and the all-sufficiency of his merits? And does the hope that the love of God in Christ may extend to you, occasionally cheer you and afford you some degree of joy? Then it may be hoped that a good work has been commenced in you by the Spirit of God, who will also finish it.

3. Hitherto we have seen that faith is a kind of belief, by which man receives the statements of the word of God as true—and considers them as true with regard to his particular case. But now another essential feature of faith commences to show itself: it is no longer merely a kind of belief, but it assumes the nature of *confidence*. It is no longer simply truth that forms its object, but the personal character of God is the ground on which it relies. And here we mention—as the third stage which it attains:

A reliance on the atonement of Christ for salvation. Eternity, unmeasurable, unfathomable, endless Eternity naturally becomes the all-absorbing object of attention. The eternal condition of man is either one of endless misery, or one of uninterrupted and perfect bliss: the former, if his sins are not forgiven; the latter, if they are pardoned. To a person, therefore, who has begun to apply the truths of Scripture to his own heart, nothing appears to be of such paramount importance as the pardon of his sins. Here I may appeal to your experience, my Christian friends. You probably remember that solemn season when you

sought the forgiveness of your past sins, and when every other object dwindled into comparative insignificance. You listened with an eager interest to that gracious declaration of the Word of God: The Lord laid on him the iniquity of us all. Christ was made sin for us, that we might be made the righteousness of God in him. You received into your believing hearts the cheering truths that *Christ was made your substitute, that his righteousness is imputed unto you, that his atonement is all-sufficient, and that his love is the same yesterday, to-day, and for ever.*

You felt that you had no righteousness of your own in which to appear before God,—but you believed that Christ had borne the guilt of your sins, and that in the garden and on the cross he suffered the punishment of your transgressions. You felt that you had rebelled against God, but you believed that Christ was incorporated into the human family, in order to raise you to the divine family and to give you an inheritance among them that are sanctified. You rejoiced in the divinity of your Great High-Priest as the only ground on which you could rest the assurance, that his atonement is one of infinite value, that his blood was shed for the sins of the whole world,—and that consequently there was room left for you of obtaining an interest in that atonement, sufficient to entitle you to life everlasting. You believed his willingness to save, and you received his declaration: “Him that cometh unto me, I will in no wise cast out.” In short, from that time you commenced to rely on Christ alone for your righteousness in the sight of God—and trusting both his ability and his willingness to save, you, with the apostle Paul, “endeavored to win Christ and to be found in him, not having your own righteousness which is by the law, but that which is through the faith of Christ, even the righteousness which is of God by faith.”

4th. Being thus justified by faith, you obtained peace with God through our Lord Jesus Christ;—and from that time the nature and character of God began to appear to you essentially different from what it had seemed to be before. Your faith assumed, in the fourth place, the form of an entire *confidence in God.* Previous to that period, you were not reconciled with

God, and he appeared to you to be only a dreaded sovereign, and a stern judge. His omnipotence was a source of terror to you; you dreaded his omniscience and omnipresence,—and the supreme holiness of his nature was like unto a consuming fire in your eyes. But in Christ, God became your heavenly Father: you were assured of his tenderest love. Your heart was enlarged towards him, and you learnt to say: “If God hath not spared his own Son, but hath given him up for us all, then will he not also with him freely give us all things?” The arm of omnipotence, before an object of terror, now became your stay and your strength: the all-seeing eye of God beamed upon you with love and tender affection: the wisdom of God opened unto you an inexhaustible source of consolation and peace: his goodness became the spring of all your joys. In short you learnt to look upon God no longer as a stern Judge or a severe Master, but as your best Friend, and as your tender Parent: and all his various perfections became as many anchors of your soul, both sure and steadfast; remaining immoveable amidst the raging billows of the most furious storms of life,—penetrating into the unfathomed depths of eternity, and affording you hope in death and a glorious assurance of never-ending peace and safety.

Having thus endeavored to describe the nature of faith and the various stages it attains, let us again return to the more immediate consideration of our text, and endeavor to see how that faith, which we have been considering, becomes the “substance of things hoped for, and the evidence of things unseen.”

On the pinions of faith, the Christian soars up into a heavenly atmosphere. As his eye recedes from this earth, the objects in it become more and more minute and insignificant; whilst the sphere of his vision is constantly widening and extending. He is at length enabled to take a survey of the whole dominion of Time,—and though the objects comprehended in it, are too numerous, and many of them too minute to allow of close examination: the grand events which mark the various regions, are easily and distinctly recognised. Turning towards the past, he sees the God whom he serves, spread forth the curtains of the heavens and

lay the foundations of the earth. Out of things unseen, the world with all its fulness is created by the hand of his heavenly Father. His eye then fixes upon that lovely spot, the garden of Eden, where his first parents walked in innocence, enjoying the familiar intercourse of their Creator. He witnesses the mournful fall of Adam and Eve, in which all their descendants were involved. Death with its sting now enters the world: and Satan commences to rule over mankind. Yet the hand of God is not wholly withdrawn from the scene; it wipes away the whole generation of evil-doers,—and the family of Noah, the fit emblem of the Church of God, alone escapes the terrible catastrophe. That hand afterwards guides Abraham to the land of Canaan; it blesses Isaac; it leads Jacob through his weary pilgrimage; it is stretched out in defence of the people of Israel in Egypt: it writes the law of heaven on tables of stone—in the presence of the people, and amid the concourse of ten thousands of angels. The mighty arm of God carries his people through the desert, and establishes them firmly in the promised land. Here they continue to be the objects of God's peculiar attention, till, behold, He himself descends from his heavenly throne, assumes their nature, and in the garb of a servant dwells among the children of men. The garden of Gethsemane, and the cross of Christ are spots on which the eye of faith delights to dwell. They are the most prominent objects in all the wide field that opens to the view of the Christian. The God-man there suffers in our stead—his agony is our peace—his shame our glory, his death our life—his cross the triumphal car beneath which Sin, Death and Satan are crushed. Death there loses its sting; the grave is deprived of its victory, Satan is conquered and chained. Out of the tomb of Christ glory and immortality are brought to light. The risen Saviour ascends to heaven, and sits down on the right hand of the Majesty on high.

From this view of the past the Christian turns to the consideration of the present: He sees much sin in the world, but the power of the grace of God is manifested in thousands of hearts. Darkness covers many parts of the earth: but the light of divine truth spreads wider and wider

and wider. He looks into his own heart, and discovers many evil dispositions within: but the Spirit of God has established his throne in it, and will sanctify it more and more completely. He looks upon the way in which he is led; and though at times dark and rough, he finds that it has hitherto been a safe way, and that, when viewed from above, it is smooth and easy and leads straight on to his eternal home; whilst the path of sinners, though more attractive here and there, is beset by enemies on every side, and interrupted by fearful precipices—and at length ends in despair and damnation.

He sees the Redeemer present, wherever two or three are gathered together in his name, cheering the dwellings of suffering and trial by his smile, and shedding abroad peace and consolation in the heart of every afflicted believer; accompanying each pilgrim, and fulfilling his promise, "I will not leave thee, nor forsake thee. I am the same yesterday, to-day and for ever." He beholds his High-Priest in Heaven pleading the merit of his precious blood, and rendering acceptable the prayers of his believing people. He sees the Lamb of God—though now enthroned in glory—still retaining the marks of the wounds which were inflicted on him when he was slain; saints and angels round the eternal throne adore him. Thus through faith the Christian beholds Him who is invisible; whose presence fills both heaven and earth; and who while he dwells in the high and holy place, also dwells with him that is of a broken heart and of a contrite spirit.

From the lofty eminence to which faith raises the Christian, he looks forward to the future. He sees the path of his own life marked out by a hand at once kind and powerful, and guided by supreme wisdom: and that same hand is continually stretched out for his support. He takes a glimpse of the valley of death; even there he sees no reason to fear, because Christ has preceded him in that dark path, and His rod and His staff are vouchsafed to every believer. Beyond that end of the earthly pilgrimage the heavenly city with her golden pinnacles rises into view. Her gates are open to receive him. He discovers the mansion prepared for him by Christ. He discerns many of his friends waiting

to welcome him to the eternal habitations. The spotless robe, the palm branch and the crown are kept in readiness for him. His Saviour is calling him: he sees in the countenance of his heavenly Father an expression of affection which assures him, that he is one of the children of God, and may expect to obtain a glorious inheritance.

● But whilst thus surveying the path by which he himself is to be led, he loses not sight of the people of God on earth. He sees them oppressed, but increasing; struggling but victorious; the heathen nations are converted unto Christ: the sons and daughters of God are brought from afar: "the knowledge of the Lord covereth the earth as the waters cover the sea." At length the concluding day commences. The graves give up their dead: all mankind is assembled before the judgment-seat of Christ,—all un-

believers are turned into hell, where their worm dieth not, and their fire is not quenched. The people of God, endowed with spiritual bodies, triumphantly reign with Christ,—they inhabit that city which is filled with the splendour of the divine glory. Sorrow and sighing are for ever banished: everlasting joy crowns every brow—they now possess what they had hoped for and wrestled for, and in company with the angels they are constantly praising God, whilst, as redeemed sinners, they continually cry: "Salvation belongeth unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Now to God, who in his holy word has promised unto us such good things, "as eye hath not seen, nor ear heard, and as have not entered into the heart of man," be ascribed immortal honour and glory for ever and ever.

J. W.

Poetry.

"THE THREE CALLS."

THIRD HOUR.

"Oh! slumberer, rouse thee! Despise not the truth;
Give, give thy Creator the days of thy youth.
Why standest thou idle! The day breaketh.—See!
The Lord of the vineyard is waiting for thee!"

"Sweetest Spirit, by thy power,
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joy, and earthly love:—
Scarcely yet has dawned the day,
Sweetest Spirit, wait, I pray."

SIXTH AND NINTH HOURS.

"Oh, loiterer, speed thee! The morn wears apace;
Then squander no longer thy remnant of grace;
But haste while there's time! with thy Master agree;—
The Lord of the vineyard stands waiting for thee!"

"Gentle Spirit, prithee stay,
Brightly beams the early day;
Let me linger in these bowers;
God shall have my noontide hours;—
Chide me not for my delay,
Gentle Spirit, wait, I pray!"

ELEVENTH HOUR.

"Oh, sinner, arouse thee! thy morning has pass'd;
Already the shadows are lengthening fast;
Escape for thy life! from the dark mountains flee;
The Lord of the vineyard yet waiteth for thee!"

"Spirit, cease thy mournful lay;
Leave me to myself, I pray!"

Earth hath hung her spell around me,
Pleasure's silken chain has bound me ;—
When the sun his path hath trod,
Spirit, then, I'll turn to God !”

Hark ! borne on the wind is the bell's solemn toll :
’Tis mournfully pealing the knell of a soul—
Of a soul that despised the kind teachings of truth,
And gave to the world the blest hours of its youth ;
The Spirit's sweet pleadings and strivings are o'er ;
The Lord of the vineyard stands waiting no more !

Narratives and Anecdotes.

FATHER SEWALL OF MAINE.

The following interesting occurrence, a friend has furnished nearly in the language in which he received it.

“ Your father was speaking one evening of the blessedness of unconditional submission to God ; and then spoke as follows : ‘ God’s ways are not our ways, neither are his thoughts our thoughts.’ I once had important business at Portland. On my way there, I called on a friend in —, some twenty or twenty-five miles from Portland ; and, as my business would not occupy more than two hours, I left an appointment there for the next evening. I reached Portland late. With a view to accomplish my business as soon as possible, I went about it early next morning ; for I felt an unusual desire to preach in *that* school-house. I called and called again and again on the persons I wished to see, and must see, or lose my journey. Though constantly on the walk, I did not see one of them till I found them at dinner, between one and two o’clock. I had become very impatient, hurried through my business, and was ready to start about half-past two. It began to rain about noon. My friends advised me to remain ; but I told them that ‘uncle Jotham’ never failed of his appointments on account of rain ; that the people knew it and would be out, and that was a special reason why I should not disappoint them. The rain increased till it came in torrents. I rode on, chafed in my mind, like a bear bereaved of her whelps ; dissatisfied with myself, with the providence of God, and with almost everything else. It began to grow dark, and I was eight miles from my appointment. Passing a tavern, I was hailed, and told that the bridge over a rapid stream, just ahead, had been swept away. Then said I, I must ford the stream. That, I was told, would be impossible,—it would cost me my life. But, said I, I must cross, for I *must preach at* — ; if I cannot cross here, I must go up the stream and cross. That, too, I was told, was impossi-

ble ; for, besides being eight miles farther, the road was so bad and crooked that no one could get over it in the dark. Then, I replied, I must ford the stream here, for I *must preach* to-night. ‘ Well,’ said the landlord, laughing, ‘ if you *must preach*, preach here : I can raise a dozen in the house, and perhaps another dozen in the neighborhood.’

I turned into the shed, took a view of the foaming stream, and became satisfied that I could not cross it that night with my life. I returned to the tavern ; but had no appetite for my supper. When all was ready, I went into the hall, and found perhaps twenty persons ; and among them two strangers, who had been detained by the rain, which was still pouring in torrents. When I took my seat, I felt subdued in spirit, melted and humbled. I wept aloud. My impatience during the day came up before me ; and I said, O Lord, I am a poor, weak, short-sighted sinner. O Lord, forgive, I beseech thee, my guilty murmurings this day ; for ‘ against thee, and thee only have I sinned, and done this evil in thy sight.’ I will draw a bow at a venture ; place thou an arrow in it, O Lord, I beseech thee, if it can in any way be for thy glory. We sung. I had great freedom in prayer. The place seemed very holy. My subject was, The saints’ rest. I spoke, 1. Of the nature of that rest ; 2. Of the persons who should enter into it ; 3. Of the way to it ; 4. Of its duration ; and 5. Of the misery of those who should be excluded from it. Under the third head, after speaking of Christ as the way, I mentioned the duty of entire submission to God, both to his will and his providence. I related to them how unhappy I had been all that day because I had not been submissive. I had had *no rest*, because I had desired to have my own way, rather than that God should have his. My feelings were so deep that I could scarcely speak. I wept ; and all wept with me. In speaking of the misery of those who should be

excluded from the saints' rest; I said I thought it would consist chiefly in feelings of irreconciliation to God: and then alluding to my own case, I said, if the poor lost sinner should, to all eternity, be only as unhappy as I have been at times during the day, he would be the most pitiable object in the universe. I closed by entreating my hearers, if they would avoid the misery arising from the awful sin of irreconciliation to God, to become reconciled to him that night. The meeting closed with what I felt to be an awful stillness. After prayer in the family, all retired in silence for the night. I prayed and wept myself to sleep.

In the morning I found the strangers were gone, and I resumed my journey. Reaching the place of my appointment by the bad, circuitous route, I learned that I was not expected, and that none collected. I then felt sure that God, who has all hearts in his hands, as well as the clouds and the rain, had some design, beyond what I could see, in the events of yesterday. And so it proved. Years afterwards, as I was returning (from the anniversaries at Boston, I think,) through New Hampshire, I passed a field in which I saw a man hoeing. I saw him drop his hoe and run; and soon heard him calling out, 'Father Sewall!—is not this Father Sewall, or Uncle Jotham, as they sometimes call him?' I answered: I suppose I must be the man; for I go by those names sometimes. 'Well,' said he, 'if you are Father Sewall, I want to thank you for a sermon I heard you preach one rainy evening at——.' I had almost forgotten the circumstances, till he brought them to my mind. He then told me that he and his friend were the two strangers who were present, and that they were as much dissatisfied with the rain as I had been. 'Till then,' he said, 'I and my friend were hardened, self-righteous, impenitent sinners, and unreconciled to God. But an arrow from the Almighty reached my heart. I saw myself a rebel against God,—a lost sinner in the road to endless death. I was too proud to let you know my feelings. Having no desire to eat, we left before breakfast. We rode for some miles in silence. At length I said to my friend, 'If what that old man said last night is true, I am lost.' 'And so am I,' he said, weeping; 'and if I had not thought you would have ridiculed me, I would have gone to him on my knees, and asked, 'What must I do to be saved?' Our first impulse was, to return and lay our case before you; but we concluded that you would be gone before we could reach the tavern, and so we rode on. After months of anxiety and distress, we obtained peace in believing. We never meet without mentioning that

rain, and that sermon, and the pleasant surprise we hoped to give you in heaven, if ever we shall be so happy as to meet you there. I was thinking of you and of that meeting, alone, when I looked up and saw you. I was sure it was you; and I said, 'I'll give the old man that surprise now, before he gets to heaven. After conversing some time, and encouraging the man to persevere, I rode on, humbled, encouraged, and filled with admiration at the ways of God.' After a pause, your father added, 'I sometimes hope to meet with many such pleasant surprises in heaven.'"—*Memoir by his son.*

NOT ASHAMED OF RELIGION.

DARTMOUTH College, on the Connecticut River, at Hanover, N. H., is one of the oldest and most respectable colleges in America. It was named in honor of Lord Dartmouth, an English nobleman, who gave a large sum of money to endow it. There is a fine picture of him in one of the college halls. He was young, and handsome, and rich, and accomplished; but he had something far better than all these, he had *piety*. He loved and honored his Saviour, and although at the time when he lived it was the fashion to mock at serious things, he was never ashamed of his religion. The king and some noblemen agreed on one occasion to take an early morning ride. They waited a few minutes for Lord Dartmouth. On his arrival, one of the company seemed disposed to call him to account for his tardiness. "I have learned to wait upon the King of kings before I wait upon my earthly sovereign," was Lord Dartmouth's answer. No matter what he had to do, or who wanted him, reading the Bible and secret prayer were duties which he never put off. Let us remember his example, and be faithful to God, as he was.

SAFE REASONING.

"If you are not afraid of God, I am, afraid of you," said a stranger, as he passed a counting-room on the Lord's-day, and saw it open. The next day he refused to sell his produce to the Sabbath-breaker on any credit whatever. He acted wisely. In three months the Sabbath-breaker was a bankrupt.

A STRIKING THOUGHT.

"WHERE is God?" asked a Sabbath-school teacher of a thoughtful little boy in one of the junior classes. "He is looking at me," was the child's simple, yet awful, reply.

Christian Missions.

CHRIST OUR MISSIONARY EXEMPLAR.

BY THE REV. A. SUTTON, D. D.

(Concluded from page 22.)

II. We now, in the second place, direct attention to the fidelity with which Christ fulfilled his apostolic office.

The faith of Moses was severely tried by the perverse and rebellious nation he was appointed to guide and govern; but he was faithful to his trust, "faithful as a servant:" Christ was placed in far more trying circumstances, and was visited with far heavier inflictions; but he was "faithful as a son." The scriptures direct our special attention to the manner in which Christ endured the cross, despised the shame, and ascended to his throne:—"For consider him that endured such contradiction of sinners against himself, lest ye be wearied or faint in your minds."

That Christ was obedient unto death, even the death of the cross, is a statement we are prepared at once to receive, and for ever to retain. It is not, therefore, so much as to a matter of fact to be believed, I direct your attention to this point, as to an example to be followed. The quotation from Hebrews xii. 3, supplies the precise reason why we should take heed to it; viz. "Lest ye be wearied and faint in your minds."

When we speak of discouragements in relation to our Lord's ministry, or temptations to unfaithfulness in its discharge, we must use these expressions in a very qualified sense; while in relation to ourselves they have their full and obvious import. With this remark premised, we will proceed to notice some of the principal discouragements of our Lord's ministry, which are in a measure applicable to ourselves.

1. The first and most prominent was the very *general rejection of his claims*. "He came to his own; and his own received him not." "I am come," he declared, "a light into the world;" but men loved darkness rather than light because their deeds were evil. The general unbelief of the people even limited the exercise of his miraculous power, "He could not do many mighty

works there, because of their unbelief." To a heart so compassionate as was that of Christ, and to a mind which infallibly saw the dreadful results of this wicked refusal of the heavenly message, this must have been afflictive in the extreme. His out-bursts of feeling over Chorazin, Bethsaida, and Jerusalem make us acquainted with a little part of what Jesus felt respecting these hardened sinners.

Alas! dear brethren, in this respect how deeply are we called to partake of the sufferings of Christ! How depressing to our feelings, and how disparaging to our zeal is our want of greater success! To invite, only to be refused; and to proffer, only to be rejected, is a trial grievous to be borne. But here, brethren, we must consider the Apostle of our profession. He slackened not his work because sinners were hardened; when rejected in one village, he went to another; and we must copy his example.

2. But it was not simple rejection which Christ endured; *his motives were misrepresented and his work blasphemed*. Chief priests, Scribes, Pharisees and Sadducees, Lawyers and Herodians; men of all ranks, sentiments and professions united to pour contempt on his ministry, to gainsay his doctrines, to cavil at his statements, and to misrepresent his pretensions. "Say we not well that thou art a Samaritan, and hast a devil and art mad?" "He casteth out devils through Beelzebub the prince of the devils." How often did they try him with hard questions, and how often seek to ensnare him! Well was it said, "He endured the contradiction of sinners against himself."

Here, too, dear fellow-laborers, are we called to bear Christ's reproach. We know what is meant by "cruel mockings." We can sympathise with the language of brother Bampton when he says, "These everlasting laughing buffoons are almost too much for me. It is my great care that amidst a reviling, laughing, shouting crowd, I do not seem abashed." We have reason for thankfulness that, in this respect,

our work is easier than it was, yet still we ourselves, and especially our native brethren, know what is meant by "cruel mockings." We are "partakers" in this respect "of the sufferings of Christ."

3. The last point I shall notice is *the direct persecution with which he was too often assailed.*

Our Lord must have foreseen how all his labors would be met, and how they would terminate. When he opened his commission in Nazareth, some might wonder at the gracious words which proceeded out of his mouth; but others were soon filled with wrath, and rose up to thrust him out of the city, &c. Luke iv. 16. Yet with his certain knowledge of the treatment he should receive, and the death he should die, he hesitated not, he shrunk not back; he avoided neither labor, trial nor persecution; but calmly and majestically moved on to the fulfilment of his course. Consider him who endured such contradiction of sinners: how he bore the cross and endured the shame. When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously.

Here, brethren, is a model of patient endurance. There was no resistance of evil, no seeking for legal protection. It is doubtful whether it would have been afforded him if he had sought it; but he did not seek it, and this circumstance is not unimportant. We doubtless live among those who would go to any extremes they dare, and in times past we have met with some rough usage. Were our success greater, we might expect more; but whether more or less, we shall do well to consider our great Exemplar.

Such, dear brethren, were some of the principal discouragements which our Lord encountered in the course of his ministry. To persevere amidst these from day to day, and month to month, and year to year, without wavering, yea, with increased ardor, as he saw the termination of the day of labor fast approaching, required nothing less than divine magnanimity. Yet so did he persevere. His one great concern was to do the will of his Father. This was his meat and his drink. By day, by night, at home, abroad, on the land, or on the water, alone, and in company, he was ever intent on finish-

ing the work that was given him to do. "Father, glorify thy name," was the prayer of his life and of his death.

And where could we find so suitable an example for ourselves? We may turn to his apostles, and from them, so far as their history is recorded, may learn much; but from Christ we may learn all. St. Paul sought to copy Christ: "For me to live, he exclaimed, *is Christ.*" By his life and by his death he sought to magnify Christ; but he says not, "Be ye followers of me," without adding, "even as I also am of Christ." Let then, this great Exemplar of missionary work be the constant object of our devout contemplation, and of our daily imitation.

Finally, *the results of Christ's ministry* demand a passing notice. These too, estimated according to man's superficial standard, bore no distant resemblance to what have followed the labors of many of his servants. The whole church at his death was convened in an upper-room. But was that really the amount of his ministerial success? Would any one think of estimating the results of the Saviour's ministry by the number of *bonâ fide* converts? No; most certainly, no; you would at once reply. In that humble guise and amidst those discouraging scenes he was uttering words of grace and truth, which are to change the moral aspect of the whole earth. The leaven he introduced is to leaven the whole mass. The tree he planted is to grow and flourish exceedingly. The kingdom he established is, like the stone cut out of the mountains without hands, to increase and fill the whole earth. He must increase; yea, He must reign till he hath put all enemies under his feet.

And, brethren, amidst all our trials, our discouragements, and our want of the enlarged present success we desire, are we not assured we are yet doing a great work? that we are revolutionizing the moral character of this whole people, that we are engaged in the preliminary process of evangelizing the land, and of bringing all this nation to Christ?

In concluding my imperfect address, there are three points of importance, I beg earnestly to enforce.

1. Cherish habitual devout contemplations of the Lord Jesus, as our great Exemplar in missionary work. Is it

not a fact, brethren, that while we continually seek to shew forth Christ as the atoning Saviour, and, like the writer of this epistle, expatiate on the perfection of his character, we are too apt to overlook those views of him to which I have briefly adverted? We need to study Christ more as our model; to dwell on the brief hints and incidental illustrations given of him as the great Apostle of our profession. I apprehend we shall find the study more profitable and interesting than is generally supposed. It becomes us to have right views of Christ in this respect, that we may be more worthy representatives of him.

2. This leads to the next point of improvement, which is to seek as full conformity to Christ's example as our different circumstances will permit. When contemplating the life of St. Paul, I have often been struck by his burning desire to be conformed to Christ. And so great were his attainments, that he could say: "For me to live is Christ:"—apparently conveying the idea, that Christ, to some extent, lived over again, in him.

I wish not, brethren, to say anything extravagant on this subject; but who of us does not see of what vast importance it is, that we should so copy Christ, not only as Christians but as Missionaries, that we may convey to those among whom we labor, some faint conception of what a real follower of Christ should be. It is said that every Muhammadan is a personification of Muhammad; what then ought we to be, as teachers of Christ's religion?

Finally, let us cultivate unreserved consecration to our great Master. A double-minded man is unstable in all his ways. Which of us does not feel the force of this sentiment in relation to consecration to our work? Oh, for a whole-hearted unwavering consecration to our Master! To prosecute our work with undivided zeal, with all-conquering faith and ever-burning love. To say with Paul that Christ shall be magnified; whether by my life or by my death, and at the last to be able joyfully and thankfully to exclaim, "Father, I have glorified Thee on the earth, I have finished the work which thou gavest me to do."

TAVOY BAPTIST MISSIONARY SOCIETY.

(Extracted from the Nineteenth Annual Report.)

FIVE and twenty years the 9th of last April have elapsed, since the first Protestant Missionary arrived in Tavoy. His first labors were directed to the Tavoyers.

Ere long his attention was called to a "strange people," who did not worship idols, and who were found to possess traditions of the true God. With an imperfect knowledge of the Burmese language, he endeavored, by means of an interpreter, to make known to the Kafens, as well as to the Tavoyers, the way of salvation, through the death of the Lord Jesus Christ. They listened with wonder, and the truth failed not to reach their hearts. Evidence of this, any Christian may find in many who still live, if he will become acquainted with their lives.

Some of those who believed in those early days of the Mission, went among their countrymen in the Mergui, the Ya, and the Amberst Provinces, to Arrakan and the empire of Burmah. In those places they made known the wonderful things they had heard. It was not in vain. Since that time more than one hundred churches have been raised up, and more than ten thousand persons have been baptized on a profession of faith in Christ.

The present year is an eventful year, to this "strange people," the Karens, as the ENTIRE BIBLE, in one octavo volume, has been printed, and made ready for their perusal, as well as for generations to come, in their own language.

TAVOY.

The efforts for the conversion of the Burmese in this Province, since our last Anniversary, have been much as for some years past. The Assistant has been diligent in Zayat preaching, and tract distribution as usual, and there are some indications that these labors are not in vain.

There has been an addition of one person to the Burmese Church by baptism. No case calling for discipline has occurred during the year. The attendance on the Sabbath, and the prayer meetings has been good, and the members generally manifest a desire for the conversion of their countrymen.

After many years praying and waiting, that God would send some one to be devoted to the Burmese population in the Tavoy Province, it is now a pleasure to be able to add, that the Rev. Thomas Allen, with Mrs. Allen have arrived, and are vigorously prosecuting the acquisition of the language.

We ardently hope and pray that they may be abundantly blessed in their labors.

The Burmese and English School has been continued as usual, with prospects of usefulness. Several children have learned to read the word of God, the past year.

KAREN DEPARTMENT.

The past year has been marked with change. The Rev. Mr. Mason has finally been compelled, by continued and alarming illness, to leave for England and America. Mr. Mason was the oldest surviving member of the Tavoy Mission. He arrived here just in time to see Mr. Boardman laid to his last rest, and to enter upon the labors of that servant of Christ among the Karens. Here for the most of the time since, Mr. Mason has labored, until September last.

There are few regions in these Provinces where he has not gone preaching Christ, and but few of the older Karens who have not listened to the gospel from his lips. He was the founder, and for many years, a liberal supporter, of this Society.

But the blessings of his labors are not confined to these Provinces. By the books he has prepared, but specially by his translation of the word of God, the beneficial influence of his labors will extend to every region inhabited by the Karens.

We are happy to add, on reaching Maulmain Mr. Mason's health so far amended, that he ventured on a tour of three months to 'Toungoo. May the blessing of Heaven attend him.

We would notice with devout gratitude to God, that Mrs. Bennett after an absence of near two years, has returned to the scene of her many years' labor. In going, she took her youngest child to America, but brought back one of her eldest daughters as an assistant Missionary among the Karens.

Your Committee report with deep sorrow the death of Shway Pwai, the Assistant stationed at Lanloo. He was one of the most devoted men supported by the funds of this Society. He was selected by the Missionary last dry season to assist him in visiting the churches and in preaching the Gospel among the heathen. While thus engaged, he fell a victim to the cholera.

KAREN MISSION PRESS.

The printing of the Karen Bible in the Sgau dialect has been completed. It makes a volume of 1040 pages, large 8vo. and is probably the cheapest Bible that has ever been printed in any oriental character, as the printing and binding, including the Printer's superintendence, only cost *three* rupees per copy?

GENERAL OPERATIONS.

The general features of the Karen department of the Society's operations, have been much as in former years. All the churches of both Provinces were visited during the

dry season. Those of the Mergui Province by Mr. and Mrs. Brayton, those of this Province, by Mr. and Mrs. Thomas. The School also for *native assistants* has been in operation in the City: though owing to the Convention of Burman and Karen Missionaries in Maulmain, the School was less numerously attended, and taught for a shorter time than usual.

STATE OF THE CHURCHES.

In order properly to understand the condition of the churches in these Provinces, several things must be taken into the account.

I. The amount of discipline required during the year.

In all the churches there have been *five* excluded, and *ten* suspended. This number by itself may not appear small, but when we remember there are *twenty-two* churches, with a membership of at least, *one thousand and thirty*, the number excluded cannot be regarded as large. These five were excluded from two churches. Hence *twenty* churches numbering nearly a thousand members have remained firm. No member has committed any *known* offence worthy of exclusion. This view of the case would, we are persuaded, compare favorably with our best churches in Christian lands.

But this is a mere negative view of the condition of the churches. Let us pass to notice,

II. The increase of the churches.

During the last travelling season, *sixty-eight* were baptized on a profession of their faith in Christ. *Twelve* who had been under Church discipline were restored to full fellowship with the churches.

Some years it has occurred that the most of those baptized have been from Christian families. Not so these. Many of them came from the ranks of the heathen. They were not all added even to the old churches.

Three new churches have been formed during the year, and quite a number of those baptized became members of these. One of the new churches is in

Khatah.—This place is in the Matah region, about one day's journey from that place. Some *twelve* years' since, when the Matah Church was scattered by the cholera, upwards of *fifty* of its members settled in and near Khatah. On visiting these disciples this year, we found them in a much better state than we had anticipated. For the most part they had remained firm, while six of their heathen neighbors were ready to put on Christ by baptism. *Tsau Aitce* a young man who ever stood high in the estimation of his brethren, has resided among them for several years. Besides working with his own hands, he has read and explained the holy Scriptures to the

people on the Sabbath. He was, of course, unable to teach their children, hence they were growing up in ignorance. We set these disciples apart as a separate Church and encouraged this man to spend all his time in preaching the Gospel and teaching, assuring him of help, if the Church failed to support him.

Toungbyouk.—Another church was constituted this year at this place. There was at Toungbyouk, for several years, a flourishing church, but for some reasons it was removed to Newville on the Tavoy river. However four disciples remained behind, one of them acting as preacher for the others. Thus they had continued to meet for *twelve* years, and to maintain the means of grace, with no visit, with no aid from the Missionaries. Two years since an assistant was sent during the rains. This year on visiting that region we found a large number of heathen Karens, some of whom were "almost persuaded" to become Christians, while *five* gave good evidence of having passed from death unto life and were baptized. Thus a church of *nine* members was formed, far up on the mountains, at the very source of the Toungbyouk river. May its light not be hid. Here also we felt justified in encouraging a man to remain the whole year as a regular assistant. The other new interest is at

Terrahpyah—south of Kabin. Here also were four disciples, who long since left the Kabin church, and had been given up as lost. These wandering sheep had been reclaimed and many of the heathen around them were anxious about their souls. They sent up to the Association a contribution of *two rupees four annas*, earnestly requesting a teacher. Mr. Brayton felt justified in complying with their request.

This is one way by which the churches have been enlarged during the year. Not only so, but as we have said, many of those baptized came from among the heathen. At Yaville, on the Tavoy river, *nineteen* were baptized, of whom, *fourteen*, a year before, had fled from oppression under the provincial officers of Siam. We therefore, have reason "to bless God and take courage."

III. The Pastorate of the Churches.

The churches have all been supplied with men who preach on the Sabbath, and who, with only two exceptions, instruct in the first principles of a Christian education, the children of the members of the church and others who may wish to learn, during the rains. These assistants do more, they visit the sick, bury the dead, and in connection with the members of the church, exercise discipline upon unruly members, even to exclusion. They in fact do all the duties of ordained men, except to administer the ordinances.

Is it asked, Why do not these men

become real Pastors? It must be acknowledged, there is no reason why many of them should not be ordained *at once*. They are tried men, men of whose piety and stability we can speak in the highest terms. Furthermore, situated as they now are, they present an anomaly in church order. It is the opinion of your Committee that every church should have its own Bishop or Pastor.

We are happy to learn that the Ulah church, on the Tenasserim river, have just chosen a man to, become their Pastor, on whom Mr. Brayton laid hands previous to his leaving Mergui; thus making three ordained native Pastors in these Provinces. We hope two more at least, will be ordained during the coming year.

IV. What the churches do in the way of supporting their Pastors, and Teachers.

There is perhaps no one point which more clearly reveals the *imperfection* of the churches, than this. It is clear that every church, in order that it may be in a proper and healthy state should have its own Pastor. It is no less clear that every Pastor should receive his support from the hands of those to whom he "ministers in holy things." To this point the Missionaries in all their intercourse with the churches, and in all their associational meetings, bend their efforts, and not without some success. All the churches are expected, in fact agree to furnish their Pastors with the most of their food. This they do with much uniformity, though this year, owing to the extreme scarcity of food, the churches have done less in this way than usual.

Besides this item the churches build their own chapels and special buildings for Associations. They also pay some money. The *contribution* of the churches this year amounted to upwards of *two hundred* rupees. Of this sum the Matak church alone, paid *forty* rupees. Thus that church supports the means of grace with but little aid from abroad, the salary of the common assistant being *forty-eight*, and that of the regular Pastor, *sixty* rupees per annum.

We hear with unmingled pleasure, that the church at Ulah on choosing their Pastor, subscribed more than enough for his yearly support. May *all* the churches soon follow the example of this one, soon become independent of *all* foreign aid. We believe such will be the case *not many years hence*.

V. Another subject intimately connected with the prosperity of the churches, is *Education*.

This we are happy to say is in a prosperous condition. According to the minutes of this year's Association, nearly three hundred children and youth have been under instruction in the various Christian communities. And this with but little expense to the Mission.

But it will be readily seen, in order that *Education* among the Karens should be in a flourishing condition, *special* pains must be taken with teachers. And we think the new regulations in reference to Karen Boarding schools is well adapted to accomplish this result. Heretofore the number of Karens called into the city has been very great. In thus doing it was thought the nation would be gradually elevated. But besides such Schools being very expensive, a great part of the Missionary's time and energies have necessarily been absorbed in supplying them with food, and in healing their numerous maladies. Henceforth the number of scholars is to be diminished. Those invited are also to be select, confined to those who are desirous to become teachers, and preachers of the gospel. Hence the missionaries will be able to devote for five months in the year, all their time and energies to the mental and spiritual culture of a few, and these few are to go forth into the jungles to instruct the rising generation.

Furthermore, the new regulations allow the Karen Missionaries to call into the city the assistants and Pastors who may have *been long* employed in preaching, to instruct, rather to *reinstruct* them in all that pertains to their office. This subject was mentioned to the assistants and Pastors at the Association, who were all much pleased with the idea, and agreed to spend a month in the time of harvest yearly with the Missionaries. Those of Mergui Province were to go to that city, those of this Province, to come to Tavoy. Accordingly seven with their families from this Province came in this year, and with very pleasing results. They could *now* appreciate a month spent in this way. They returned to their churches a few days since, dearer to the heart of the missionary, and we hope better prepared for their great work.

But these are not all the advantages for education afforded the Karen churches of these Provinces. A Theological School, under the instruction of one of our oldest and most judicious missionaries is held in Maulmain nine months in the year. To that it is hoped some will be inclined to go and avail themselves of a thorough theological education. Truly, if there be any ground of despondency in this part of the Society's operations, it cannot be the want of Schools.

But before we can understand the *real* condition of the churches, we need to know

VI. What is their temper and conduct towards the heathen.

The interest manifested by the churches for the salvation of the heathen this year has been truly encouraging. About a dozen of the young men from the School for

Native Assistants, have spent more or less of the dry season itinerating among the unconverted. At the Association, a resolution was passed on the obligation of the regular assistants to preach the gospel among the heathen in their several vicinities. Letters since received from these assistants, show that they have not forgotten this resolution. Many of them have since made tours among their unconverted neighbors. One has been to Ya, another made the tour of the Tenasserim river from Matah to Kabin, preaching the gospel to all who would listen.

It is also worthy of remark that we rarely hear an assistant or private member of the church pray, without remembering in his prayers the heathen around them.

But the most striking manifestation of interest in the salvation of the heathen, was witnessed at the close of the Associational meeting this year.

A little more than three years ago, a Karen of middle age wandered from the jungles, somewhere east of Toungoo, to this Province. Here he heard of Christ, believed, and was baptized by the hand of the Rev. Mr. Cross. Like every other true child of God, this man immediately began to urge others to believe in Christ. He soon learned to read, and travelled extensively in these Provinces preaching, or rather *telling* others concerning Christ. But his heart was specially drawn towards his own countrymen, and he made constant endeavors to enlist the interest of others in their behalf. And he was successful. One of our ordained native Pastors, Quala, became very desirous to accompany this man back to his kindred. His desire was to go up, and if the Karens were as numerous there as they were said to be, he proposed to remain, and there to plant churches of the living God. His interest continued to increase until he determined to lay the matter before his brethren and the missionaries at the Association.

The churches in the Mergui Province, learning Quala's intention, sent up the following petition to the Association.

"Dec. 1852.—Dear Teachers and brethren, old and young, who may assemble in Newville; suffer, we, intreat you our weakness, in this one word. For our dear brother according to the desire of his own heart and the consent of the Teachers, is about to leave us to go to a distant country, *never* more to return to dwell among us! But we do not consent that he thus go. For among us, the Karens, there is no other one who understands the holy scriptures as he does. Besides, there is no other man in this Province on whom hands have yet been laid. And we are yet an imperfect people. We *do* but imperfectly. We cannot *plan*. We cannot *accomplish* by ourselves. Fur-

thermore, during the past year, the unconverted around us seem to have been generally shaken, they also are opposed to Quala's leaving. We in like manner are very desirous that he yet remain to assist us.

"Therefore, beloved teachers, have compassion upon us, and do not, we earnestly pray you, give him liberty to leave us. If he goes, our hearts will be sad, our tears will fall. For, he has long instructed us in the word of God, and we have never once disputed with him."

Then followed the names of all the assistants and their churches!

What was to be done? Here was a man who for many years had been under the eye of the missionary; who had long been entrusted with the care of a large and important church; who had moreover, frequently visited other churches instead of the missionary, to aid in settling difficulties, and to administer the ordinances of the church of Christ. *This* man wished to go far hence to a distant region, a region never visited by any minister of Christ, and there to plant the standard of the Cross. We carefully considered the subject, we reminded the brethren of the sacrifice of Christ, of the sacrifices of his disciples in all ages, we thus spoke, we wept, we prayed. When, *all present*, even the very men who signed the above petition, arose with tears in their eyes, and voted an approval for him to go!

Thus from the amount of discipline required in the churches, from their increase, the condition of their pastorate, from what they do to support the gospel, the state of education among them, and from their disposition towards the heathen, we have endeavored to present the *true* condition of these churches.

But it may be apposite merely to inquire,

what are the future prospects of these churches?

We see nothing peculiarly disheartening. It is true several pious young men, and one of our ordained Pastors, have left these Provinces for Burmah Proper. We doubt not the absence of Quala will be deeply felt and the enemies of the church at Pyeeekhya will be more daring. But we are far from regarding this event as an occasion of fear. We rather regard it as one of the very brightest signs of the times. And the reflex influence upon the church will far more than compensate for his loss. The fact is, there is enough native help still remaining, when brought into requisition, to prosecute the work vigorously in these Provinces.

The departure of Mr. Brayton from Mergui is an occasion more to be regretted. For although the Pwo disciples were but few there, Mr. Brayton has done much for all the Karens in that Province. His departure must be seriously felt. Yet we are not prepared to say, he did wrong in leaving. Nor do we apprehend any permanent injury will result from his departure, for although the connecting link between the southern churches and Tavoy is removed by the departure of the missionaries, we think the Karens can be made to hold intercourse with the missionaries here, through the government Post-office.

Indeed, we doubt if the prospects of all the churches were ever more cheering. They are expecting soon to greet their late teacher, Mr. Cross; they have the entire word of God in their own language; the heathen around them cease to oppose, and in many places are asking for men to preach to them the word of life. We therefore have no cause for despondency, but much reason to labor in hope.

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

INTRODUCTION.

AFTER the settlement of the Baptist missionaries at Serampore many attempts were made by them in conjunction with the Society in England to establish missionary stations in other places, and we have no hesitation in saying that a complete history of these efforts, together with full details of the circumstances under which they were made, would be a most valuable addition to the literature of missions. Such a history we

shall not pretend to give in the following papers. We propose only to present a few brief sketches of some of the stations thus formed. The facts we shall compile are, however, little known to the friends of the Society now, and will be found interesting, either in themselves, or through the relation they bear to fields which in later years have been successfully cultivated by other laborers.

The wisdom of the Serampore bre-

thron in commencing so many missions and thinly scattering their few coadjutors over the vast regions of heathenism around them, has very often been called in question. "Had these good men attempted less," it has been said, "they would have achieved more: had they concentrated their forces within a single province, they would have produced a deeper impression upon the people, and would have been better able to hold fast the ground they won."

We shall not attempt to discuss this point: nor is it needful that we should. It might be sufficient to remind those who advance such observations as we have quoted, that the early Baptist missionaries were not free to make just such arrangements for the spread of the gospel in India as they thought most desirable. As they had themselves gained a footing there in opposition to the will of the British Government, so they were made to feel, at almost every step, that their proceedings were narrowly watched and jealously restrained by that Government, then unhappily hostile to attempts to diffuse Christian truth amongst its heathen subjects. Nor should it be forgotten that, fifty years ago, missions to the heathen were comparatively new to the church; and we must not think it strange if those who zealously undertook them, acted upon plans which experience has taught their successors to abandon. But let the reader entertain what opinion he may on this subject, we think he will not withhold his commendation from those who so boldly assaulted the fortresses of paganism, wherever accessible, and whose failures are to be traced, not to apathy or cowardice, but to the fact that they strove to accomplish far more than they were able.

While, however, we decline a discussion upon the merits of the plan adopted by these early directors of the Baptist Missionary Society, we will endeavor to exhibit its rise and development from the time when the Society was instituted, down to that in which the arrangements we shall narrate were carried out. Our materials are not so complete as we could wish, but we shall nevertheless be able to present some facts which will be perused with interest.

The founders of the Baptist Missionary Society were incited to under-

take its formation by compassion, not for any one heathen nation in particular, but for the wide world, every where, with the exception of a few favored countries, destitute of the knowledge of the true God and eternal life. To their minds, overwhelmed by recently awakened reflections on the extent of Satan's dominions, the Saviour's commission,—“Go ye into all the world, and preach the gospel to every creature,”—applied itself in its literal signification, and they were consequently eager to send out missionaries in as many directions as possible. They could derive little guidance from the experience of previously formed missionary Societies; for comparatively few were in existence, and the proceedings of those few were very little known beyond the circle of the churches which supported them. Thus left to their own endeavors to fulfil the commands of the Redeemer, the plan of their operations was, for the most part, derived directly from the Acts of the Apostles. They knew indeed that they could not appoint two or three brethren to travel from country to country, striving to establish and leave behind them Christian communities in the cities where they sojourned, as Paul and Barnabas did; because the gift of tongues with which the primitive Christians were endowed was not possessed by them; but they could hope to send brethren to reside in several heathen lands, where, if God prospered them, churches might be raised, from which, as from that in Thessalonica in the days of Paul, the word of the Lord might be sounded out in all the surrounding regions.

We may quote in illustration of these remarks, a passage from Mr. Sutcliff's sermon on Jealousy for the Lord of Hosts, a discourse which it will be remembered, contributed much to bring about the establishment of the Baptist Mission. Mr. Sutcliff says, “James addressed his Epistle to those that were ‘scattered abroad.’ This is the common lot of God's people. Certainly it is to answer some wise end in the general plan of divine providence. Nor is it, perhaps, hard to determine what this may be. Are they not ‘the salt of the earth?’ It is not proper that salt should lie all in one heap. It should be scattered abroad. Are they not ‘the light of the world?’ These taken collectively should, like

the sun, endeavor to enlighten the whole earth. As all the rays, however, that each can emit, are limited in their extent, let them be dispersed, that thus the whole globe may be illuminated. Are they not witnesses for God? It is necessary they be distributed upon every hill and every mountain, in order that their sound may go into all the earth, and their words unto the ends of the world."

Just so in Carey's celebrated sermon, preached in the spring of 1792, it was urged that the limits of the church should be extended, in compliance with the prophetic exhortation,—“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left,” &c. The preacher maintained that, honored with such a command from “the God of the whole earth,” the church should cast off all the restraints of worldly prudence, and boldly push forth in all directions making great attempts for God, and expecting such great success from Him as should fully justify them all.

When the Society was formed, its means were exceedingly scanty, but its aims were not contracted, and it appears that the principal reason why Mr. Carey first called the attention of the Committee to Mr. Thomas, was the fear lest his attempt to raise funds for the support of a Mission to Bengal might “interfere with their larger plan;” and when Thomas and Carey were set apart to the Bengal Mission, the Committee recorded their hope that this step would be introductory to extensive missionary operations in other parts of the world. “I confess,” wrote Mr. Fuller,—about a week after the designation of the two missionaries, “I feel sanguine in my hopes; but they are fixed in God. Instead of failing in the East India enterprise, I hope to see not only that, but many others accomplished. I hope the Society will never slacken its efforts, while there are such vast numbers of heathens in almost every part of the world.”

At the time this was written, the money collected for the mission somewhat exceeded £800, and though this was “much beyond the expectation” of the Committee, it must be seen that it was quite insufficient to accomplish

such extensive plans as they entertained. How could they hope to support so many missions as they were anxious to commence? is a question which may naturally be asked by the reader. The reply may be given in the words of Carey,—“It was always my opinion, that missionaries may and must support themselves, after having been sent out, and received a little support at first.” So in his “Enquiry into the obligation of Christians to use means for the conversion of Heathens,” he recommended ‘that if possible, “the first expense might be the whole;” or that at most missionaries should be supported but for a few years, till they could provide for themselves; and then that the monies appropriated to their relief, should be applied to another mission.’ In these views the Committee coincided, and fully resolved to act upon them in their arrangements.

Nor did Carey's anxiety that great things might be attempted, relax after he had committed himself to the enterprise and was dependent for his support upon the limited resources of the Society. Well did Fuller write, “We all knew Carey to be formed, as it were, on purpose. He is a noble creature, ready at learning languages; open, generous, and upright; ardent—of sound principles—a disinterested soul, and a heart that comprehends the welfare of a world. There are difficulties attend his going, but he is formed on purpose to surmount difficulty.” When this devoted missionary was drawing near to Calcutta he wrote to the Committee in the following extraordinary language,—“I hope the Society will go on and increase, and that the multitudes of heathen in the world may hear the glorious words of truth. Africa is but a little way from England; Madagascar but a little further: South America, and all the numerous and large islands in the Indian and Chinese seas, I hope will not be passed over. A large field opens on every side, and millions of perishing heathen, tormented in this life by means of idolatry, superstition and ignorance, and subject to eternal misery in the next, are pleading;—yes, all their miseries plead, as soon as they are known, with every heart that loves the Redeemer, and with all the churches of the living God.” How much Carey was himself willing to con-

tribute to the promotion of these plans for universal evangelization, appears from the fact that he had resolved so to educate his children, that if God should bless them with his grace, they might be able to undertake "a mission to any part of Persia, India, or China."

In pursuance of their extensive designs the Committee, in 1795, undertook a mission to Sierra Leone; and in September, two missionaries were set apart to that work. In the address delivered by Dr. Ryland on this occasion we find a clear avowal of the wishes cherished by the conductors of the Society:—"We want," he said, "as soon as fit missionaries can be found, to send to other parts of the heathen world."

The news that this mission was commenced cheered the brethren who were laboring in Bengal. "I am glad a mission to Africa is intended," wrote Carey. "God make it prosperous! Think of Thibet, Pegu, and the astonishingly large part of Hindustán to the West and to the North. Thibet is near to us. We could correspond with a mission at Pegu or any part of the Rohillas country; Oude, Cashmere, Cabul, &c. though very far from us. But I know your zeal: may God give you resources equal to it!" Mr. Thomas cherished similar views and desires. "The Bootan people," wrote he, "have no caste: neither have the Rájmahál Hill people;—which hills are inhabited by a people of a very different appearance, habits, language, and religion from the Hindus.... I wish, with all my soul, that three or four young men and their families were settled among the Bootan people, and four on the Rájmahál Hills." In addition to this extract we cannot forego the pleasure of quoting another, written a few months earlier by Mr. Thomas. "Notwithstanding our discouragements," he says, "I indulge a hope that through this very mission the Gospel will certainly spread over all Hindustan into Tartary itself, and cover all the mountains above, and all the valleys below us—spread in Bengáli, Bootani, Persian, Sanscrit, and other languages to us yet unknown and unheard of; and then the devil himself may say, 'Behold how great a matter a little fire kindleth!'"

It will perhaps occasion some surprise that these admirable men were so earnest in recommending other

countries to the notice of the Committee, while as yet they had no fellow laborer in Bengal. They had, however, written before to request that some should come to their aid, and Mr. Fountain was sent to join them, in 1796. Meanwhile as the vastness of India and their own inability to take possession of it for Christ became more evident to them, their wish that the Bengal mission should be strengthened, continually increased. When therefore the mission to Africa failed, and other Societies were formed with a view to the evangelization of several hitherto neglected nations, Carey entertained that more missionaries should be sent out to Bengal, and that all the efforts of the Society should be concentrated there; not, however, that missionary labors should be confined to that province, but because the situation of the mission there was 'such as might put it into their power, eventually, to spread the Gospel through the greatest part of Asia, and because almost all the necessary languages might be learned there.' "This is a situation so central," wrote he, "that had we sufficient men, and proper means, the Gospel might with ease and small expense be sent from hence through all Hindustan, Persia, Bootan, Assam and what are generally called the Rájmahál Hills on the west of the Ganges." As to India itself his views of what was needful were singularly moderate. "I suppose," he wrote, "a dozen or a score of preaching missionaries might, when acquainted with the language, make the circuit of all Hindustan once if not twice a year!"

We need not multiply quotations to the same effect from Carey's correspondence. It is enough to say that the advice he gave to the Committee was adopted, and, in 1799, four new missionaries were sent out to join him. The events which followed upon their arrival brought about the establishment of the mission at Serampore; while the fast-falling strokes of death removed four of the brethren, leaving only those three who for so many years conducted the mission there. Thus decreased in numbers and overburdened with duties, they could for some time do but little to send the Gospel beyond the limits of Bengal; still the wish to do more was not abandoned, and the quotations from Carey's letters given in the preceding para-

graph, may be regarded as declarative of the purposes of himself and brethren after their settlement at Serampore.*

In accordance with these, in 1802, Mr. Carey[†] called the attention of the Committee to the island of Ceylon and recommended that it should be at once occupied as a missionary station. Mr. Fuller's reply is so interesting that we shall give it without abridgment. He wrote as follows:—"Your proposal of a mission to Ceylon is what we cannot decide upon. 1. The climate is very hot. 2. We incline to think Hindustan is a larger field than we can occupy, with our utmost strength. Yet 3. If when more missionaries arrive, you should think you could spare one or more to that country, we shall leave it to you; but we shall send all we send to you. Such is the opinion of brother Sutcliff and myself.—Mr. Scott, in a letter to brother Ryland, says, 'I own I should be backward, were I concerned in your Society, to do any thing, however promising the opening, that should lessen the means of pressing the advantage in India. Many years must be waited, ere such an opening can be expected. I augur most important and extensive good effects. You go the right way to work. The word of God translated and dispersed, and attempts to get helpers of the natives. I trust no day passes but your missionaries are remembered by me. Whatever our little differences in sentiment may be, I am assured we agree in this,—“Send, Lord! work, Lord, by whom thou wilt send and work! Be thou exalted, Lord, in thy own strength; so will we sing and praise thy power!” I shall be thankful, should I live, if seven years put any of our missionaries† in as promising a situation as yours are.’”

* The discovery of favorable openings for the preaching of the Gospel in the East was ever an object of anxious desire to Carey, as the following little anecdote, related in "an account of Joseph Maylin," may serve to show. When this gentleman was first introduced to him in 1805, Carey asked "where he had resided? Maylin replied, 'At Cawnpore, in the province of Oude, near the great city of Lucknow.' 'Do you think,' said Carey, 'that would be a favorable station for the Gospel?'"

† "He means a new Missionary Society, set up among the Evangelical clergy, of which he is a member." The Society for Missions to Africa and the East; now better known as the Church Missionary Society.

From this extract it appears that the Committee in England were now less favorably disposed to the dispersion of their missionary agents, than they had been at the commencement of their undertaking; but that they were content to leave the development of their mission in India to the providential guidance of God, and the prudent management of their three honored brethren at Serampore. The mission there had prospered, and the wisdom and integrity of those brethren had been tried, and, distant as the Committee were, they did well to leave their brethren unfettered.

It was some time in the year 1802 that the Serampore missionaries, having published the New Testament in Bengali, silently commenced those translations of the Scriptures into other Indian languages which afterwards attracted so much attention. We cannot give the details of these operations here, but it is evident that they perfectly harmonised with Carey's cherished wish to have missions in all the countries of the East. Recognizing only two obstacles in the way of the universal spread of the Gospel; viz. "A want of the Scriptures, and the depravity of the human heart," he trusted that when translations of the word of God into the various languages of the East were made, the task of evangelizing the countries in which they were spoken would be comparatively easy, even if the Society should fail to send out to India a numerous body of missionaries. With the like intention of spreading the truth as widely as possible, the brethren at Serampore cherished every gift possessed by their native and other converts, and encouraged all in their attempts to preach the Gospel.

No additional laborers arrived from England until the 27th of January, 1803, when Mr. Chamberlain reached Serampore; but before this an attempt was made to extend the mission, by placing Pitambar Singh an endeared native convert, at Sûksâgar,—an arrangement which was not productive of any very important results. In the beginning of 1804 an effort to carry the Gospel "beyond the bounds of Bengal" was made, and Krishna Pál was sent to Benares with tracts in Hindi. About the same time, an extensive plan for the establishment of numerous stations "round the country" was de-

vised, in accordance with which Mr. Chamberlain was sent to settle at Cutwa. This plan was, however, obstructed by various circumstances, which we cannot relate here, so that although in 1805 four other brethren arrived from England and, in August 1806, two more, it was found impossible to extend the mission as they wished in Bengal, and the missionaries finding their way hedged up there, at the close of 1806, felt themselves compelled to carry out their purpose of sending the Gospel to some of the neighboring nations, which were accessible—and thus the stations whose history we propose to give were, in course of time, commenced.

Before we close this general account of the plans of the Serampore brethren, we may present one more extract. It is taken from a letter written to the Rev. Messrs. Cran and DesGranges, of the London Missionary Society, in May, 1805, by Carey. He says, after discussing the question where they should settle as missionaries,—“God appears to prepare your minds and your way for the Telinga country. Were I to advise, I would say, Settle there. Make Vizagapatam, or some more eligible spot the seat of the mission; and keep your eyes also on the Kurnata country, which joins it inland... The whole of that space is ground entirely unoccupied. You will complete a chain of communication between us and the south. In short from Bootan to Cey-

lon, the country will in some sense be taken possession of in the name of the Lord. We may assist you, and you may assist us. Perhaps it may not be impossible for us to have a yearly meeting somewhere about Jagannáth. This would strengthen our hands, and comfort our hearts.”*

We might easily have added many similar facts to those collected above. These may, however, suffice to show what the original purposes of the founders of our mission were, and how those purposes were afterwards modified by the influence of circumstances.

C. B. L.

* This wish to hold an annual missionary gathering at Puri would be considered somewhat startling even in the present day, when Peace Congresses and Evangelical Conventions have rendered us familiar with the advantages of assembling men engaged in the same great work, from distant parts. But what will the reader think of another proposition, which we give as we find it related in a letter written by Andrew Fuller in 1806? “I admire,” he says, with the quiet humour which many of his letters display, “the thought expressed in a letter from brother Carey, about a meeting of all denominations of Christians at the Cape of Good Hope, somewhere about 1810! I say, I admire it; though I cannot say, I approve of it. It shows an enlarged mind. I have heard say, Great men—he will pardon the application—dream differently from other men. I consider this as one of brother Carey’s pleasing dreams. Seriously, I see no important object to be attained by such a meeting, which might not be quite as well attained without it. And in a meeting of all denominations, there would be no unity; without which we had better stay at home.”

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XIV.—PROSELYTE.

It is in the following passages that this word occurs:—

Matt. xxiii. 15. To make one *proselyte*.

Acts ii. 10. .. Jews and *proselytes*.

vi. 5... A *proselyte* of Antioch.

xiii. 43... Jews and religious *proselytes*.

The etymological meaning of the word is *one who has come*; and it may be applied to either a corporeal or a mental transition. In the ancient Greek version of the Old Testament it is the word generally used, when in the English version we meet with the word *stranger*. Thus it occurs in the Septuagint in the passages, “The stranger that is within thy gates;” “Thou shalt

neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt;” “The Lord preserveth the strangers; he relieveth the fatherless and the widow.” The residents who were of foreign birth or foreign extraction, in the days of Solomon were very numerous, for when he was about to build the temple, we are told, “Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them, and they were found a hundred and fifty thousand, and three thousand six hundred.” Among these, we learn from the first book of Kings (ix. 20), were “all the people

that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy."

In the New Testament, it appears to be used exclusively in reference to religious profession, designating those who had embraced Judaism, or being Jews previously had joined one of the sects into which the Jews were then divided. It is never used in the scriptures as a designation of one who has received the gospel. A Christian may be spoken of as a proselyte, in reference to what he was before he knew the Saviour, but not, as is common in modern phraseology, in reference to his conversion to Christ.

Respecting the Jewish proselytes of the times to which the New Testament refers, a great deal has been written, and quoted,

and made the foundation of argument, which is utterly unworthy of repetition. It is principally taken from Maimonides, a Spanish rabbi of the twelfth century, who is no better authority in reference to ancient Judaism, than a Spanish monk of the same age would be in reference to ancient Christianity. At best, his great work can only be regarded as a digest of "the traditions of the elders," in which those that existed at the time of our Lord's ministry are mingled with others of a much more recent date. Dr. Gill, a prodigy of rabbinical learning, who went thoroughly into the subject, referring to the alleged baptism of proselytes says, "This is a custom that has obtained since the Jews were driven out of their own land; though they pretend to say it was an ancient practice of their fathers; of which they can give no sufficient proof."—*Baptist Magazine*.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta.—One believer was baptized in the Intally Baptist Chapel on Sabbath morning, January the 1st.

Balasore, — Orissa.—Mr. Cooley informs us that he had the pleasure to baptize three persons on the first Sabbath in December, and one on the 1st of January.

PRIZE ESSAY.

In February last we published a prospectus in which a Prize of Five Hundred Rupees was offered for the best series of SIMPLE AND ELEMENTARY LECTURES ON NATURAL AND REVEALED RELIGION, written in English, but adapted for translation into the Indian Vernaculars. The 31st of December, 1853, was fixed as the date on or before which all competitors were to send in their MSS. to the Secretary of the Calcutta Christian Tract and Book Society.

We are happy now to report that six MSS. have been sent in competition for the prize, while a seventh, the despatch of which was announced before the appointed date, has not yet arrived. That we may do what we can to relieve the anxiety of the competitors concerning the safety of their

compositions, we publish a list of the mottoes inscribed upon these essays, remarking that they have been numbered in the order in which the letters accompanying them reached the Secretary, and that No. 6 is the one which has not yet arrived.

1. "Buland ásmán par Alla ko hamd, aur zamin par sulh, aur ádmecun par fazl ho."

2. "T. M. B."

3. "Be not weary in well doing. 2 Thes. iii. 13."

4. "Natura doceat."

5. "Ἐμοὶ γὰρ τὸ ζῆν Χριστός."

6. "Si Deus, quis contra?"

7. "This is life eternal, to know the only true God, and Jesus Christ whom He hath sent. John xvii. 3."

The essays are now in the hands of three Adjudicators, and when their report is presented to the Committee, the prize will be awarded with as little delay as possible.

"BE NOT WEARY IN WELL DOING."

JAVA.

The Rev. G. Bruckner, the aged Baptist missionary in this island, in a recent letter says:

"Some thirty years ago, when I first came in this island, there was not one single Javanese who was a Christian: now

there are upwards of one thousand of them. Thus, the Lord hath done great things among this people, and is doing. The work once commenced is still going on progressively.

"The first awakening among the natives was chiefly brought about by tracts. Being aided and enabled by the Religious Tract Society to print large quantities of Javanese tracts, at the press of my friend, the Rev. W. Medhurst, I was enabled to send now and then some of them to my friends at Sourabaya, desiring that they might be distributed among the natives. On a certain day the daughter of an old friend there distributed a parcel of these tracts among the people; one of them happened to fall into the hand of a man who was the priest of a village, about eight miles distant from Sourabaya. When he arrived at home, he perused the tract carefully, and its contents made a deep impression on his mind; he gave himself no rest to find out the people from whom the books came. At last he was directed to the house of my friend Emde, at Sourabaya, whose daughter had given him the tract. Here the way of salvation was further explained to him, and he became more confirmed in the truth. He went home, laid down his office of priest, instructed his family and his neighbors in the truth, according to the tract, and a goodly number followed his teaching. I visited these people once, and found that the number of twenty persons assembled daily in his house for prayer. He showed me the tract which the Lord had blessed to him; it was one of those which I had sent from here, called 'Teachings from the Word of God.' The good man told me that some time past many more people had worshipped with him, but had returned to their sinful practices. In consequence I went about in the village to exhort the people to follow the way of the gospel, which many did. They had now also the New Testament in their language.

"Last year a man came to me from Sourabaya, who had been walking on foot nearly half a month, preaching Christ in every place where he halted on the road. I asked him why he had come here? His reply was, 'I desired much to become acquainted with the people who sent us all the good books,' I said, 'Do you believe in Jesus?' He answered, 'Yes, I do.' 'What made you to do so?' 'My many sins,' he said; 'for I was a great sinner; but now the Lord Jesus has delivered me, and pardoned my sins.' 'Do you love the Lord Jesus?' 'I love him, so that I desire to do all his will.' Many questions more I asked him, which he answered equally sensibly and soundly. He stopped a few days here, and then returned to his home,

in a long way about, to find out some of his relations, to whom he intended to make known the gospel. About two months past, two men came to me from the eastern parts; I asked them what the intention of their coming was? They replied, they wished to see how matters of Christianity stood here; and they had heard that fifty Javanese, in a place forty miles from this, wished to become Christians, who had been reading our tracts. One of these two had chiefly been brought to the gospel by reading a tract. These are only a few instances which prove that the circulation of tracts has not been useless among the Java people. Perhaps there are hundreds of instances more which prove the same, though unknown to us: for these little messengers have been dispersed over half this island, and even further.—*Christian Spectator*.

In the letter dated June 10th, 1853 published in *Evangelical Christendom*, Mr. Bruckner says:—

"Among the Javanese the Word of God begins to discover its power; even a great number of souls have been really converted to the Lord in the more eastern districts. Many of them are so faithful and zealous that they will not keep the treasure which they have found for themselves, but make excursions from time to time, yea, even journeys on foot to considerable distances, in order to make known the Gospel to their fellow-countrymen, with much success. In this place the effects of the Word of God are not yet so visible; there are, however, some, even a goodly number, of Javanese, who worship the Lord in spirit and in truth, and confess their belief in the Lord Jesus.

"Several missionaries from the Netherland's Mission Society have now been admitted by Government to preach the Gospel among these natives, which was formerly not the case; then, if any of them were sent out from that Society, they had to go to the eastern islands. But now some salutary change has taken place in this matter. These missionaries must, however, be real natives of Holland, if they will be admitted as missionaries in Java. It was, therefore, well that the English Baptist Mission Society withdrew their mission from Java, as they could not have continued it by sending English missionaries to this island. I have labored thirty-one years in connexion with the English Baptist Missionary Society on this island, without much apparent success; yet we may humbly trust that our weak labors have not been in vain. We have been favored to lay the foundation of a great and glorious work, to the praise and glory of God our Saviour; we have been favored, for a long time, to sow the seeds of Divine truth among this people by tracts, by the Holy Scriptures, and preaching.

Others, who enter after us into the work, find it now easier. I regret it by no means, that I have spent such a long time in Java, and I rejoice to see others come to take up the work of evangelising the poor Javanese."

Foreign Record.

BAPTIST MISSIONARY SOCIETY.

IN our last issue we extracted from the *MISSIONARY HERALD* a few sentences, in which the failure of the attempts made to obtain new missionaries for India was deplored. Subsequent intelligence from London is more cheering. One of the Secretaries writes, under date of December the 3rd,— "You will be glad to hear that there are at last symptoms of some movement towards supplying our enfeebled band of brethren. Three brethren now stand engaged, by names, Martin, Anderson, and Gregson. The first two are students, the one at Bristol and the other at Stepney. Mr. Gregson has been for two years pastor of a church at Beverly in Yorkshire. They all appear to be very devoted men, and well fitted to endure hardness in the Saviour's service. I hope that God is hearing prayer, and gradually calling out the right men for our important work."

We have much pleasure in adding that Mr. Robert Robinson, who has long desired to devote himself entirely to mission work, has been accepted by the Committee, and is about to occupy the post so long filled by his father, at Dacca. May God's blessing attend him in all his labors.

Our brother Phillips of Muttra embarked in the *Monarch*, for London, on the 25th of January. We trust that God will preserve him and his family in their voyage, and bless their temporary sojourn in England to the restoration of the health they have lost in India.

MISREPRESENTATIONS CONCERNING THE BAPTISTS IN GERMANY.

THE Baptists in Germany have been grossly misrepresented by the Prussian correspondent of *the Times*. In reference to Wapperthal, he says:—"The Baptist

denomination there, more particularly, have brought the sacrament of baptism to a ridiculous depth of profanation; on the one hand, baptizing by immersion of the head in a bucket of water; on the other, washing away sins from the bodies of adults exposed naked on the banks of streams and rivers during the night." Dr. Steane and Mr. Hinton, in a letter to *the Times* upon this paragraph, properly state that, whatever may be the abuse of Christ's ordinance by a few fanatics, those who can properly be called "the Baptist denomination" in Germany consist of about forty churches, with 4000 members, representing a population of 20,000 persons, who repudiate, as much as the correspondent of *the Times*, the fanatical eccentricities complained of.—*Primitive Church Magazine*.

RECOVERY OF THE LOST MS. OF COURT DE GÉBELIN.

A PRECIOUS discovery for the history of the Reformed churches of France has lately been made by M. Eugene Hagg, of Paris, in the public library of Geneva. It is the manuscript history of French Protestants in the various places whither they fled for refuge; a work composed about a century ago by Pastor Antoine Court. As is well known, Court was one of the men whose faith and zeal principally contributed to sustain Protestantism in France, during the reign of Louis XV., when its legal existence was interdicted, and the chiefs of the Reformed churches were either banished or dead. Court published, in 1760, a *History of the Camisards*; but he had not time to bring to light his great work, *l'Histoire du Refuge*. In 1784, after the death of Court de Gébelin, son of Antoine Court, the unedited MS. of this work was lost, and from that time no trace of it could be found. It is therefore a most unexpected circumstance that it has at length been discovered amongst other papers deposited in the library of Geneva. It will be curious and interesting to compare *l'Histoire du Refuge* by Court de Gébelin, with that published by M. Weiss, who had not seen the former, and to observe how each confirms the other, up to the time when that of M. Weiss necessarily leaves behind that of an historian who died in 1784.—*Evangelical Christendom*.

PROTESTANTS IN RUSSIA.

THERE are at the present time in this country 1,766,389 Protestants. Since the commencement of last year, 76 conversions have taken place to the Reformed faith, viz., 29 Jews, and 47 Roman Catholics.

CALCUTTA MISSIONARY HERALD.

VISIT TO THE DADRÍ MELÁ.

BY THE REV. W. SMITH.

November 4th, 1853.—I left Benares in company with brother Jacob Pybah for Dadrí fair, and arrived at Choubapur, where we took our lodging in a Sarái. Here we delivered the message of God to a few attentive people, but none were able to read.

5th.—Came to Kythí, where, on speaking to a Pandit, a crowd soon assembled; to whom we addressed the gospel, and on application, we distributed a few copies of the Sanskrit and Hindí Scriptures, and also some Hindí tracts. We heard a poor weaver who was suffering under most excruciating pain, crying for assistance. Brother Pybah, understanding surgery, performed an operation; by which the poor man found instant relief, and expressed his gratitude. After preparing some plaster and giving directions, we left him. The villagers praised us for the kind act, and said, "The English are the only people who have compassion on the poor." From thence we came to Sydepur, and took our lodging in a Sarái. In the afternoon we went out. This being a large village with an extensive bázár; we took our stand on an elevated spot. Brother Pybah read a Hindí tract, "*The True Refuge*," in poetry, with which the people were much pleased, and applied for it. On his concluding I addressed them. Upwards of a hundred persons were present, and all apparently were very attentive. On my concluding, I distributed the Scriptures and tracts in Hindí and Urdu.

6th.—Came to Dhonkully, and delivered the message of God to a number of people. A Bráhmañ said, "Our gods will save us; and why should we believe in Jesus Christ for salvation." I told him, "All your gods were subject to sin, as your shástras testify, and you cannot contradict it; but Jesus Christ is exempt from sin, and is the only Saviour of the world." After this I read and expounded a

portion of the Scriptures, in Hindí. He appeared attentive, and accepted a copy of Matthew's Gospel with some Hindí tracts, and promised to read them with attention. From thence we came to Nandganj, where we took our lodging. In the evening we went out, and brother Pybah read and spoke to a number of people. They appeared attentive, but none were able to read.

7th.—Left Nandganj, and after visiting two villages, Phatthúlápúr and Mahárájganj, declaring the message of God to a number of people, we reached Gázípur, and took our lodging in a Sarái. In the afternoon we went out and preached the gospel in four different places to crowds of people. We met with no opposition. The people, after hearing the gospel, applied for Scriptures, which we distributed to those who were able to read. A respectable Pandit on reading a portion of the "*Glory of Jesus Christ*," said with admiration, "It is strange that persons slight such an excellent book as this, which contains the true knowledge of God," and thankfully accepted it.

8th.—Early in the morning left Gázípur, and visited six villages, viz. Bavará, Khallispur, Buttelpur, Sarryah, Ferozepur, and Gauspur, where we read and expounded the Scriptures to crowds of attentive people, and gave away Scriptures to those who were able to read. From thence we came to Muhammadábád and took our lodging in a Sarái. In the evening we went out. As it was a market-day, we had a fine opportunity of delivering our message to a crowd of people. Many applied for books, but we gave only to those who were able to read.

9th.—Came to Hattah. Here brother Pybah read a Hindí tract close to a Hindu temple. A number of people soon assembled, to whom I preached the gospel and distributed some Urdu and Hindí gospels and

tracts. From thence we came to Luthudí, where we took our lodging. In the evening we went out, and read and spoke to a crowd of attentive people. A Bráhmaṇ, on my concluding, said, "The English are highly favored by God with spiritual and temporal blessings; and because they endeavor to enlighten us, they conquer wherever they go."

10th.—We visited five villages, namely, Bárágaun, Phupná, Náráyanpur, Sagurpála and Nynácote. In the above villages the people were very attentive to the gospel, and many thankfully received gospels and tracts in Urdu and Hindí. In the afternoon we reached Bullea, and took our lodging in a Sarái. This being a market-day, Mr. Zieman with his native preacher were engaged amidst a crowd of people, declaring the gospel.

11th.—We joined Mr. Zieman at the fair, and took our position under the shade of a tree. While brother Pybah was reading a Hindí tract in poetry, some Musalmáns who were present, exclaimed, "These men cannot understand what you read." The Hindus immediately contradicted this, and a Paramhansi explained every sentence, saying to the Musalmáns, "Because you cannot understand, do you conclude that we cannot?" The Musalmáns were ashamed, and went away without saying a word. When brother Pybah had finished the tract, I addressed the people, and afterwards gave a few copies of Hindí gospels and tracts to those who were able to read. The Paramhansi put a copy of the Bhágbat-gítá, well bound, into my hand, saying, "This book we Hindus value above all the shástras." On opening the book, I saw the picture of Arjun, and Krishná with his mouth wide open. I turned to the crowd, saying to the people, "Behold, here is the Bhágbat-gítá which the Hindus value above all the shástras. Now come and hear the contents of it. Arjun was a man of a mild disposition, and when Krishná ordered him to cut down the army before him, he declined, saying, 'How can I have the heart to cut down my father, brothers, and relatives in the army, especially my guru?' On which Krishná opened his mouth wide before Arjun, and made him believe that the whole army was already slain in his mouth. Then Arjun commenced cutting down his

father, brethren, and relatives, and also his *guru*." To which the Paramhansi said, "It is all correct: I cannot contradict you." I told him, "Such a book should never be relished by any rational man. Now behold what Jesus Christ says, 'I came not to destroy: but to save sinners.' And he invites all, 'Come unto me all ye that labor and are heavy laden, and I will give you rest, &c.'" He appeared affected, and after receiving a copy of the Scriptures, left us. We co-operated with Mr. Zieman till the people began to disperse. I am glad to say the people of the fair were very attentive to the gospel. Many copies of the Scriptures in Sanscrit, Hindí, Persian and Urdu, were distributed among them, and several persons paid Mr. Zieman for them, as they were in a large print. Mr. Zieman is a most laborious Missionary; he is all day engaged in declaring the message of God to thousands of people, with an exception of an hour or two for taking some refreshment. May the Lord bless his labors, and bring many heathens under the banner of Christ.

On the 15th instant, being the principal bathing-day, persons from all directions flocked to the Ganges for the purpose of being cleansed from their sins. Oh may the Lord hasten that time, when the heathen shall flock to the fountain of Christ, which is opened for all sin and uncleanness. After bathing the people began to return to their villages.

16th.—We left Dadrí fair, and spoke to crowds of people, who were returning from the fair, and gave away a few Hindí tracts to those who were able to read. Several acknowledged that their evil propensities were not removed by bathing in the Ganges. In the afternoon we came to Luthudí, where we took our lodging. The people on hearing of our arrival, visited us, to whom we preached the gospel, and gave a few Hindí tracts. A respectable Bráhmaṇ said, "This religion will surely prevail."

17th.—Left Luthudí, and visited three villages, namely, Rájápur, Kir-medepur, and Pársá, where we read and spoke to many attentive people. From thence we came to Muhammadábád, and put up in a Sarái. In the evening we visited a Munsiff, who received us kindly, and with whom I had a good deal of conversation on

religious subjects. On our leaving I made him a present of a copy of the Urdu Testament, which he thankfully accepted. After this we collected a crowd of people, on the high-road, to whom we delivered the gospel; and on their applying we gave them a few Persian gospels.

18th.—Reached Gázipur, and put up in a Sarái. Here we went about and addressed the gospel in four different places to crowds of attentive people, who afterwards applied for Scriptures, but we had none to give them.

19th.—Left Gázipur, and came to Mahárájanj. Here brother Pybah commenced reading a Hindí tract; on which a number of people assembled. On his concluding, I spoke on the depraved and ruined state of man, and of salvation through Jesus Christ. From thence we came to Sydepur, and took our lodging. In the afternoon we went out and spoke to a number

of Bráhmans opposite a Hindu temple, who afterwards applied for Sanscrit Scriptures. I gave them a few copies of the "*Glory of Jesus Christ*," which, after reading a portion, they greatly admired, saying, "This is a most excellent book, which describes the true knowledge of God." From thence we went on a convenient spot, where brother Pybah read a Hindí tract, which attracted the people's attention; and soon a large crowd assembled; to whom I afterwards preached the gospel. They were all very attentive, and applied for books; but we had none to give.

21st.—Left Sydepur, and came to Kythí, and visited the weaver upon whom brother Pybah operated, and found him perfectly recovered. Here we addressed the message of God to a number of attentive people. From thence the Lord safely brought us to Benares, and by His blessing, we found all well at home.

DINÁJPU'R.

FROM THE REV. H. SMYLIE.

Prem-Saugor, January 5th, 1854.—Since I last wrote, we have been constantly engaged among the villages about Rám-Saugor. There we met with a good deal of attention, but not to be compared with that we have received at Prem-Saugor, where we at present are. This being the harvest time, few people are to be found at home in their houses. We have, therefore taken to the fields: wherever we see a party of men in a field, we at once proceed to them. In these almost endless plains, the workmen are sometimes seen far away, as specks on the horizon. But far or near, when we arrive, all work is at once laid aside. Every eye, ear, and mouth is opened; all sit down on the ground, it may be in the middle or at the side of a field, or at the side of the road. We can seldom at this season avail ourselves of Adam's carpet, all grass being completely singed into dust, but we sit down. The huká is called for, and they whisper, till the one nearest the native Missionary asks, in a very low voice, if Sáhib will smoke? The reply is given by a shake of the head, or perhaps, "No." While the huká goes round freely, all listen attentive-

ly, and at times forget they are, or have been, smoking. When we have concluded in one place we march on to another, perhaps one or two of the last audience follow, and thus we continue till we are tired, and mourn we have no more strength to enable us to continue the good work. As I return to my tent musing over the labors of the day, my soul sighs forth such language as:—O where is the Holy Spirit? O Lord, how long? O come and deliver all these souls.

The other morning as we were entering on the labors of the day, we passed a small hamlet. Observing a man in a barn-floor, I addressed him. A number more joined. One or two of them followed us. Just beyond this sat a man of great age with his spindle and distaff, spinning twine for the market. While we addressed him his eyes glistened with the water that gathered in them. He seemed much affected, and asked repeatedly what he should do. His wife, a middle-aged woman, having heard us from within, came out, and highly praised what had been said. The idea that Jesus Christ had overcome Satan, the great adversary of man, appeared to gladden her soul.

She lamented that no one cared for them, or instructed them. We, therefore, told her that she might call on us whenever she was inclined, for we had our wives with us. We left the place the next morning, so that she would, I am sorry to say, find us gone.

In our travels to-day we called at the house of a sarkár, pretty well to do, as respects worldly things. He was not at home, he had been so the whole of the day before in expectation of our calling; when we were otherwise engaged. However, our call was not lost: several people gathered around us, and we sat in the Imámbará, and argued and preached. While engaged here the gentleman sarkár who caused us to take a long and fruitless journey last year, not knowing we were there, came in. All his roguery at once lay open in his mind, and he seemed much confused. When asked why he should have been guilty of so many lies, and lead us so far to no purpose; as neither he nor the learned person he named were to be found at the place he himself had pointed out for the meeting, he called aloud, "I will not read your books; I don't want to hear." This did good: the others present, who had

taken him to be something, saw he was nothing; and while he denied, they confessed the truth.

On our arrival at Prem-Saugor, we called at the house of our old friend Saprád Mandal. He was not at home, but returned our visit next day. We took the liberty during the Mandal's absence to speak to a man we found outside the house. As soon as our voices were heard, all the females, young and old, to the number of ten or fourteen, came out and listened with much attention. When the Mandal called on us, he brought several others with him, and among them was his own guru. After conversing a time, the Mandal and his guru invited Paul, the native missionary, to go to their houses the day following. He went, and spent some hours in arguing with them.

In our wanderings the other day, we were invited by an old man to come into the house of a Maháján in the village. We followed and were received by those present and requested to take a seat. We did so, and were engaged in addressing the people, when the master of the house came out and requested us to dine.

A MISSIONARY TOUR THROUGH THE EASTERN PARTS OF MYMENSING AS FAR AS DURGÁPUR, AT THE FOOT OF THE GARROW HILLS.

BY THE REV. R. BION.

I left Dacca on the 21st July, 1853, in company with Chánd and Rám Jiban, and proceeding through a creek, crossed the rice-fields behind Dacca, and passed Bowal, and from thence through the Luckya and Burampur as far as Hasanpur. From thence we took our way east and north-east and north, as it will be seen, through dense jungle, *jhils* and wastes, to Durgápur.

The places which we have often visited before, I shall mention but briefly, and speak more of those which were never before visited by a Missionary.

At Isápur, Bowal, Sumbháhatti, Sultárganj and Rámpur, we preached to crowds of Hindus, Musalmáns and Roman Catholics. In three places we met with large markets, and distributed a good many books. Many seem to be convinced of the truth, and treated us in a friendly manner; and

several may be said to be near the kingdom of God. So, for instance, we met a Hindu from Palás, who was much pleased to see us, and who has a pretty good knowledge of the gospel, and has read the Psalms and Genesis. He told us he had had a dream in which he was ordered to remove to some other place, as people would not suffer him to embrace this religion; and accordingly he came to Sultárganj and found us there. He seemed much touched by the truth, but has no courage to renounce his caste. Some shop-keepers at Sultárganj said: "When you come, we are very happy, and feel in our minds, that this is the true religion; but when you are gone, our hearts are again drawn away from you, and we go on in our old way. At Rámpur, we hoped to find a man, who is very near the truth, but we were

disappointed. He had removed to some other place. Another Gomástá seemed to be very anxious to hear all about the Saviour. At *Attiajatti*, we stopped a day and a half. A disciple of Krishna first reasoned a good deal. Afterwards he came to our boat and said: "Since I heard you speak and repeat my mantra, my heart throbs and I feel very uneasy; tell me more about Jesus." He took a New Testament and the tract, "*Test of Religions*," and heard the fifth chapter of Matthew explained; which surprised him very much. The next day, we preached at the hát or in the bázár. Had many hearers, but some light and wicked Ferájees spoiled the whole. The man above-mentioned came again to our boat, and sat with us for some hours and said, "I have no faith in Krishna, and I shall no more worship him." He promised to visit us at Dacca.

In the evening I saw some reading the gospel of Mark and asked them: "Do you understand?" They replied; "No; there are such hard words in it." I sat down, and explained to them a chapter, with which they seemed much delighted. They came with me to the boat and I gave them "*The True Refuge*." They were from Durnói, north of Dacca.

At *Marnadi* or *Chumeandí*, we sat in a Maháján's hut, and about fifty Hindus and Musalmáns listened with great attention. They never heard the gospel before. I explained to them a part of the fifth chapter of Matthew which made a visible impression on their minds, and I gave them books.

At *Butcherapur*, we met with a hát. For some hours we had hundreds, who listened with surprising attention. One near me, could not restrain his feelings, but wept. After I had finished, many made a profound salám and said: "We never heard such good and pure words; we are very glad you have come." The man who wept came afterwards to our boat and inquired most carefully about the way of salvation through Jesus Christ, and was much pleased to hear us pray. Many Bráhmans received New Testaments, and all of them behaved very humbly and quietly.

At *Baddyer-bázár*, on the Buramputer, we preached, but were much tried by a wicked indigo sirdar.

From here all are new places, where no Missionary has before been.

Ashutti. We preached here in the bázár in the rain, but about one hundred Mahájans listened very eagerly. It being Sabbath-day we stayed here. During the day many came to our boats, and during our service many listened outside. The rain did not prevent them from coming a distance for books. From here we passed through a jungly creek, but full of people. It seemed like a forest, but on both banks there were thousands of Hindus and Musalmáns.

At *Hubinagar*, we had about two hundred respectable people as hearers, who were amazed at our coming. Profound silence and a peculiar attention to what we said, gave us great liberty in preaching the word of life. Distributed many books.

Casserganj, with a large bázár, was another place where we preached the gospel. There was no market, but in half an hour we were surrounded by about three hundred respectable people, who listened with eagerness. No dispute, no opposition; but impressions on their minds, which could be seen in their countenances. Some profligate characters were instantly silenced and driven away by the people, without our saying a word. There was great fighting for books; so much so, that we were obliged to move our boats away. A blind man begged for a book of Jesus, with tears in his eyes, and when I refused him, he said in a trembling voice, "O sáhib, do not refuse me. It is true, I cannot read, but I have a brother at home, who will read it for me." I gave him one; and, pressing it to his breast, he went away full of joy.

At *Guru Charan*, we found no bázár, but after singing a hymn near a hát were soon surrounded by a large crowd of men, women and children. They were very attentive. Rain drove us to our boat sooner than we wished. Many came in the midst of the rain and begged for books. For every tract they expressed themselves thankful, wrapped them carefully in their clothes, and went home. O that we had more books! This country seems to be white unto harvest.

On the way we met a *káchhárí*, and plenty of people in it. Preached and gave them books. They were very glad. Crowds of women and children ran to the shore while we were passing and gazed at us.

Niláganj. Had about fifty Hindus and Musalmáns for our hearers. I asked them how these words appeared to their minds. They replied: "We never heard of this religion, but the words take hold on our hearts, and we will not forget them." Gave them some tracts and gospels. The jungle is now behind, and we begin to breathe fresher air.

At *Sunámganj* we preached to about sixty people, who were rather indifferent and full of levity.

Gabatsa is another bázár, where we preached to about one hundred and fifty Hindus and Musalmáns, all of them listened exceedingly well, and took books and tracts. Many were sitting near the boat, as they never saw a European, and were much pleased with my little boy. Passed from here through jungle and crossed an immense *jhíl*.

At *Cherang bázár* or Raypur, we stopped half a day. There was a large market to be held, for the sake of which we went half a day northward, and must return the same way to find our road. From 12 o'clock to 2, we were preaching to large crowds of people. We were first under a shade, on account of the intense heat, but the people requested us to remove to a meadow and there we proceeded. It looked like a national assembly at home, and I do not say too much when I say, that at least eight hundred people were around me. I stood on a *morá* and preached for a long time. I never witnessed such a scene. All in a profuse perspiration, they yet kept perfectly quiet throughout, and the field was as still as in a place of worship. Much must be ascribed to their curiosity, for they never heard a Missionary, and many had not before seen a European. Many seemed to be deeply impressed. Afterwards the whole crowd went along with us to the boats. But here there was such a deafening noise that we knew not what to do. If we moved our boats into the deep water, they stood patiently up to their breasts in the river waiting for books. We could not help distributing a great many. People from more than twenty different villages received gospels and tracts. Each was asked the name of his village, and thus we ascertained that the books went in all directions. Three Bráhmans rather timorously stood

near our boat; at last I asked them what they wanted. They said; "Sáhib, please give us three, only *one* book, and we will sit and read it when we get home." I gave them a New Testament and two tracts; upon which they expressed great joy, saying, "We are very sorry that we cannot talk with you a little longer, for our home is very distant." Many others seemed to be filled with joy when receiving a tract or a gospel. We put off our boats still farther, but yet till night the cry for books was incessantly heard.

It was a pleasing sight in the evening to see the *dingís* passing, and in almost every one a Hindu or Musalmán having a book in his hands, one reading aloud, or rather chanting, the contents; and the others listening to him with intense interest. Even at 9 o'clock at night a *dingí* came near our boat, begging for a gospel, which we of course could not refuse. We distributed a good many more than I put at first aside for this place, but any one must have done the same.

This was a hot, toilsome, but very blessed and happy day for us! But who will preach the gospel to these thousands of poor souls?

We passed *Deriapur*, and near to it found a few people in a bázár, to whom we preached.

From here we had to cross an immense *jhíl*, almost the whole day was required to get to the other end. A *dingí* with some Musalmáns stuck fast to our boat, and we were obliged to conclude from their conduct that they had not the best intentions toward us. The Lord kindly sent us a good breeze of wind, which soon brought us away from this dreary desert inhabited with dacoits. Towards evening we put to at *Caturat*. The people were very simple and friendly. We conversed and preached to them till night and they paid very good attention.

Another *jhíl* had to be passed, but we met with a village, called *Rámsít*. We found about one hundred people, and many pilgrims, returning from a seven months' journey. These poor people paid great attention. They spoke in strong terms of the wickedness of Benares, and almost abused the covetous Bráhmans there. They eagerly received some tracts suitable to their pilgrimage, and some gospels. We left and had much rain and tempestuous

weather, which was not very pleasant in these desert regions.

At *Kungsu*, we met with a small *hát* and stopped there. Many listened well. A Zemindar, a Musalmán, came in a dingí and reasoned a little about the Lord Jesus and that false prophet Muhammad, and was very glad to receive a New Testament in Hindustání. There were about twelve others with him who carried on the conversation.

About 8 o'clock, a dingí put to our window and some one called out: "Where is the Pádrí Sáhí?" "Here," I said. He then begged most earnestly for two books. He received a Gospel and a tract. Conversé with him about the way of salvation. These poor people eagerly listened to my words, and others said, "O give us two books more, there are two more in my boat." I hesitated, but their earnest entreaties compelled me at last to accede to their wish. They then said, "We will carefully read these shástras, and, if they are true, embrace them. Our shástras are all a cheat."

Before 9 o'clock another dingí stopped near our boat, and three Bráhmans coming from a distant village after us, said, "We must have a controversy with you about your religion. Do not be displeased that we come so late." "O no," I said, "come, and tell us what you want to know." They then brought numerous quotations from their shástras in defence of Vishnu, but we responded to them from the gospel. At 10½ o'clock at night they left us with some tracts and New Testaments, and assured us they would carefully study these books. From what they heard, they said, Jesus Christ must indeed be a holy and merciful person.

I could not go to sleep for a long time, partly from excitement and partly from joy on account of these poor people.

At *Lukyaganj*, we found about fifty people, but they behaved with lightness and indifference.

Káliganj or *Nitter Konah*. Here we stopped a day and a half. There was a large market, but in the midst of our preaching and when several hundreds were around us, rain came on and drove us away. This is a place almost as large as Mymensing. We distributed a good many books. The following day we preached in a

house to about a hundred people, chiefly merchants. They paid very good attention. The whole day people of all ranks were crossing the river and came to our boats. We conversed with them and gave many books. In the evening we preached in the bázár, and had a large number of attentive hearers. Several Bráhmans from distant places called on us and received books and answers to their questions.

Proceeding from this place we had fearful rains, and were obliged to put to, near some village. People hearing about us, came in the rain and begged for books.

At *Kamalpur*, we preached to about one hundred and fifty in a market, they listened very well and were eager for books.

At *Tulsidápur*, we found another *hát*. Some hundreds, chiefly Musalmáns listened with unabated attention. A great many ran after our boats to get books.

Simulkandi, near *Eláspur*. We found here about one hundred people in a short time around us. They were wealthy people, and listened with exceedingly good attention. They appeared very anxious to know all about the way of salvation, and showed much gratitude for some books which we gave them.

Entered the Kungas river shortly after and we had to the right and left beautiful banks with villages, and the Garrow hills in our front. Again for a whole day and night, one torrent of rain, which hindered us. The rush of water from the hills caused us some alarm, as it brought trees and stumps of trees along, and the current was so violent that the boats moved slowly.

Near *Gagrá* we found about twenty people who listened with much anxiety; and some Bráhmans talked a long time with us. We had ranges of hills to the right and left, and were now only a few miles from the foot of them. The people at this place advised us to fasten our boats well, as the river might rise suddenly in the night and bring down many trees. Indeed the banks though fifteen feet high, were strewn with stumps of trees; and we did not feel very comfortable as it had rained the whole day in the hills. However the night was passed safely, and then, after some hours, we arrived at the furthest point of our journey, namely, *Durgápur*.

At *Durgápur*, we stayed three days and had plenty of work. The first day we went in the morning to the bázár, and had a great many respectable Hindus as hearers. Great seriousness and attention marked them. Many came along with us three miles to the boat and received books. The whole day it looked like a pilgrimage: one crowd coming after another; and towards evening these increased. There were many Bráhmans from Manípur, who sat in our boats and paid great attention. Most were Bráhmans, Mahájans and other intelligent people. There is a Maharájá's seat here, and he has some hundreds of Bráhmans as writers and priests. Of these many came and waited patiently till they were supplied with books. Though the rain fell in torrents, they would not retreat, but were standing up to their knees in the water begging very earnestly for books. We had left two boxes of Scriptures; but these were all distributed, except a few. The people were very eager and persevering, and as they had never heard or seen the gospel before, I could not keep them back. Several from the Garrow hills who could read Bengáli also came and carried gospels and tracts to those hills, where the sound of the gospel never went. It rained hard all the evening, the river swelled, and we prepared for the worst in the night.

The next day early in the morning crowds of people were sitting near our boats. We went to the Rájá's house; but he sent word that we should call on him another time. In his compound one of his sons, accompanied by a large crowd of Bráhmans and servants, spoke with us. I began to converse with them and they all heard surprisingly well. I gave a Bengáli Almanac, Pilgrim's Progress and a Bible to the Rájá's son, with which he seemed much pleased. In the bázár we had again several hundreds who listened with unabated anxiety. Some Bráhmans came along with me to the boat, with whom I conversed much. Again the whole day, one crowd after another was coming and going. With some of the Rájá's Bráhmans, I had a long conversation in my boat. An elderly man attracted my special attention. He seemed to be much distressed, and I asked him what was the matter with him. He said in a very entreating manner: "Sahib, you gave

me a book yesterday, but while walking home another snatched it out from my hands; now I pray you, do give me another." I did not at once respond, but let him stand awhile. He then repeated his request with tears in his eyes, and at last I gave him a Bible. What joy he had, and how his eyes changed into sudden cheerfulness, I shall not soon forget. He made many a sálám, wrapped the book carefully in a piece of cloth, and then went off. All the day we had people near our boats, but we had only a few books left. In the evening we went again to the Rájá's house, but could not speak with him. We went to the bázár and preached the whole evening to several hundreds of anxious and most attentive hearers.

On the third day I went again to the Rájá's house, and at last was admitted. Through many winding halls, we were brought before a nice bungalow, the writing-office. All was crowded to suffocation, and we had difficulty in obtaining a seat. The Rájá himself was ill, but his son and grandsons called me to take a seat, after many ceremonies. I took my map of Bengal and an Aneroid Barometer, which he wished to see, with me. His people were very curious and wanted to see all near. They expressed their great delight when I showed them their country and the hills and rivers on the map, and could not comprehend how all this could be done. He had an English interpreter, who thought I could not speak Bengáli, and directed me to tell him all I wanted to say. But of this offer I did not avail myself; but addressed them in Bengáli at once. The family of the Rájá listened with intense interest as long as I spoke about other things than religion; but as soon as I came to speak about man's salvation, they asked another question. They seemed best pleased with the Barometer; but when I told them that we should have plenty of rain towards evening, they would not believe it, for it looked very fair. They also asked the reasons why I made this long journey, and why I distributed the books; to which I replied. They and many of the Bráhmans seemed surprised, and thought I must have come to look at some zemindári. Thus they listened to us for a full hour, and then we took our leave.

(To be concluded in our next.)

THE ORIENTAL BAPTIST.

MARCH, 1854.

Theology.

ON COMPASSION FOR SINNERS.

THE natural effect of sin on the heart is to close it against generous feeling, and to shut it up in exclusive selfishness. If this first produce of sin be corrected by the introduction of gospel charity, still sin exercises its baneful influence in rendering that very charity a fruitful source of agonizing sorrow and regret. The Psalmist said, "Rivers of waters run down mine eyes, because they keep not thy law." (Ps. cxix. 136.) Jeremiah exclaimed, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. ix. 1.) Paul wrote to the Philippians concerning many, whose end was destruction, "I tell you even weeping, that they are the enemies of the cross of Christ." (Phil. iii. 18.) Had these holy men been selfish spectators of the wretchedness of mankind, they might have been spared this grief. Sin took occasion from their benevolence to pierce their hearts through with anguish. The very hyperbole observable in the language of the psalmist and the prophet, teaches us the dreadful nature of the evil, over which they mourned. It is one far beyond the range of temporal vexations or afflictions, embracing the momentous interests of the soul. It stretches beyond the limits of time, and sinks deeper than the things of earth. A measure of grief, that in regard to any temporal calamity would be inordinate and unreasonable, is here both consistent and appropriate.

Alas! how few of us feel the same concern about sin and its consequences to our perishing fellow-men, which is expressed in the above language! We

are surrounded by those who not only do not keep the law of God, but who treat it with disdain; openly deny its authority; and prefer to it the dogmas of their false religion, and the lying legends connected with their images of clay, wood, and stone. We surely have as much occasion for grief as those holy men of old: but can we adopt their language? Why should we not weep with them? Does this world engross our concern? Do our own petty interests swallow up all our feelings and affections? Or is our heart crusted over with insensibility? Is it that we feel acutely on no subject; or that, while our feelings are sufficiently sensitive on other matters, we never give this enough consideration for it to reach our hearts? A want of sympathy with the noble sentiments quoted above, must be a lamentable defect, wherever it exists.

Men, on whose behalf our sympathy is demanded, are the products of God's creating power, and dependent every moment on the bounties of his providence. Justly does God claim their unreserved obedience, and great is the sin they commit in refusing it! How inexcusable is their conduct, and how certain and dreadful their punishment! Oh, is it not heart-rending to think of men, who have derived their existence, and every faculty from God, thus setting themselves against Him, defying the Almighty's authority, and daring his vengeance? Who has ever hardened himself against him, and prospered? What can be the end of such an unnatural contest but the awful destruction of those who persist in it?

Dreadful is it to think what our fel-

low-men wilfully resign by their rebellion! God formed them to serve and obey him, to sing his praises, and enjoy his fellowship, and in so doing to possess a happiness not inferior to that of angels. By sin they exchange this holy and happy life for the slavery of unlawful desires, and the bondage of Satan. Is not this for a lamentation of the deepest shade, that our fellow-men, destined for heaven, thus cast themselves down to hell?—that those who might for ever enjoy the presence of God, should fit themselves by transgression to be shut up to all eternity with fiends and lost spirits in the dungeons of despair?

The pretext our deluded fellow-men urge for their conduct only throws a deeper gloom over their state. They complain of the law of God as burdensome, and his commands as harsh. Yet is that law the dictate of paternal wisdom, marking out the path of safety and happiness for the objects of its tenderest love. And in leaving it, what rule do men adopt? Either their own judgment, which is defective, blind, and sure to mislead: or the maxims of the world and Satan, which are but lures to everlasting misery, though covered over with plausible appearances of expediency or necessity. Ah, how pitiable to see men every day re-acting the folly of our first parents, when they preferred the advice of the serpent to the command of God; and so incurring the penalty of, death,—eternal death!

Should it not deeply affect us to think that these men are our kindred, “bone of our bone, and flesh of our flesh?” In whatever clime born, whatever tongue they speak, whatever be the hue of their complexions, they are our brethren and sisters, involved in the same calamity by common parents, and provided with the same means, of rescue by a common Saviour. If we be followers of the Lamb, we may meet them, if they believe, in heaven, and dwell with them for ever in love, as members of the same blessed family, named after Christ; but must, if they believe not, be witnesses of the direful sentence, which will banish them from God’s glorious presence, and consign them to flaming fire, there to wail for ever and ever in hopeless torture, because they knew not the day of their visitation. What terror should we feel, if one dear to us, a

brother, sister, child, were cast into material fire, and his mortal body consumed to ashes before our eyes! What anguish would pierce our souls! And are rivers of tears too much to weep for our brethren and sisters all around us, who either through ignorance, or, what is worse, in spite of knowledge, are rushing on to eternal fire?

Had this infatuation appeared in only one instance, and had this come to our knowledge from some distant part of the globe, it might well cover our faces with sadness and tears. But oh, where are our bowels of mercies,—where our tenderness and humanity,—where our likeness to Christ,—that the destruction of so many souls occurs daily around us, and we feel so little? Not twos or threes, but hundreds and thousands within our very sight pass on to eternal burnings, like an unbroken line of miserable captives, fettered by sin and superstition, and as they go, fill our ears with their boisterous idolatry and deadly mirth, and yet scarce a tear steals forth from our eyes to tell our compassion! Wondrous apathy! Sinful insensibility! Hard, unfeeling hearts that we have, to mourn no more for our perishing fellow-creatures! We need more habitual attention to divine realities; more faith to bring eternity before us and throw its light on the state of mankind; more of the Spirit of Christ; and assuredly we should then, with the prophet, wish our head were waters, and our eyes a fountain of tears to weep day and night for the carnage, wrought by sin and unbelief.

Our tears might be useful, not only to shew our grief, but to aid in removing the cause of it. If our children, our friends, our servants, our neighbors, saw our tears and sorrows oft called forth by their condition, they might be better convinced that there was really something fearful in it, and so inclined to seek deliverance. Is there not reason to fear that our apathy may often have encouraged their indifference? Sad and solemn thought! Let us not lightly dismiss it.

Tears are not, however, the only fitting exhibition of our ~~prayer~~ ^{prayer}. That compassion which is indicated by tears and sighs should be displayed in the earnestness of our prayers. None can doubt the duty of prayer for perishing souls: and one would think no Chris-

tian could wholly omit that duty. But oh, how few of our prayers are appropriate to this interesting object! What earnestness, what importunity, what perseverance, can suffice, when the object to be attained is the rescue of immortal souls from final and irremediable ruin! Sure, all coldness and faintness in our petitions for this must be charged with cruelty and criminality. If a beloved friend were condemned to death at an earthly tribunal, what entreaties should we think too much to use were there any prospect of obtaining his release? How constant and ardent, then, should be our prayers for the thousands of our brethren, who lie under the condemnation of the Divine law.

It will, at the same time, be evident that all our conduct should be in accordance with such pity and such prayers. If we sorrow that others keep not the law, how much more should we grieve over our own transgressions! Our concern for the sins of others will augment our blame, if we indulge in sin ourselves. Those to whom we make known our grief on their account, will receive no good impression from our warnings, if they see us indifferent about our own conduct. Rightly to estimate the exceeding sinfulness of our own transgressions, will prepare us to feel as we should for the unbelief and unholiness of others.

If we have a sincere hatred of sin, we shall certainly endeavor to prevent it in others also, as well as in ourselves. Does it appear possible that one who weeps in secret over the sin and destruction of his fellow-men, can let every opportunity of warning and instructing them pass unimproved? Would not such neglect bring a suspicion on the sincerity of his prayers? Or if his prayers be assumed to be truly sincere, they must reprove and condemn his conduct. May this not be our case! May our prayers, and tears, and our efforts to win souls to Christ, all combine to show that we are not like the priest and Levite, who passed by, and left the wounded traveller unaided; but have caught the spirit, and are imitating the conduct of the good Samaritan, who, when we lay polluted on the open field, and no eye pitied us, to have compassion on us, passed by, and looked on us in mercy, and said unto us, Live.

J. P. M.

WHOM SHALL I FEAR?

The confidence of the Christian.—“Whom shall I fear?” This is not the language of vain presumption, but the expression of Christian assurance. Whom have we to fear?—

God? He is reconciled.—The love of God is shed abroad in the believer's heart, and the possession of love softens the feelings of fear; shall we be afraid to approach a reconciled Father?

The law? It is satisfied.—Those who are under the bond of the covenant need not fear the curse of the law; its threatenings are averted, and the curse is turned into a blessing.

Satan? He is conquered.—He can go no farther than the length of his chain. “The God of peace shall bruise Satan under your feet shortly.”

Afflictions? They are sanctified.—Shall I fear that which comes from my Father who loves me? Shall I fear that which is sent for my good? Shall I fear that which is sent to promote the spiritual benefit of my soul? The diamond of piety never sparkles so brightly as when the Christian is surrounded with the darkness of affliction.

Death? It is vanquished.—To the believer it is only “the shadow of death;” there is no substantial evil in it. The shadow of a serpent will not sting; the shadow of a lion will not devour; and the shadow of a sword will not kill. Death is only a dark passage that leads to our Father's house.

The unbeliever has everything to fear. He is the enemy of God, he is under the curse of the law, led captive by the devil, his afflictions are unsanctified, and he is unprepared for death.

“God is my strong salvation:

What foe have I to fear?

In darkness and temptation

My light, my help is near.”

THE FOLLY OF THE IMPENITENT.

“A Swiss traveller,” says a writer in the Edinburgh Review, “describes a village situated on the slope of a great mountain, of which the strata shelve in the direction of the place. Huge crags directly overhanging the village, and massy enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain in the course of ages by great fissures, and now scarcely adhere to it. When they give way, the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past engineers have been

sent to measure the width of the fissures, and report them constantly increasing. The villagers for more than one generation have been aware of their danger; subscriptions have been once or twice opened to enable them to remove; yet they live on in their doomed dwellings from year to year, fortified against the ultimate certainty and daily probability of destruction by the common sentiment—things may last their time and longer."

The disregard of these villagers to the danger which impends over them, and their entire unwillingness to place themselves in a situation of safety, furnish an illustration of the course which the impenitent pursue in reference to their souls. They know that death is certain, that no situation or circumstances can prevent its approach, and that after death all opportunity for preparation to meet God will be at an end; that the condition of the soul will then be fixed, and fixed for ever; and yet they spend this life as if they held it by an abiding tenure; as if death, while cutting down its victims all around them, would never touch them. In seasons of great affliction or sudden sickness, an agitated conscience may awaken fearful apprehensions in their minds, and lead them to think seriously of death, judgment, and eternity; but when health is regained, or the cause of their disquietude removed, they dismiss these thoughts as unwelcome guests, and go forth again into the world, where wealth displays before their eyes her imposing charms, and pleasure spreads her empoisoned banquets. In their eager pursuit of these, heaven and the soul are forgotten. But let them beware. Death will come at the appointed time. He may come quickly, when least expected; and then, if the soul is lost, how great will be that loss! How foolish then are they who calculate upon many future days and years of life, because a kind and merciful Providence has thus far made them to dwell in safety! On the other hand, how truly wise are they who "seek first the kingdom of God and his righteousness!"

THE SILENCE OF SCRIPTURE.

NOR is it only what Scripture says, but its very silence, which is instructive for us. It was said by one wise man of another, that more might be learned from his questions than from another man's answers. With yet higher truth might it be said that the silence of Scripture is oftentimes more instructive than the speech of other books; so that it has been likened to "a dial in which the shadow as well as the light informs us." For example of this, how full of meaning to us that we have nothing told

us of the life of our blessed Lord between the twelfth and thirtieth years—how significant the absolute silence which the Gospels maintain concerning all that period; that those years in fact have no history, nothing for the sacred writers to record. How much is implied herein! the calm ripening of his human powers,—the contentedness of his wait,—the long preparation in secret, before he began his open ministry. What a testimony is here, if we will note it aright, against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world; against all which tempts so many to pluck the unripe fruits of their minds, and to turn that into the season of a stunted and premature harvest, which should have been the season of patient sowing, of an earnest culture and a silent ripening of their powers.

How pregnant with meaning may that be which appears at first sight only an accidental omission! Such an omission it might at first appear that the Prodigal, who while yet in a far country had determined, among other things which he would say to his father, to say, "Make me as one of thy hired servants," when he reaches his father's feet, when he hangs on his father's neck, says all the rest which he had determined, but says not this. We might take this at first, for a fortuitous omission; but indeed what deep things are taught us here! This desire to be made as a hired servant, this wish to be kept at a certain distance, this refusal to reclaim the fulness of a child's privileges, was the one turbid and troubled element in his repentance. How instructive then its omission;—that, saying all else which he had meditated he says not this. What a lesson for every penitent,—in other words, for every man. We may learn from this wherein the true growth in faith and humility consists—how he that has growth in these can endure to be fully and freely blest—to accept *all*, even when he most strongly feels that he has forfeited *all*; that only pride and surviving workings of self-righteousness and evil stand in the way of a reclaiming of every blessing, which the sinner had lost but which God is waiting and willing to restore.—TRENCH.

THE CLUSTER OF TITLES.

It is related of the Rev. Samuel Kilpin, of Exeter, that after he had catechised the children of the Sunday-school, he proposed to them some questions founded on Matthew xi. 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The attention of the children was directed to the person who

spoke the text ; different boys said, He was "the eternal Son of God," "the Redeemer," "the everlasting Father," "the Prince of Peace." Mr. Kilpin next asked how persons are to come to Christ. The children said that we must "come as poor sinners," "helpless sinners," "not as righteous but as needy sinners." A little girl was addressed thus, "Who do you think is the person who speaks in the text?" "Christ, sir." "Is it important that we go to him?" "We shall perish if we do not." "Do you go to Him?" "I hope I do." "How?" "Through His grace, by faith and prayer." "But suppose you were to go once or twice without obtaining your request, how would you act?" "I would go again and again; I would go for ever, but I would have it." This was said with so much vivacity of eye and countenance, that it was evident that she must have felt it. Perceiving the attention of the children all fixed upon him, through this little creature, he said, "You think then, that the Saviour will save you at last?" "Yes, sir." "Now then every one of you tell me," said he, "in turn, what think you of him?" The ardor of all their little minds was at once perceivable: the first said, "I think, sir, He is an able Savi-

our;" the next, "a willing Saviour;" others, "a gracious Saviour,—a ready Saviour,—a justifying Saviour,—the ever-blessed Saviour,—a sanctifying Saviour,—a Saviour that is God and man,—a holy Saviour,—a righteous Saviour,—the Saviour of all that come unto God by Him,—an indulgent Saviour,—a meek Saviour,—a dying Saviour,—a risen Saviour,—a blessed Saviour,—a pleading Saviour,—an all-sufficient Saviour,—a prayer-hearing and answering Saviour,—a faithful Saviour." They had nearly exhausted the theme, when a little boy exclaimed, with much gravity, "He is the chiefest among ten thousands! He is altogether lovely!" Thus ended the testimonies of these dear children, to our blessed Redeemer.

TWO EXPRESSIVE TITLES OF CHRIST.

JESUS is called *Wisdom* in the Old Testament, and *the Word* in the New. Wisdom is a hidden, undeveloped spring of blessing; the Word is wisdom manifested in utterance, and issuing in streams of blessings. The two words correspond with the two dispensations.—BICKERSTETH.

Poetry.

PSALM CIV.

O! WORSHIP the King
All glorious above,
O gratefully sing
His power and his love—
Our Shield and Defender,
The Ancient of Days,
Pavilioned in splendor,
And girded with praise.

O tell of his might,
O sing of his grace,
Whose robe is the light,
Whose canopy, space;
His chariots of wrath
Deep thunder-clouds form,
And dark is his path,
On the wings of the storm.

This earth, with its store
Of wonders untold,
Almighty! thy power
Hath founded of old;
Hath established it fast
By a changeless decree,
And round it hath cast,
Like a mantle, the sea.

Thy bountiful care
What tongue can recite?
It breathes in the air,
It shines in the light;
It streams from the hills,
It descends to the plain,
And sweetly distils
In the dew and the rain.

Frail children of dust,
And feeble as frail:
In Thee do we trust,
Nor find Thee to fail:
Thy mercies, how tender!
How firm to the end!
Our Maker, Defender,
Redeemer, and Friend!

O measureless might!
Ineffable love!
While angels delight
To hymn Thee above,
The humbler creation,
Though feeble their lays,
With true adoration
Shall hush to Thy praise!

Narratives and Anecdotes.

‘LET ME AND MY BELIEF ALONE.’

Mr. T. S.—resided near the western shore of Lake Champlain. As a husband and father he was kind and affectionate, but the whole subject of religion he treated with neglect. His wife, two daughters, and a son, were devoted Christians. He never opposed them in any of their religious views or duties; and yet, for more than twenty years, he did not attend a religious service.

Being called to the pastoral care of the congregation in 1828, I could get no opportunity, for more than a year, to converse with him on the interests of his soul; nor would he allow any of his family to converse with him on the subject. He would say to them, “If you wish peace in the family—if you wish unmolestedly to enjoy the privileges of your religion, you must be quiet towards me, and *let me and my belief alone.*” I thought him a troubled man, by no means at ease in his spirit; but whenever I entered his house, he was sure to leave before I could converse with him.

At one of my Wednesday evening meetings, some one of the family informed me that he was to start the next morning for a short journey. I had before arranged to go that morning into his neighborhood for pastoral visitation; and as I came in sight of his house, which was about forty rods from the road, knowing that he had not seen me, I dropped at his gate the tract, “*Danger of Delay,*” and passed on, still unobserved; when I felt inclined to pause, and see how he would treat the little message I had laid in his way. When he came to the gate he took it up, looked about him, and seating himself upon the side of the road, commenced reading. I soon observed him wipe his eyes; and when he had read it through, he held his handkerchief to his face for some time; and then arose, returned to his house, and relinquished his journey.

The scene took such hold on my feelings that, after making a few visits, I returned, and called at his house. On inquiring for him, I learned from his weeping wife that the tract had so alarmed him, that he dared not go on his journey; and that he had fastened himself in his stable, and refused admittance to any one. I went to the stable; but in agony, and with an emphasis which I can never forget, he begged me, if I did not wish to increase his misery in hell, not to talk to him on religion, or even pray for him. I tried to convince him that God was willing to be gracious even to him, however great were his sins. But his constant and agonizing cry was, “Do let me

alone; there is no hope for me.” I left him, and returned to the family; whom I found all engaged in prayer for their distressed husband and father. After uniting with them in a season of devotion, I returned home.

On Friday afternoon I called and found him again in his stable, and in as deep agony as when I left him the day before. He still begged me not to talk with him, or even to pray for him, lest it should increase his condemnation in the coming world. On Saturday morning I once more found him in his stable, having utterly refused to converse with his family, or to receive any food.

I went to the place, and said to him, “Mr. S—, are you determined to increase the long catalogue of your sins by self-murder?” He replied, “How can you think that of me? No, no, I will not add that sin to the dark catalogue.” “But,” said I, “you are doing it, for you cannot live without food. The best thing that you can do is to come out of your concealment, and act like a rational man.”

He finally came out; and after taking some refreshment, seemed more calm. I conversed with him; and after praying with him, I told him that it would be better to attend the house of God the following day, than to stay away. He promised me that if able he would attend, and he did. And as he entered, every Christian seemed to drop the head, as though in silent prayer.

On that morning, I preached from the words, “Come unto me all ye that labor and are heavy laden, and I will give you rest.” Near the close, I uttered the inquiry, “Who of you will come to Christ? He is ready, he waits, he calls, yes, he urges you, poor, sinking, burdened, and dying sinner, to come to him, and find rest, and peace, and joy, and eternal salvation! Will you come?—and come now?” Persons who sat by him afterwards informed me, that they heard him distinctly say, “Yes, I will come,—and I will come now.”

He soon after made a public profession of religion. He has stated, that when he felt the resolve in his heart to yield to Christ the removal of his burden was so sudden, and his joy was so great, that he could hardly refrain from shouting, “Glory to God,” for so wonderful a display of the riches of grace. A deeper sense of guilt, or a more exalted view of the power and grace of God than he expressed, I never witnessed. A family altar was raised morning and evening; and he became one of

our most consistent, active, energetic, and devoted Christians. Thus he continued to live until about four years ago; when he died in the triumphs of faith, and has, no doubt, gone to join the church triumphant in the song of redeeming grace and dying love.—*Christian Spectator*.

FOUR DEATH-BEDS.

BENJAMIN FRANKLIN was one of the most distinguished men of the eighteenth century. From a small beginning he was raised to a high rank and consideration among men; but, alas! he was a stranger to true religion. During his last illness, we are told that he read and conversed cheerfully with his family and friends; that he often transacted business, and that he often indulged himself in those *jeux d'esprit* and entertaining anecdotes which were the delight of all who heard him. The only allusion to religion of which we have any account, is this: "He acknowledged a grateful sense of the many blessings he had received from the Supreme Being—and made no doubt but his present afflictions were kindly intended to wean him from a world in which he was no longer fit to act the part assigned him."

Thus died the philosopher, and his death is often spoken of by Deists as all that could be desired. But we find no traces of love and hope, of joy and heavenly aspiration. He died as a Grecian philosopher, who had never heard the name of Jesus, might have been expected to die. Is this the most desirable state of mind in which an immortal spirit can leave this world? If such a death be worthy of a philosopher, let not my last end be like his!

Voltaire was a celebrated infidel, who delighted to treat God and his word with contempt. In his last illness he frequently exclaimed: "I am abandoned by God and man." To Dr. Trochin he said, "Doctor, I will give you half what I am worth, if you will give me six months' life." The Doctor replied: "Sir, you can not live six weeks."—"Then," said Voltaire, "I shall go to hell, and you will go with me!" He soon after expired. How affecting! How horrible the death of this man.

A worldling, when on his death-bed was reminded of the great truths of the gospel—of his own guilt—of the redemption of Christ Jesus, and of the regeneration of the Holy Spirit. "Yes, Sir," was his reply, "These things are all true—all true; but to me they are like something that is too far off, I can not grasp them." And thus he died, stupidly and insensibly.

Augustus Toplady, the author of a great many of our beautiful hymns, a few days before his death said to a friend: "Oh, it

is impossible to describe how good God is to me! This afternoon I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of his presence with, and love to my soul; that it is impossible for words, or any language, to express them. I have had peace and joy unutterable." On another occasion he said: "My prayers are all converted into praises." And again he exclaimed: "Oh, how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. Oh, that I had wings like a dove, then would I flee away to the realms of bliss, and be at rest for ever! Oh, that some guardian angel might be commissioned, for I long to be absent from this body, and to be with the Lord for ever!" Waking from slumber only a little before his death, he exclaimed: "Oh, what delights; who can fathom the joys of the third heavens?" His last words were, "The sky is clear, there is no cloud. Come, Lord Jesus, come quickly!" Thus died the Christian, trusting and rejoicing, praising and triumphing.

Here are four death-beds: no one will feel ready to say, "Let me die the death of Franklin, and let my last end be like his." Nor will this be said of Voltaire, or of the worldling. Many are ready to wish they may die the death of the righteous—that death may come to them without its sting, that they may triumph over it. But such wishes are sinful and foolish, if the sinner is all the while rejecting Christ, and running greedily to do iniquity. Reader, if you are out of Christ, you are on the broad road that leadeth to destruction. "Turn ye, turn ye; why will ye die?" Solemn scenes are before us; death and judgment are at the door. If they find you Christless, unpardoned, and unsanctified, yours will be an undone eternity. Except ye repent, and be converted, ye shall all likewise perish. But for the believer to die is truly blessed. A happy thing it is to leave sin and sorrow, and to be gathered into Jesus' bosom. Happier still to awake at the resurrection, in the likeness of our glorified Redeemer. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."—*Presbyterian*.

HELP IN TIME OF NEED.

WHILST passing by a range of cottages, I observed a woman neatly but scantily clad, standing at her open door. She was a person of reserved and retired habits, and this was not her usual practice. I concluded she was either looking after some one, or wishing to speak with myself.—

The latter was the case. 'If you can spare me a few minutes this morning, I should be glad to speak with you.'

'Most willingly,' I replied; and we were presently seated.

'Pray, Ma'am,' she proceeded, 'when you gave me the half-crown yesterday, did you know of our great distress?'

'No,' I replied, 'I had no intention of relieving you, until I was overtaken by Mrs. M—, to whom I had lent that trifle. As she unexpectedly paid me, (for I thought she had forgotten the circumstance) I purposed in my own mind to bestow it upon those who needed it more than I did. Your cottage was near, and knowing you had several children I gave it to you. Why do you ask?'

My husband, Ma'am, has not been able to procure employment for some weeks past, my children have been laid up with the measles, and though, I thank God, they are much better, yet sickness is very expensive, and I have spent my last farthing in procuring them necessaries. It is true, I had the sack of potatoes for 1s. 6d., but they were all gone, and our fare has been very scanty for the last week. Yesterday morning I divided the last piece of bread among my children for their breakfast, leaving nothing for my husband and myself. My poor husband took up his hat and went out of the cottage. Weakened by sorrow and sickness, my heart sank within me with sad forebodings. A gracious God sent you to my relief. I earnestly longed for my husband's return, and while eagerly listening for his footsteps, he opened the door, looked cheerfully upon me, and said, 'Fanny, let us trust and not be afraid, I think help will soon come.' I showed him the money; he was overcome with gratitude, and exclaimed, 'O God, thou hast heard my prayer!' He then told me that he had left me in the morning with the determination to beg, but not feeling secure of a favorable reception, or even of a patient hearing from any one of his neighbors, his heart failed him, and he directed his steps towards the high furze that grows on the common, where he could walk unperceived by any human eye. He looked towards heaven and thought of Him whose tender mercies are over all his works. He knelt among the bushes, and earnestly prayed to the Giver of all good to open the door of relief. Oh, Ma'am, I hope I never shall forget this gracious answer to prayer.' 'I trust you will not,' I replied, 'and may this signal mercy stir you up to more frequent prayer—cast your every burden upon him who has so fully shown that He bears you on his heart; and while you are mercifully encouraged to spread your smallest griefs before Him, remember he has larger blessings to bestow; plead earnestly for the

bread of life—that living bread which came down from heaven,' and that 'meat which endureth unto everlasting life,' which the Son of man shall give unto you. As a frightened child looks immediately to its mother for protection, so henceforth may you be led in the day of extremity to fly directly to God, who alone can direct and bless every other assistance.'

As I pursued my walk, I was led to think of the influence of our actions over the welfare of others. Little did Mrs. M. think that she was the means of helping a fellow-creature in distress, by discharging her debt.—So various are the links in the great chain of Providence,—so numerous are the instruments employed in accomplishing God's purposes; thus teaching his servants to will and to do of his good pleasure, for it is his power that worketh in them.—*Churchman's Penny Magazine.*

"OVERCOME EVIL WITH GOOD."

THE founder of Philadelphia, William Penn, was completely armed with the spirit of the principle,—“Overcome evil with good.” When he visited America, he came without cannon or sword, and with a determination to meet the Indians with truth and kindness. He bought their land, and paid them; he made a treaty with them, and observed it; and he always treated them as men. As a specimen of the manner in which he met the Indians, the following instance is very striking: There were some fertile and excellent lands, which, in 1698, Penn ascertained were excluded from his first purchase; and as he was very desirous of obtaining them, he made the proposal to the Indians that he would buy those lands, if they were willing. They returned for answer, that they had no desire to sell the spot where their fathers were deposited; “but to please their father Onas,” as they named Penn, they said that he should have some of the lands. This being decided, they concluded the bargain, that Penn might have as much land as a young man could travel round in one day “beginning on the great river at Cosquanco, now Kensington, and ending at Kallapingo, now Bristol;” and as an equivalent, they were to receive a certain amount of English goods. Though this plan of measuring the land was of their own selection, yet they were greatly dissatisfied with it, after it had been tried; “for the young Englishman chosen to walk off the tract of land, walked so fast and far, as to greatly astonish and mortify them. The governor observed their dissatisfaction, and asked the cause. ‘The walker

cheated us,' said the Indians. 'Ah! how can it be?' said Penn, 'did you not choose yourselves to have the land measured in this way?' 'True,' replied the Indians, 'but white brother make a big walk.' Some of Penn's commissioners, waxing warm, said the bargain was a fair one, and insisted that the Indians ought to abide by it; and, if not, should be compelled to it. 'Compelled!' exclaimed Penn, 'how can you compel them without bloodshed? Don't you see this looks to murder?' Then turning with a benignant smile to the Indians, he said: 'Well, brothers, if you have given us too much land for the goods first agreed on, how much more will satisfy you! This proposition gratified them;—and they mentioned the quantity of cloth and number of fish-hooks with which they would be satisfied. These were cheerfully given; and the Indians, shaking hands with Penn, went away smiling. After they were gone, the governor, looking round on his friends, exclaimed, 'O how sweet and cheap a thing is charity! Some of you spoke, just now, of compelling these poor creatures to stick to their bargain—that is, in plain English, to fight and kill them, and all about a little piece of land!' For this kind conduct, manifested

in all his actions to the Indians, he was nobly rewarded. The untamed savage of the forest became the warm friend of the white stranger; towards Penn and his followers they buried the war-hatchet, and ever evinced the strongest respect for them. And when the colony of Pennsylvania was pressed for provisions, and none could be obtained from other settlements—which scarcity arose from the increasing number of inhabitants and not having time to raise the necessary food—the Indians cheerfully came forward, and assisted the colony by the fruits of their labors in hunting.

FAITHFUL TO THE END.

ON the day of his death, in his eightieth year, Elliot, "the Apostle of the Indians," was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labors now?" said a friend. "Because," said the venerable man, "I have prayed to God to render me useful in my sphere, and He has heard my prayers; for now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet."

Christian Activity.

A PAGE IN THE HISTORY OF CHITAUARA.

"An handful of corn in the earth." Psalm lxxii. 16.

A CLEAR, bright sky, and a cold, dry wind ushered in the morning of the 2d February, 1854. The sun rose gloriously, shedding his genial light and heat on the denizens of the station and city of Agra; from whom the glory of "the greater light" had for some days been to some extent withheld by intervening clouds and rain. We were rejoiced to see the "clearing up," and our hearts were silently lifted up to the Lord, the Giver of all good, for we had projected a trip to the Christian village of Chitaura, to witness some interesting proceedings amongst Mr. Smith's people: of which proceedings it is the object of this paper to furnish a brief sketch. We left Agra for Chitaura about noon, the weather being quite cold enough for day travelling: and as we travelled in a well-laden carriage, drawn by bullocks over a heavy road, which for the most part lay over rough field

paths, and were, moreover, detained several times on our journey by trifling accidents, we did not reach Chitaura till 6 in the evening. The evening was Thursday, on which the native church met in their chapel for the week-day public service, and it was a cause of regret to us that the lateness of our arrival and the necessity of unloading and housing our luggage, left us no time to join Mr. Smith's people in the sanctuary on this occasion. Fatigue obliged us to retire at an early hour, and we sought repose, singing in our hearts:—

"Salvation! oh, salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!"

Another bright, cold, and dry morning cheered our spirits, and filled our hearts with gratitude to the Lord for His enduring goodness. The "brightness of the firmament" was reflected

in more than one happy face, and the heart's melody was visibly revealed in more than one beaming countenance. We hailed fresh arrivals from Agra. Dear brethren in Jesus came flocking in, till the pastor's family at Chitaura had welcomed no less than nine brothers and ten sisters, who had come twelve or fourteen miles to shew their sympathy with brother and sister Smith, and their interesting community. Some of us had brought our children, and thus the cheerfulness of the scene was considerably enhanced by a merry band of nearly a dozen noisy, romping youngsters, all bent on making holiday.

The first thing that occupied the attention of the brethren was the selection of a site for the erection of a new village and chapel of brick, to supply the place of the present mud buildings, which are rendered very uncomfortable and unsafe by the boring and hollowing propensities of the white ants at all times, and the solvent property of rain in wet weather. The consideration of this subject on the present occasion was rendered appropriate by the presence of several members of the Agra Auxiliary Missionary Committee. The question of the site and the position of the new buildings was discussed before breakfast in the open air. Our hearts were strengthened and comforted by observing our native brethren approach us and manifest a lively interest in our proceedings, as we walked over the ground and back again; now stopping to trace a rough plan on the sand with a walking-stick; then viewing, from the centre, the surrounding boundaries of the proposed site; and all the time conversing on the several points of the then all-engrossing topic. To ensure cleanliness, ventilation, and comfort, without depriving the poor people of the means of indulging such of their primitive habits as were quite harmless in themselves or in their tendency, it was thought most desirable that the village should be built in the form of a square, having a gate in the middle of each of its four sides, and four ranges of dwellings, barrack-fashion, every one of the ranges meeting a gate at each of its extremities and forming one of the right angles of the entire square: each dwelling having behind it, that is, on the outside of the great square, a small back yard and wicket.

By this plan, a large, square centre court, common to all the inhabitants, would be secured within the enclosure of the entire village, into which all the front doors of the dwellings would open. Brother Smith thought the new chapel might well be erected in the middle of this centre court, but his motion was overruled by the others, who were for erecting the chapel on an adjoining field, divided from the village site by the public road. The present chapel, besides being unsuitable as a mud erection, is now too small to hold even the usual congregation comfortably, especially in the hot season. Brother Williams stated at our annual meeting last month, that the friends of the Mission at Agra had pledged themselves to assist in building a new chapel for the Chitaura brethren, as soon as their present one should be quite filled with hearers, and the people be found crowding at the windows to hear the gospel. This anticipation,—for it was in reality something more than a mere idle statement of a barely possible condition to be fulfilled as a qualification for the reception of a benefit, the bestowment of which was not felt to be very probable,—this joyful anticipation, our brother continued, had actually been realized, as he himself witnessed on a recent occasion. It only remains, then, for the Lord's people to offer to Him of their means for the erection of a more commodious and durable building for His worship and service in this "green spot," redeemed by His power from the waste howling wilderness, by which it is surrounded on every side. The omnipotence of Jehovah has caused the "handful of corn" to spring here, even on the sterile mountain's top, and that power alone can make the "fruit thereof shake like Lebanon:" poor worms of the earth can only be useful as the Lord's instruments, and if He will only enable us to consecrate ourselves, and all He has given us, unreservedly to Him, and to realize, habitually and fully, our entire dependence for success on the Giver of spiritual life, He will assuredly own and bless all our efforts in His service. It is our earnest prayer that the Spirit of the Lord may present the claims of Chitaura to the hearts and minds of true believers with a power that will enkindle within them an unquenchable desire

to see the good pleasure of the Lord prospering there. This is evidently a spot highly favored of Him, and it behoves His people to come up to His help "against the mighty," in this place.

After breakfast, we met, in brother Smith's study, a Pandit, or village school-master. His personal appearance is very prepossessing, and his manner easy, graceful, and pleasing. His conversation is characterized by frankness, and a tone of sincerity and earnestness, that at once secure to him the attention and respect of those to whom he addresses himself. This man's position demands that he should be a teacher of the Hindu system in all its branches: but instead of propagating the terribly pernicious religious doctrines of his forefathers, it would appear that our Sovereign Lord has condescended to use him as an instrument for the spread of the truth as it is in Jesus. Though professedly a Hindu, and occupying the position of a teacher of lies, he makes it his chief business to impart to the people of the villages of that neighborhood the knowledge of Him, whom to know is life eternal. Every night, till the hour of midnight, does he read the Word of God systematically to an assemblage of hearers in his own dwelling. Daily does he declare to the people the glad tidings of the gospel. Oh, that the Spirit of Truth may lead him and his hearers into *all* truth! To all appearance, the truth of Christ has indeed dawned on his spirit. On being asked why he did not exhibit a more decided abhorrence and abandonment of a system which his present efforts must, if the Lord bless them, inevitably undermine and destroy, he stated that his apparent adherence to error was owing to a peculiar domestic relation: he had a blind wife,—blind physically as well as morally,—and that to make any more decided manifestation than he had made, would be to consign her to destitution; for she would never suffer him, as a Christian, to approach her or to minister to her necessities. This is a peculiar case, and well calculated to excite the sympathy of those ~~whom~~ a sovereign Providence has exempted from a trial of faith so severe. In contemplating such a case, we are forcibly reminded of the toleration of the gospel in the words of our Lord, "Forbid him not: for he that

is not against us is for us." (Luke ix. 50.) In this individual instance we hope the "handful of corn" is springing on flinty ground; and while we exclaim, "What hath God wrought?" let us pray that this teacher's faith fail not, but may be increased with the increase of God, till "the fruit thereof shake like Lebanon," and its branches spread far and wide over this portion of the Lord's vineyard.

Numbered with the events of this day, were two weddings amongst brother Smith's people. Busy preparations were on foot everywhere. The young ladies of our party from Agra set themselves to gather fresh flowers and make wreaths to adorn the heads of the brides, while the natives of the Christian village, under the superintendence of Mr. Wiggins, the overseer of the weaving shop, decorated a portion of that spacious building with a profusion of leaves, flowers, and fruit, tastefully formed into arches, chandeliers, and festoons. The hour fixed for the ceremony at length arrived, and the party that assembled within the walls of the building included between three and four hundred visitors from the neighboring heathen villages, drawn there by curiosity. Brother Smith, who was present in the two-fold capacity of minister and registrar of marriages, united the two couples and filled up the necessary papers. We observed both brides go through the orthodox performance of dropping a tear or two during the ceremony, and presenting a picture of perfect resignation after it! It was really amusing to witness in these poor native rustics, the exhibition of characteristics which one is accustomed to consider as belonging only to a far more advanced state of society. Many a timorous, blushing bride of the far west, would have found, in either of these unsophisticated rustics, her counterpart in the exhibition of timidity and modesty, coupled with an easy and lady-like deportment. Altogether the ceremony was interesting in itself, and also in connection with the circumstances attending it. The persons married belonged to a party in the village who have abandoned their caste and creed, have professed Christianity, but have not yet put on the Lord Jesus in the ordinance of baptism. They are under Christian instruction, and, it is hoped a love of the truth, and of

that dear Saviour by whom the truth has been made known, will lead them to a conscientious discharge of every obligation.

After the marriage ceremony was concluded, brother Smith mounted a chair and preached Christ to a congregation of about four or five hundred attentive listeners. It was one of the most impressive scenes we ever remember to have witnessed. Occupying, as we did, a position at the back of the preacher, we had a full view of his audience. In front were the young brides with their partners, and behind them their Christian friends, occupying the middle ground, beyond which, filling up the remaining room, stood, on benches and other temporary elevations, a great crowd of such as know not God and are living without hope in the world. Our beloved brother proclaimed the gospel of Jesus Christ faithfully and suavely, and the Lord enabled us to lift up our hearts to Him for the presence and power of his Holy Spirit. We trust we shall be enabled to look trustingly for the fruit of this effort. It was indeed affecting to see the expression of earnest attention in the faces of the hearers, all of whom seemed to hang on the preacher's lips, and not a few of whom, involuntarily perhaps, nodded assent to enunciations of truth, to which their consciences apparently secretly testified. When brother Smith ceased, brother Harris preached for a few minutes, and then the great assembly broke up.

But the proceedings of this eventful day ended not here. A dinner, on a large scale, for the native Christians, the expense of which had been borne by friends at Agra, was appointed for the evening: and after the dinner, a Missionary Meeting. The hour soon arrived, the sylvan chandeliers were lighted, and the large room, decorated with leaves and flowers, presented something like a "Christmas" scene. There were long benches laid in parallel lines, and covered with clean, white cloth, to serve as tables. The partakers of the rustic banquet were soon seated on the ground in long lines besides the benches, while we, claiming for ourselves a far higher position than these poor people occupy in the scale of civilization, were there to see them eat, or to stare them out of countenance! We must, however, make

honorable exception in favor of brother and sister Smith and some of the visitors from Agra, who rendered great service in the distribution of the eatables amongst a party of upwards of one hundred persons, carrying to each person his portion and placing it before him where he was seated at the bench, or table. Here, then, we had a party of *nearly one hundred and twenty native converts*, eating together, and receiving their food at the hands of a people, contact with whom they once believed was defilement. In this goodly band of native converts to Christianity we behold the result of the labors of only eight years. "What hath God wrought?" Let us bless and magnify His name, who alone doeth wondrous things. Let us trust in Him who has said, "A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time." "Ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

The dinner over, the platters were removed, and the people seated themselves on the benches to listen to the addresses of their Missionary brethren. Brother Williams delivered the opening address, and was followed by a young speaker, who exhorted his hearers to be diligent in the duty of watchfulness, to be ever in a state of preparedness for the Master's coming, and to cultivate holiness of life and character, without which no man can see the Lord. Brother Smith delivered an interesting address in which he reminded his people of what the Lord had done for them in times past, and enforced the exhortation of the preceding speaker. Two or three other speakers followed, and the engagements of the evening were concluded by singing a hymn and prayer. "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." The Lord grant it. Amen.

The following day, Saturday, was a period of comparative quiet, after the eventful day that preceded it. There was an air of repose everywhere. Several of the friends from Agra had returned home, and the handful of us that remained were left to our quiet meditations in the prospect of passing

a Lord's-day in the midst of our native brethren, and of commemorating with them, at the table of our common Lord, the dying sorrows of Him who hath loved us, and died for us, and risen again.

The day of rest dawned brightly, and we hailed its light with gratitude to Him who is Lord of the Sabbath also. At the appointed time we repaired to the sanctuary, taking our children with us, in the hope that their young and susceptible hearts might be indelibly impressed with the deeply interesting sight of a large number of native worshippers of the one living and true God. The building was indeed too small for the congregation on this occasion, and consequently several of our heathen servants, whom we had invited to attend, were obliged to listen at the doors and windows. The service was, of course, conducted in Hindi, by brother Smith. We all were able to understand enough of the language to join in the prayers and profit by the sermon which was preached from 2 Kings vii. 9, "We do not well: this day is a day of good tidings, and we hold our peace." At 1 o'clock the young in the village assembled to Sabbath School. We looked in for a few minutes; not wishing to remain long where our presence served to distract the attention of the children and youth under instruction. Brother Smith, we believe, regards his Sabbath School as a very important instrumentality for laying a foundation of divine truth in the hearts of the young, and thereby fortifying them against the requirements of an idolatrous system, the debasing impressions and deep-rooted prejudices of which constitute such formidable barriers against the reception of God's truth in the mind of the full grown idolater. From all

we saw and heard, the school is in a most flourishing condition, and well fitted, under the Lord's blessing, to meet our brother's desires. Later in the afternoon, the women of the village were assembled to hold their usual "Women's Sabbath Meeting" for prayer and praise. Sister Smith and the ladies of our party were privileged to attend, and were much pleased to witness the services of their native sisters in the Lord. This periodical meeting we are disposed to view as another important instrumentality in connection with Chitaura. It brings together some very interesting women, and by drawing out their sympathies, and interesting them in the spiritual welfare of their husbands and children, it is calculated, if the Lord will, to make them centres of great influence for good to those by whom they are surrounded. In the evening we were privileged to meet again with our native brethren in the sanctuary, and to enjoy their fellowship at the Lord's table. This little church numbers upwards of forty members. May its number increase a hundred-fold, and may many be added to it of such as shall be saved!

We have already, perhaps, allowed our paper to extend to too great a length, and can only plead in excuse, that we have been carried away by the interest that has been awakened in us by all we saw and heard at Chitaura. We have endeavored in the above narrative to present our impressions of that highly favored spot; and if we have failed to make the paper interesting, our failure must be set down to a want of skill on the part of the writer, and not to a lack of real interest in his subject.

ONE INTERESTED. .

Agra, February 11th, 1854.

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

RANGOON.

THE circumstances which led to the commencement of the Burman mission cannot be fully related in our very limited space. A brief account of them is, however, necessary to show that the Serampore Missionaries did not

unwisely neglect favorable openings in Bengal, when they resolved to send two of their brethren to Rangoon. Fond as they were of the idea of evangelizing the nations around them, they appear to have been convinced

that, for some years at least, all their energies ought to be directed to the establishment of the truth in Bengal and Hindustan, and, as we have before stated, they formed a definite plan for planting a number of stations all over the country. Their attempts to carry this plan into execution were, however, obstructed by the British authorities. Those who made journeys for the purpose of preaching and distributing Christian tracts, and of discovering places suitable for occupation as missionary stations, were sometimes warned by the magistrates of districts through which they were travelling that, if they proceeded, they would be liable to be apprehended and sent on board ship, and were ordered to go back to Serampore without delay. Other difficulties soon arose. On the 23rd of August, 1806, Messrs. Chater and Robinson landed in Calcutta, and when, as was customary, they reported their arrival to the magistrates at the police office, objection was made to their proceeding to Serampore. Hoping to conciliate the magistrates, by explaining the designs of the mission, Carey called at their office the next day, when he was told by one of them, Mr. Blaquiere, that they had a message to him from Sir George Barlow, the Governor General, to this effect, "That as Government did not interfere with the prejudices of the natives, it was his request* that Mr. Carey and his colleagues would not." The magistrates further explained this message to contain an injunction to the missionaries that "They were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity." The Rev. David Brown, who very kindly interested himself on behalf of

the distressed missionaries, endeavored to obtain from the magistrate some modification of the rigour of these injunctions, and he succeeded so far as to obtain the consent of that gentleman, on behalf of the Government, to the continuance of the mission at Serampore, to the distribution of the Scriptures, to the preaching of the missionaries in their hired house at Calcutta, and to such labors as the native Christians might choose to carry on by themselves. The two newly arrived missionaries were taken under the protection of the Danish Government, as their brethren had been before; and at length the British authorities very reluctantly ceased to demand that they should be deported.

The Serampore missionaries were greatly perplexed by these circumstances. The hostility of the Government to the diffusion of Christianity in Bengal, heightened at this time by the calamitous mutiny at Vellore, was now too evident, to permit them to hope that they would be allowed to extend themselves as they wished in its dominions. The brethren who had arrived could not advantageously be employed at Serampore itself, and it was felt that measures must be taken to secure other fields in which, set free from the restraints imposed upon them by the authority of their professedly Christian countrymen, they might devote themselves to the great work their divine Master had committed to them. The Burman empire appeared to them to be well suited to become the seat of a mission, and they resolved to try what they could do to introduce the Gospel there. They thought that as 'the east side of that empire borders upon China, Cochin China, and Tonquin,' they might, if they could establish a Burman mission, ultimately find an opportunity of extending their labors into those countries also. This was a strong inducement, because Mr. Marshman and some of the junior members of the mission family were prosecuting the study of the Chinese language, and a translation of the Scriptures into it had already been commenced at Serampore.

The brethren chosen for this undertaking were Messrs. Mardon and Chater, who appear to have consented to it readily, though they well understood the difficulty of the undertaking. Both were regarded as likely

* In a letter to Mr. Ward, dated December 10th, 1807, Andrew Fuller says of Mr. Cuninghame, who, as may be remembered, had profited much by the early labors of Thomas, Carey, and Fountain, at Dinagapore,—"I sent him an account of your interruption, and he answered it, and gave it as his opinion that the request of the Governor General was founded on the supposition that the salary of Mr. Carey under Government was sufficient to secure his compliance. Mr. Cuninghame added, 'He did not know the man.'"

to obtain such a knowledge of the Burmese language as to be able to translate the Bible into it, and this was a prominent object of the mission. Several months elapsed before a vessel could be found to convey the two missionaries to Burmah, but on the 24th of January, 1807, they set sail, after receiving from their brethren many wise and affectionate counsels. As they knew not what reception they would meet with at Rangoon, they left their wives with the mission family at Serampore until, having made suitable arrangements at the new station, they should be able to return and conduct them thither.

Having arrived safely at Rangoon, they were received very kindly both by the Burmese officers and the foreigners residing there, to some of whom they had letters of introduction. As the result of their enquiries they concluded that there was a very encouraging opening for a mission to Burmah. The government was spoken of by every one they consulted, as exceedingly tolerant in religious matters, and as by no means likely to interfere with attempts to convert its subjects to the Christian faith; the climate was extolled as one of the best in the world; and the dearness of provisions was the greatest disadvantage spoken of. They found a Roman Catholic mission established at Rangoon, the priests in connection with which treated them with great civility, and appeared to be well-meaning men, but neither very zealous nor very successful. Having completed their enquiries, Mardon and Chater prepared to return to Bengal, and a free passage was kindly given them by a very respectable firm of ship-builders. Having left Rangoon about the middle of April, they rejoined their companions at Serampore on the 23d of the next month. Their report was received with thanksgiving, and it was unanimously resolved that as soon as the rainy season was passed, they, with their families, should take the first opportunity of returning to their work.

At the beginning of July a consultation respecting the new mission was held, when Mr. Mardon informed his brethren that he was compelled to decline engaging in it. Having suffered much from ill health and deep dejection of spirits, he felt himself unequal to the responsibilities of the undertaking. The missionaries appear to have

been somewhat surprised by Mr. Mardon's determination, but they saw that the reasons on which it was based were good, and agreed to make the wants of the new mission a matter of special prayer for fifteen days, resolving that if in that time any one of their number volunteered to accompany Mr. Chater to Burmah, they would regard it as the will of God that he should go. At the appointed time Mr. Felix Carey offered himself for the service, and although his familiarity with the Bengali language and his proficiency in the Sanscrit rendered it extremely desirable that he should remain in Bengal, the brethren acquiesced, viewing his proposal as having been brought about in answer to prayer, and seeing in him a peculiar fitness for the work, owing to the strong attachment existing between himself and Mr. Chater, and to his knowledge of medicine and surgery, which promised to be of essential service in Burmah.

At length an opportunity of conveyance to Rangoon presented itself, and the brethren Chater and Carey took a passage for themselves and their families. They formed themselves into a church before their departure, and Mr. Chater was chosen as the pastor. On the 20th of November a solemn parting charge was delivered to them by Dr. Carey from 1 Timothy iv. 16; and a few days afterwards they were commended to God in a meeting for prayer held at Calcutta. On the 29th, having received from their brethren very full and affectionate written instructions, they embarked, and, after waiting a few days at Kedgerie for the embargo to be taken off their vessel, set sail and arrived at Rangoon. They had solicited a passage in a brig which sailed a short time before, and the captain had offered to take them, but the arrangement came to nothing; and the missionaries recognized in this a providential interposition on their behalf, when, upon their arrival in Rangoon, they learned that this brig had been captured by one of the French privateers then cruising in the Bay of Bengal.

As before, they met with a very hospitable reception from the residents at Rangoon. All that could be done by private individuals and government officials to promote their comfort was done cheerfully, and there was much reason to hope that the mission would

prosper. Mr. Felix Carey immediately introduced the benefits of vaccination among the people, and the Burmese governor having his attention thus drawn to him and his colleague, gave them most encouraging promises of protection and assistance. On the first Sabbath after their arrival, they commenced holding an English service, and invited all the Europeans in the city to attend; but very few were found willing to join them. The number of European inhabitants was small, and it was soon seen that there was not one among them who knew, or cared to know, anything about real religion. The brethren at Serampore had instructed the missionaries to preach in Hindustani; but though some of the natives at Rangoon were able to use that language, they intermixed so many words of Burman origin with it that it was not possible to communicate with them by means of it. Thus the brethren found that they could not preach the gospel until they had acquired the Burmese. They found no small difficulty in obtaining a man to instruct them in the language, and their progress in it was, for a few months, very unsatisfactory to themselves.

In April, not quite four months after their arrival, they were obliged to send their families to Bengal, which they reached about the middle of May. Both their wives, but especially Mrs. Carey, had suffered much from ill health since leaving Serampore, and a temporary removal from Rangoon was considered unavoidable. A still more serious hindrance to the mission occurred about two months later, when Mr. Felix Carey, whose mind was disquieted by the recent death of his mother and the illness of his wife, resolved to visit Serampore, and left his colleague in uncertainty whether he would return to Rangoon. Notwithstanding all these discouragements Mr. Chater continued to study the Burmese language most diligently, and having at length obtained a competent teacher, his progress was encouraging. He now began to translate, and in August had produced a tract made up of extracts from Scripture. This, his first attempt at translation, he submitted to Mr. Babasheen, an aged Armenian in the service of the Burman government, who was remarkable for his knowledge of the vernacular language. This

gentleman pointed out some mistakes in the idiom, and promised to revise it, comparing the translation with the passages as rendered in the Armenian Bible: a promise which his numerous official engagements appear to have prevented him from fulfilling. Mr. Chater also conducted an English school, which both assisted him in acquiring Burman, by making it necessary for him to talk much with children who understood only that language; and produced a small sum monthly in aid of the Mission. At the same time he took measures to obtain permanent Missionary premises. A suitable piece of ground at a place called Tatpein, about a mile and a half distant from the river, and on the other side of the city, having been granted by the governor, Mr. Chater commenced the erection of a Mission house, and collected from merchants and other residents at Rangoon, nearly Rs. 1000 towards the expenses. The ground was spacious, and afforded room for a garden and burial-place. It was surrounded by *kyoungs*, or Buddhist schools; and it was hoped that free intercourse with the *pungis*, or priests, would result in good.

In December Mr. Chater was cheered by the arrival of his wife and children in company with Mr. Felix Carey, who was now quite reconciled to the idea of remaining at Rangoon and who applied himself with assiduity to the study of the Burmese language. Mr. Carey's attention was also given to the Mûgadha or Pâli language, which, from its similarity to the Sanscrit, he found he could easily acquire, and which promised to be of important service to a Missionary in Burmah. His wife, whom he left behind him in Bengal, was removed by death in a little more than a fortnight after he had returned to Rangoon.

In July, 1809, the Mission house having been completed, the two brethren removed into it. The cost of its erection seems to have been about Rs. 5000. A few months after they had taken up their abode in it, the whole city was burnt down, and many families were thus reduced to complete destitution. The Missionaries escaped the conflagration, having erected their house outside the city, and blessed God that they had been led to adopt a plan which probably saved their station from ruin.*

Mr. Chater, who had begun to preach, or rather to catechise, in Burman, in the early part of 1809, soon had several natives under religious instruction. Towards the end of the year, however, those of greatest promise among his hearers were obliged to join the army, on occasion of a war with Siam. At the beginning of 1810, he was encouraged to hope that the gospel had made some impression upon the mind of an intelligent young *púngí* from Ava; but these hopes also were soon dissipated by the evident apathy of the priest. In April, Mr. Chater sent to Serampore a collection of extracts from Scripture translated into Burman, smaller than that he had previously prepared. He acknowledges, in the letter which accompanied it, the valuable services of a Catholic priest who had revised, or rather re-written the tract for him, after collating the extracts with the Latin Vulgate. The Serampore Missionaries had cast a fount of Burman types in the year 1809, and Mr. Chater requested that five hundred copies of this tract might be printed.

Mr. Felix Carey had meanwhile availed himself of the friendship of a new viceroy of Rangoon to travel to various parts of Pegu and to Martaban, in his suite. He thus enjoyed remarkable advantages for exploring the country and gained an influence over the mind of the viceroy, which he hoped to be able to exercise for the advantage of the Mission. As a medical man he was of great service to numbers of Burmans and was famed for his skill and success.

It is interesting to observe that in a letter written in February, 1810, these pioneers of Christian Missions in Burmah were recommending that efforts should be made to disseminate the gospel in parts of the empire where it has in later years been eminently successful. Thus, when requesting that other missionaries might be sent to their assistance, they commended Tavoy, Pegu, and Martaban to the attention of their brethren, and spoke of the many thousands of Karens inhabiting the skirts of all the hills, as people to whom the glad tidings should be sent.

In March, 1810, Messrs. Brain and Pritchett of the London Missionary Society, arrived in Rangoon and took up their abode in the Baptist Mission house. It was their intention to found

a Missionary station in some eligible part of Burmah, at a distance from Rangoon; but these plans were frustrated by the death of Mr. Brain. Towards the end of June, this good man was attacked by dysentery, which notwithstanding all the kind care and medical attentions of Mr. Felix Carey terminated fatally on the 2nd of July, and Mr. Pritchett was left in uncertainty as to what steps he ought to take. As the Burmese were at war with Siam and were otherwise in a very unquiet state, he did not think it prudent to remove to any other city in the empire, and having been apprized of the death of Mr. DesGranges, he resolved to remove to Vizagapatam and fill the vacancy thus created in the Mission there.

In September, Mr. Chater was compelled to visit Bengal. The state of his wife's health had long been very discouraging, and on two occasions he had himself been brought to the gates of death. On reaching Calcutta he furnished the brethren at Serampore with a statement, from which we extract the following summary of the results of the Rangoon Mission up to the date of his departure.

"Owing to the troubles in the country we have not had so much to do in the work of instructing the natives as we expected by this time we should have had. But, on the whole, the prosperity of the Mission is an object we have much ground to look forward to with hope and expectation. Our knowledge of the language is now very considerable; and, by the help of a learned man we have recently met with, we hope not only to be able in a little time to speak and write it, but to acquaint ourselves with its grammar. I have prepared for printing a large as well as a small pamphlet of Scripture extracts. The latter is not my translation, and in the former I have done little more than select, revise, arrange, &c. I have, however, translated nine chapters of Matthew. In June and July, I had two severe fits of illness, by which I was laid by as much as three months; which, with other family afflictions hindered me as much time as it would have required to have gone through the whole of Matthew. The last Sabbath I preached in Burman at Rangoon, a goodly company came to hear. I suppose the number was increased on account of

my being so shortly to leave them. This I hope is a specimen of what we shall shortly have the pleasure to see constantly; and that we shall not only see them attend, but be made instrumental 'to open their eyes, and turn them from darkness to light' Oh, to behold but one Burman laying hold of Christ by faith! What a felicity! We are respected by the inhabitants of every description, beyond all that we could expect. The Lord has given us much favor in the sight of the people; which, on many accounts, is of much advantage to us. The present viceroy or governor of Rangoon is more friendly with us than the former was, and has shewn us much kindness. He has made brother Carey several presents, for attending on some of his relations . . . These things I hope are tokens for good; tokens that we shall soon see greater things than these, that we may believe; and that trusting in the Lord we may be led to persevere with never-ceasing activity and diligence in our important work."

During Mr. Chater's stay in Bengal, he superintended the printing of the two pamphlets mentioned above. One of them contained 20 pages of extracts from the New Testament, and the other 136 pages of selections from the Old and New Testaments. At the same time he was diligent in preaching to English congregations in Calcutta, and was made the instrument of the conversion of some who heard him. The disturbed state of the Burman empire at this time, together with the very feeble health of Mrs. Chater, made him unwilling to remove his family back to Rangoon, and he was inclined permanently to locate them in Calcutta, where Mrs. Chater was urged by many influential friends to establish a ladies' boarding school, while he, residing at Rangoon as much as was needful to prepare the translation of the Scriptures, should visit Calcutta at distant intervals to superintend the printing of what he had translated. But this plan was discountenanced by the senior Missionaries at Serampore, and the school was not commenced. Mr. Chater was nevertheless obliged to leave his wife in Calcutta, and in May, 1811, he departed alone to Rangoon by way of Penang. Whilst staying at this island, he had frequent intercourse with the inhabitants of a small Burman village there, and his

pamphlets were gladly received and read by them.

After reaching Rangoon, Mr. Chater fully resolved upon relinquishing the Burman Mission. It was, in the opinion of all those competent to form a judgment upon her case, impossible for Mrs. Chater to reside at Rangoon in health, and the disturbances in Burmah were then so alarming as to render it unsafe for an English family to continue there. He therefore finally left Rangoon, a few weeks after his return thither, and on the 23rd of October arrived once more at Calcutta. He carried with him a Burman translation of Matthew, which had been completed during his short stay. After much deliberation it was determined that he should commence a Mission in Ceylon, and on the 16th of April, 1812, he safely reached Colombo, where he was greatly honored of God during nearly seventeen years of indefatigable Missionary labor; and where his memory is now revered by many Singhalese Christians.

The subsequent history of this mission may be very briefly narrated. After his colleague's departure Mr. Felix Carey continued to prosecute the study of Pāli and Burman with much success, and made considerable progress in the compilation of a Burman grammar and dictionary, as well as in the translation of the gospels. In March, 1812, a misunderstanding between the British and Burman governments took place; and Mr. Carey, being suspected of acting as a spy for the English, was obliged to take refuge with his family on board the H. C. Ship Amboyna. After remaining there fifty-six days, he returned to the mission house with improved prospects of usefulness. The brethren at Serampore endeavored to find a suitable colleague for him, and after some delay Mr. Norman Kerr, a member of the church in Calcutta, was chosen for this service. As soon as tranquillity appeared to be restored at Rangoon, Mr. Carey resolved on visiting Bengal that he might superintend the casting of a new fount of Burman types,—those cast in 1809 having been destroyed in the fire of March the 11th,—and might carry through the press his Burman grammar and one or two of the gospels. His family,—for he had married the second time in March, 1811,—were left behind him at Rangoon.

Having carried part of the gospel of Matthew and of his Burman grammar through the press, Mr. Carey left the latter to be completed under the superintendence of his father, and taking with him Mr. Kerr returned to Rangoon at the close of 1812. Upon his arrival he found that a general feeling of insecurity prevailed there, and that nearly all the European inhabitants were leaving the place. The viceroy, however, assured Mr. Carey that the members of the mission should be perfectly safe; and they resolved to remain. Mr. Carey informed the brethren at Serampore that the improved Burman types were generally admired, as was also the translation of Matthew; and he began to arrange for the establishment of a printing press at Rangoon, that the translation of the Scriptures might be printed under his own inspection there as fast as it was made ready. In order to secure the property from confiscation, he represented to the viceroy,—who entertained a very friendly feeling towards him,—the great advantages to be derived from the press, and readily obtained from him an order for the conveyance of all the requisite apparatus from Serampore free of cost. In addition to the Burman translation, in which he had advanced to the beginning of John, Mr. Carey now projected translations of the Scriptures into Pāli, Siamese, Khassia and Talaing, and hoped to be the instrument of accomplishing them all at Rangoon. To preaching he seems to have given very little attention.

But in May, 1813, whilst forming these too extensive plans, Mr. Carey received a summons from the court at Ava to proceed thither without delay; and hoping that his journey would turn out for the welfare of the mission, he obeyed it with alacrity, and left Rangoon, in July, in uncertainty as to whether he should again reside there. At the same time Mr. Kerr resolved to return to Bengal, and thus Rangoon would have been left without a missionary, but for a remarkable train of providential events, which have since resulted in extensive blessing to the inhabitants of the Burman empire.

We shall not detail the circumstances which led to the settlement of Mr. and Mrs. Judson at Rangoon, because the majority of our readers must be already familiar with them, or, if not,

the sources of information are accessible to all. We shall briefly remind the reader that Mr. Judson, having been sent forth as a Pædobaptist missionary, saw reason during his voyage to India to embrace the doctrine of believers' Baptism and was baptized on his arrival, in 1812. Hunted out of the British dominions, Mr. and Mrs. Judson were at last compelled to take refuge in Burmah, and they arrived at Rangoon four days after Mr. Carey had left it. When Mr. Carey was ordered the king to reside at Ava, it was Mr. Judson's wish to settle there with him; and if another Missionary could have been sent to occupy Rangoon, he would have done so. This, however, could not be; and Mr. and Mrs. Judson remained at Rangoon.

When the baptism of Mr. Judson and of his colleague Mr. Rice was reported in America, the Baptists there immediately formed a Missionary Society, and undertook to sustain them. The founders of this Society requested that their brethren might be considered as one with the English missionaries, and promised to contribute the means of their support to the funds of the English Baptist Missionary Society. At this time, however, there was war between England and America, and the union of the two Societies was regarded as a step likely to injure both with the public. A formal union was therefore declined by the English Committee, but the most hearty co-operation was freely promised. We must quote here a passage from a letter written by Andrew Fuller to the brethren at Serampore, which possesses peculiar interest. It is dated August 4th, 1814, and is as follows:—“You wish for a brother for Burmah. Yates* might suit: but query?—There is a great desire raised among the American Baptists, by L. Rice, as you will see by Dr. Baldwin's letter and a pamphlet. At the same time there is a very strong sensation against America in Britain, as having sought her ruin at a time when the world was in arms against her. American missionaries will not be admitted into

* The late Dr. Yates was, when this letter was written, waiting for permission to go out to Bengal. Mr. Fuller relates in the same epistle the rejection of an application for leave by the Court of Directors and, towards the end of it, the success of an appeal to the Board of Control.

British India. Is not Burmah the place for them? So I have said to them; but it would be well for brother Carey to write to Dr. Baldwin on the subject."

And so it was agreed. The missionaries at Serampore took a most fraternal interest in all Mr. Judson's proceedings, and when, in 1816, Mr. Hough, a missionary printer, was sent out from America to join him, they generously presented the Rangoon mission with a printing press and a fount of Burman types. In June, 1816, they sent a letter to the "United States Baptist Board of Missions" from which we extract the following paragraphs:—

"The attempts of our Society in the empire, have ended in the transfer of the mission to brother Judson and those from you who may join him; brother Felix Carey, our last missionary at Rangoon, having gone into the service of his Burman majesty. Something, however, has been done. A Mission house has been built; the language has been opened; a grammar printed; materials for a dictionary formed; a small part of the New Testament printed; and a number of copies put into the hands of the natives.

"We shall be glad to render you, and our brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother Judson, and have sent repeated supplies, various articles of food, &c. to meet the wants of our dear brother and sister there."

"You wish for my opinion," wrote Dr. Carey to Dr. Baldwin, "upon the practicability of a mission to the Burman dominions. To this I reply, that

I do not think a mission impracticable in any country.. If I had doubted of the practicability of establishing a mission there, I should not have encouraged my own son to go on it. And if we as a body had doubted, we should not have persisted in it so long. My son has withdrawn from the mission, but I still believe the cause of the Lord will triumph there."

Mr. Felix Carey's career as a missionary in Burmah must be regarded as having ceased upon his removal from Rangoon in July, 1813. The brethren at Serampore for a little time numbered Ava amongst their missionary stations, but it does not appear that Mr. Carey did any thing there, which could be called missionary work. As medical attendant to the king, and afterwards as an ambassador, he possessed much influence at the court, and he appears to have made use of it to procure from his Burman majesty permission to translate and print the Scriptures. But the work was not done. In compliance with his wishes the brethren had sent a press and types to Rangoon, at the close of 1813, and Mr. Carey made an attempt to convey them to Ava, but the types were lost upon the way. We cannot give the details of his subsequent history in Burmah, though it contains much that is interesting and affecting.

We can add nothing to the facts we have compiled above; for our paper has already grown too long. We have imperfectly shown what the brethren at Serampore did for Burmah. Let their names be recorded in honor upon the list of that country's first and noblest benefactors. C. B. L.

Essays and Extracts.

ANDREW FULLER IN SCOTLAND.

EXTRACTED FROM A LETTER TO ONE OF HIS BRETHREN IN INDIA.

Kettering, September 12th, 1805.

WE have been trying this summer to recruit our funds, which were emptied on the departure of the last missionaries. Their voyage was unhappily very circuitous, afflictive, and expensive. Blundel went to collect in London in May, and got £500; the greatest collection we have ever made there by £100 or thereabouts. Hogg

has been to Ireland, and is just returned with £116; but I think we must spend that upon the ground. Ireland is nearly in as bad a state as Bengal. I set off on a northern excursion on June the 17th, and returned, after travelling thirteen hundred miles and preaching about fifty sermons, on August the 14th, with £1300 collected for the printing of the Scriptures in the East-

ern languages. I never was better in health than during this journey. I think I must *journalize* ere I have done my letter, and tell you of the principal things I saw, heard, and talked about.

June the 17th.—Reached Nottingham. The friends there seem happy in Mr. Jarman. Mr. Smith, late of Eagle Street is doing some good, I hope, at Derby. 18th.—Went to Lincoln; found Jones there, after he had wandered half round the world, in a manner, for he knew not what. He was very friendly. 19th.—Preached and collected at his place. 20th.—Reached Hull. Went into the house where they told me my dear brother Ward used to work while he conducted a newspaper; contributions at Hull very liberal. There and Cottingham, £153. Preached among them with much feeling. 25th.—Set off for Scarborough. Preached there at night for Bottomley, the Independent. 26th.—Spent the day with father Hague, and collecting money about town. Preached for him at night. Got about £40 here. 27th.—Rode to York. Took the mail at midnight. Reached Alnwick in Northumberland next day at 5 P. M. stopped there and preached for a Mr. Rate, a very godly Independent. Collected about £30. 29th.—Set off for Edinburgh. Arrived on Saturday night, 11 o'clock, at Dr. Stuart's.

Early on Lord's-day morning received an invitation from the little Baptist church, meeting at Cordiner's Hall, to preach to them on the afternoon of every Sabbath I stayed, and to administer the Lord's-Supper to them. With this request I complied with much pleasure. I consider that little people as the only one in Edinburgh which is properly aware of Sandemanianism; which, as a leaven, infects almost all Scotland, and in Ireland has made sad havoc with humble spiritual religion, reducing every thing to contention. In the forenoon I preached at Mr. Aikman's Tabernacle, and in the evening at Mr. Haldane's, to between 2 and 3000 people. I found the Baptists about twelve or fourteen in number. They had a Mr. Young, who had joined them; and who was one of the Tabernacle ministers till lately. I found he preached to them in common; but their thoughts were turned towards Christopher Anderson as their future pastor, who was one of them-

selves, and is now with brother Sutcliffe, either to be a missionary, or to return to Edinburgh, as it shall appear duty a while hence. But meanwhile this little church had thought much of the lawfulness of commemorating the Lord's death *among themselves*, and without a pastor. They had some time ago requested *my* opinion on this subject, and I had written to this effect—"That though probably there were but few of my brethren who would agree with me, yet I was much inclined to think that the celebration of the Lord's-Supper was the duty of a church, whether they had a pastor or not. For we never read of its having been administered by a pastor, unless our Saviour himself might be so called. Nor is any mention made of the administrator, save in that instance. I did not doubt but that whenever there was a pastor, he would preside at that ordinance as in every other. But as a church on the death or removal of a pastor may appoint one of its deacons or senior members to preside in its assemblies, to receive, exclude, &c. so they might do in respect of this ordinance." They did not reduce this opinion to practice, however, for some time: but lately, advising with Mr. James Haldane, (their Pædobaptist neighbor, and who, though his church had excluded most of them for being Baptists, yet himself loved them and gave them counsel,) he approved of the measure. Accordingly they agreed to do so, and have ever since commemorated the Lord's death at the close of the afternoon worship, every Lord's-day. I do not think the practice of weekly communion *binding*, but, having no doubt of its *lawfulness*, I united with this little church with much affection, the two Sabbaths which I spent at Edinburgh. The spirit of this little Baptist church seemed to me very affectionate and very circumspect. I had no opportunities while in Scotland so melting to me. I preached, one of the Sabbaths, from 1 John iv. 10, "Herein is love," &c. and had about two hundred people to hear, and whom I invited to be spectators while we commemorated our Saviour's dying love. Stopping over another Lord's-day in Edinburgh, I preached twice in the week at Mr. Haldane's Tabernacle. On the Lord's-day (the first in July) I was given to expect but a small collection, because

these two Tabernacle churches had agreed to send out two missionaries of their own, and they were then about to depart for Tranquebar. I told the people too, that I rejoiced in what they were doing, and charged them not to give me one penny to the diminution of that undertaking. But all that I could say did not hinder their collecting that evening £126.

I perceived during my week's stay at Edinburgh that the Haldanes, though very worthy men, were verging fast into Sandemanianism. Robert Haldane disputed warmly for there being no difference between the faith of Christians, as to the nature of it, and the faith of devils! He and several of his brethren were also very earnest for what they call *the exhortation of the brethren*, making an essential part of every Lord's day public worship. I inquired what ground they had for a private brother standing up in public to exhort? and was referred to Hebrews x. 25. I said, I always thought that was meant of exhorting one another *to assemble, rather than when assembled*. It might have been added, *metlinks*, that there is the same reason for appropriating a part of public worship for "considering one another," and so of having a silent meeting like the Quakers, as for appropriating another part to exhorting one another; and the former might as well be made a Christian ordinance as the latter. It is true, mention is made in the New Testament of "exhortation," But 1. It was not what they make of it; viz. a person standing up to discourse a quarter of an hour on a text of Scripture; but pressing home the duties of Christianity. 2. The exhortations of the New Testament were not common to the brethren; but the work of persons in office: "He that exhorted was to attend to exhortation." It

would seem to have belonged to the pastoral office, which was to "teach, exhort, and reprove, with all long suffering and doctrine." There was a practice indeed in the primitive churches called prophesying, which the apostle said they might all engage in, one by one; but this, if it contained nothing extraordinary, was yet a gift which every one did not possess. 1 Cor. xiv. 1. And the words, "Ye may all prophesy, one by one," mean only those who had the gift of doing so. To leave it to every one who chooses, to stand up and speak in public worship, does not appear by any thing that I can make out to be to the edifying of the church, and still less to the conviction of unbelievers, which the primitive prophesying was. 1 Cor. xiv. 24.

One evening, being at Mr. R. Haldane's, a Mr. Ballantine asked me, Whether God was to be known, or a sinner convinced of sin, by any other medium than the cross of Christ? I answered, God is not to be known *fully* through any other medium: but he has made himself known *in part* by various other media; e. g. by his works in creation;—sufficiently so to render the heathen "without excuse;" and by his law, through which is the knowledge of sin. Mr. R. Haldane took a warm part on his side, and objected to the possibility of a man's being convinced of sin by the law. But, as he acknowledged a few days after, that he was betrayed into some extremes in that conversation, I do not know that I ought to consider this as his settled principle. I endeavored to warn Mr. R. Haldane against the sentiments which he appeared to me to be going into, and that if he did not take care, he would find himself on ground which would undo all the good he had done.

(To be continued.)

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Jellassore.—Orissa.—Mr. Phillips writes, "On the 27th of November, I had the pleasure of baptizing a female convert, the wife of a native Christian, at this place; and the first

Lord's-day in December, three native converts at Sántipur."

Serampore.—Four persons connected with the Regimental Band were baptized here on Sabbath day, the 12th of February.

Monghyr.—"Two brethren and a sister, Europeans, were baptized at this station on February 3rd, by Mr. Law-

rence. May they be 'kept by the power of God through faith unto salvation, ready to be revealed in the last time.'"

Barisal.—On Sabbath-day, February the 5th, Mr. Page had the pleasure to baptize *two* converts at this place.

TWELFTH ANNUAL MEETING OF THE BENGAL BAPTIST ASSOCIATION.

It was decided last year that the next meeting of the Association should be held at Khari. As this village is situated at a distance of about fifty miles from Calcutta, and in a place not easy of access, except to pedestrians, it was feared that the attendance would be small; and this apprehension proved so far correct, that only two Missionaries, Messrs. Leslie and Wenger, found it practicable to go there. They proceeded in a hired conveyance, via Barripore and Joynuggur, until within a distance of five or six miles from Khari, by a road, the last part of which, entirely overgrown with grass, appeared not to have felt the pressure of carriage-wheels for many months. The rest of the way (from Krishnachunderpur) they walked, and arrived at their place of destination a little before sunset. A goodly number of people from Lukhyantipur had preceded them; and as the evening advanced, fresh companies might be seen to approach, including some native Christians from Nursikdache, Calcutta, and Serampore. As all these had made nearly the whole of that day's journey on foot, they were fatigued; and consequently the rest of the evening was spent in preparations for supper and repose.

The chapel and the native pastor's house (which adjoins it to the north) occupy the eastern side of a tank. Temporary accommodation had been prepared for the expected guests on the southern side. Two rows of huts or sheds, meeting at right angles in the southeast corner, had been erected, and served as sleeping apartments, whilst the open space in front of them served as a dining-room, only partially covered by a primitive awning. Adjoining this on the west was the culinary department, forming an enclosed space of considerable size, with a temporary kitchen and store-room.

On Wednesday morning, at 8, an introductory prayer-meeting took place, which was attended by at least two hundred persons. The chapel was quite full, almost uncomfortably so. A pleasing spirit of seriousness pervaded the meeting, and afforded great encouragement to hope that the divine blessing would attend the assembly. After this service was concluded, active preparations for dinner were made, and in due time these were followed by the meal itself. There were again, like last year, long rows of men and boys, and in the enclosed space long rows of women, seated on the ground, with plantain-leaves serving as plates, before them, who were liberally and cheerfully supplied with food in various courses by those appointed to serve tables—a work which had been undertaken by some of the most respected brethren. Not less than three hundred and fifty native Christians were counted on this occasion; the number probably was even larger.

Some time after 12, a second public meeting was held, for transacting the business of the Association. The letters from the various churches were read, or if written in English, the substance of them was communicated in Bengali.

About 4 o'clock another meeting, attended only by the delegates from the various churches, was held, at which a considerable amount of business was got through.

The great body of the people spent the afternoon in singing, sometimes accompanied with the native guitar. The words that were sung, were all expressive of Christian truth and feeling, and had, in part at least, been composed for the occasion. Some of the tunes, however, appeared to be Hindu tunes. The evening closed with the supper served as the dinner had been in the forenoon.*

On Thursday morning, at 8, the Association sermon was preached by brother Bhagawan of Serampore. It was a discourse on Mark i. 1, well divided. In the first part the preacher dwelt upon the subject of God, pointing out the guilt of atheists and formalists, and describing the true worshippers of God. In the second part he set forth Jesus Christ, the Son of God, dwelling upon his credentials, his

* It would have been impracticable to light up the chapel for evening services. Hence they were omitted this year.

person, and his work. And in the third part he set forth the gospel; its beginning in prophecy, its first publication by Christ and his apostles; its subsequent diffusion; its "beginning" in this country; and the duty of Christians, preachers, and churches to carry on that "beginning," until the gospel should be spread throughout the whole land. Judged by European rules, the discourse might be thought deficient in unity of design, and in copiousness of detail; but it really was very rich in matter, suitable to the occasion, and very well expressed.

About 1 P. M. the last meeting was held. It was a meeting for prayer and conference. Among the many subjects on which the conversation turned, that of marriage occupied a prominent place, the native brethren expressing themselves very strongly, though respectfully, on the unsatisfactory working of the new Marriage Act.

The rest of the day was again spent by the people in singing. A talented brother had put the history of the three friends of Daniel into a poetical or semi-dramatic form; and the hearers enjoyed the singing of it very much. But it was thought desirable, after a while, to check it, as it was feared that the exciting effect might prove injurious. Christian hymns were then sung, till they were again interrupted by the preparation for supper.

Early on Friday morning those who had come from a distance began to take leave of their friends and commence their journey homeward.

With gratitude to God be it recorded, that not a single case of serious sickness occurred, and that peace and harmony prevailed the whole time. The people of Khari not only contributed of their substance towards the expenses that were incurred, but also manifested great alacrity in their endeavors to make their friends comfortable and happy on the occasion.

J. W.

Foreign Record.

THE ARMENIANS IN TURKEY.

Our venerable brother Aratoon has recently received a letter from the Rev. J. S. Everett, American Missionary at Constantinople, from which we are happy to be able to present a few extracts, relating to the circulation of

an edition of the Armenian New Testament printed for the Bible Translation Society in Calcutta, and to the spread of evangelical religion among the Armenians in Turkey. The letter is dated November the 30th, 1853.

"There remain about 200 Testaments, of the 500 sent. These books have been of great benefit to the inquirers after truth in your nation, as it was for a long time the only Reference Testament, and was sought for by many,—even by those who did not understand the Armenian language, in the region of Aintab. It has done a good work. It was principally distributed in the time of persecution, when many wished it, who could not pay for it; and many were given to those we thought worthy, and some have been sent to all places where there has been any inquiry after the truth, and it has been blessed. We thank those that sent it.

"I now proceed to answer enquiries:

"1. The native churches consist of Armenians, Armenian Catholics, and Greeks.

"2. They are not able to support their pastors, but in a small part, yet. They contribute for their support, also for the poor, and for their secular department at the head of government. The privileges of Protestants are now beginning to be more and more respected. Prejudice seems to be dying away. The cause of truth is advancing in this land. One of the native Pastors lately made a tour through the interior of Old Armenia. Everywhere he was entreated to send them a preacher and teacher. He found everywhere there was a hungering and thirsting for Scriptural knowledge. The little bands, the followers of the Saviour, are weak; but they are doing a great work. Books are sent all over the country, and their fruit is beginning to appear.

"The present is a time of trial to this country. War is commenced; and it is doubtful when it will end. It will end, without doubt, for the good of God's people, and, we hope, for entire religious toleration.

"I shall read your letter to many who love our common Lord, and give them your salutations. You would rejoice to see these believers in Christ; but there will be a glorious meeting above; for that let us wait in patience and hope."

THE
CALCUTTA MISSIONARY HERALD.

AGRA.

FROM THE REV. R. WILLIAMS.

February 17th, 1854.—I had thought that my labors among the natives at Cawnpur, for upwards of two years, were entirely useless, or lost, as no visible fruit of them had appeared; but a few mornings ago, I was agreeably surprised to find that I had been mistaken, and that at least one poor blind idolater had been brought to the knowledge of the truth through my humble instrumentality. The individual in question is a Bráhmaṇ, of some considerable ability, a good Sanskrit scholar. He came here from Cawnpur on purpose to see me, and to make known to me the change which had taken place in him, and in token of his gratitude offered me a rupee, which, however, I declined taking, as he would require it to defray his expenses back again. It appears from his own statement, that he was one of my hearers at *Jájmowh* on one occasion, and that after preaching I gave him a book called the *Satmat Nirúpan*, or an inquiry concerning the true religion. I also gave to another man, at the same time, a copy of the New Testament in Sanskrit. He said, "I read the book I got, attentively, and through God's blessing derived much benefit from it. In fact, up to this time, I was a perfect fool and did many foolish and wicked things; but now I am brought to my right mind to see my state and condition as a sinner, and my need of Christ as a Saviour to save me from the punishment due to my transgressions. Finding that the other person to whom you had given the New Testament did not make much use of it, I asked him to give it to me; he did so, and I read it with much pleasure and profit. I shall now return home again, dispose of my affairs, and come back to Agra and make a public profession of my faith in the Lord Jesus Christ." I had a long and interesting conversation with him, and explained to him more fully the gospel

plan of salvation. We walked along together on the road he was going, until we arrived at the village in which I intended to preach, and then parted, with the understanding that he would soon return again. May we not hope, that this is a brand plucked out of the fire? On the 13th instant, early in the morning, I preached to three congregations in two villages; and in the evening at the market, four of the native brethren and myself addressed the people, who, for the most part heard us attentively. One man only, a Muhammadan from *Surat*, was troublesome and disputed with us. On the 14th, I preached at *Etauráh* and at *Jhárwe ká kattrá*, for the first time since my return hither. At the latter place I had two large congregations, but rather noisy and clamorous; nevertheless some of the people listened with a considerable degree of attention. Especially the Patwareo of the village, with whom I was acquainted some years ago. He, with some others, wished me to prolong my stay, and asked when I would pay them another visit. On the 15th I preached at *Sarái* and *Kanni*. Just as I entered the first village I saw several persons carrying out a dead body, and heard the voice of mourning and lamentation—even of those who were *sorrowing without hope*. This circumstance furnished my topic of discourse—the brevity of human life—the certainty of death, and the necessity of immediate preparation for it. Some few paid attention to what was spoken; others seemed to be perfectly indifferent. On leaving the place I could not but reflect on the obscure and degrading notions of the heathen relative to a future world. To them, alas, death is a night without a star, a prospect without a hope, and the whole region of futurity is a land of darkness, without any order, and where the light is as darkness. O how thankful should we be for that

bright and glorious prospect which Christianity sets before us—that Jesus has abolished death, and brought life and immortality to light by the gospel. Yesterday morning I preached at *Allamganj* and at *Jogipárá*. At the former place I had a large congregation of people who had come thither from distant villages to a marriage. Many of them heard me with great attention. Let us hope that they will return to their respective homes and make known to others the great truths of Christianity which they then heard. It is in some such way as this, that the glorious gospel of the blessed God must find an entrance among the many residing in the interior parts of

the country, seldom or never visited by Missionaries. This morning I addressed a goodly number of persons in the city, and met with much opposition from some of “the baser sort.” One young man who seemed to be the most bitter against the truth, lost his temper and gave me the lie more than once. I quietly told him, that it is a sure sign of a bad cause when in advocating it a man loses his temper, and that to give any one the lie, is very ill-behaviour.* I then quoted a verse from one of his *Shástras* to prove my position. This had the desired effect upon him and the rest of the bystanders, who heard patiently all I had to say; and we parted good friends.

EVANGELISTIC WORK IN JANUARY, 1854.

BY THE REV. T. MORGAN.

IN the month of January I returned to Ghátál, in order to visit some large towns far inland, which were barely accessible in the month of November, and to work downwards from the point where I left off.

January 9th.—Arrived at Ghátál this morning and went to the shop of an old friend. There were several Bráhmans present, and many people about the door. One of the Bráhmans spoke more like a Christian than a Hindu. Turning to the people he said, “*You worship images, and honor many gods; but we worship one God.*” In the evening, on turning to one of the schools I saw some gospels with the lads, who assured me that they read them in the school. On the teacher promising to use the books, I gave him some, to be considered the exclusive property of the school.

10th.—Having procured a native palki, started for Chandrakoná, with as many books as two men could carry. The above town is situated in the Hughly district, some eighteen or twenty miles from Ghátál. It is a populous place. During the trading days of the Company, the weaving-trade was in a flourishing condition. The weavers are still numerous but wretchedly poor. Reached Chandrakoná at 2 P. M., and rested under a tree, in the middle of the town. The sight of a Sáhíb was enough to draw attention; but a Sáhíb without tents, servants, or even a chaprássi, excited

the astonishment of the people, and numerous were the questions asked of the bearers. In a short time many people were assembled, and I began to preach. The people behaved very well till the distribution began, when the news ran like wild-fire, and hundreds came. I was before them like a feather before the whirlwind. Then an old Bráhman invited me to his house for protection. The mob continued to increase, and to save the veranda of the kind old man, I started again for the street. Then the weavers, who are an excitable and turbulent class, and cannot forget that we have ruined their trade, began to play their pranks: some of them stole the bag of books from the man, others threw dust and broken bricks at my head, whilst some half a dozen pushed me from behind, and repeatedly threw me down. I was at a loss where to go, or what to do. It occurred to me, that if I were to turn round suddenly and charge them, as the police charge the mob at home, they would run away. I ran before them a short distance, wheeled round with my stick fixed, like a soldier when charging, that was enough, they ran in all directions, tumbling over one another. This gave me time to breathe, and to get the palki up upon the veranda of an empty house. A Bráhman came and asked me if I belonged to the Company? “No.” “Are you then simply a religious teacher?” “Yes.” He then shouted

to the people, "The Sáhib does not belong to the Company, he is a guru." I addressed them from the veranda, explaining my object in coming to the town, and telling them that they were violating their own shástras, in ill-treating a stranger. "We only want books," was the reply. I then made it a condition that if they all sat quietly down in rows, I would go round and give the books: so they sat down. The only bone of contention now was the stock of books which I had reserved for distribution in the morning in another part of the town. I knew that if the books were put in the pálki it would be broken. I therefore put the bag in a corner of the veranda, and sat down upon it. In the mean time I lit a fire, and warmed some tea; while doing this, a man jumped on the veranda and ran away with my wood, before at least a hundred people. The wood was brought back, but not the thief; the excuse made was, that the man was very poor. During the evening I was visited by tradesmen, Bráhmans and pandits; numerous questions were asked, and animated discussion was carried on till a late hour. The pandits were quite familiar with the name of Dr. Carey, and spoke of him as a great and learned man. In the course of the evening, I had repeated and urgent invitations to lodge with some of the parties, and among others who invited me was a relation of the late respected Rammohan Ray. But I preferred to remain where I was; and slept in my pálki on the open veranda.

11th.—As soon as it was day the people began to gather. Went about the town, preaching and distributing till ten o'clock. The behavior of the people was completely changed. All had a kind word to say; pressing me to come again, to bring plenty of books. A few books only created envy, because some had them and some not. Two special invitations came: one to examine the English school, and another from some Bráhmans in charge of a temple belonging to the Rájá of Burdwan. They had numerous questions to ask about the Divine being, the soul, the future state, Jesus Christ. "Was there peculiar merit in distributing the books? Who paid for them?" In the English school I found about twenty lads instructed by a young Bráhman taught in Calcutta. The

Zemindár makes him pay the rent of the house. Returned to Ghátál in the evening.

12th.—This being a meritorious day for bathing, those that did not go to the Ságar melá poured in to Ghátál to bathe in the Rupnáráyan. Women of the respectable class were very numerous. There was the usual mixture of devotion, business and amusement. In the forenoon I took a position on the main road outside the town, and had a good opportunity for preaching and distributing to those coming and going. In the evening several salt merchants from Bánkurali came to the boat for books, and to learn something of Christianity.

13th.—Left early this morning for Nárájol, about sixteen miles from Ghátál. Distributed and preached in several places on the way. In one market-place I found mostly women; who, seeing a Sáhib, fled; but soon the word went round that he was a good Sáhib, speaking Bengáli; and as soon as it was known that I had books to give away, they pressed round to get books for their children and grand-children. According to their account there was not one but had either a child or a grand-child. It was somewhat strange and amusing to see the women going about the market and proudly exhibiting their books. They begged very hard for them, and I could not refuse. The boys would read, the mother would hear, and the Saviour's love would be known. From this market to Nárájol, there was constant demand for books, people running with the pálki. I gave away a tract named "*The Great Judgment*;" some of the people mistook it for a law book, and asked for a *Regulation* book. The Bengáli has an amazing taste for law.

On coming to Nárájol I found it was market-day. There was no time to rest, but to work immediately; so I preached and distributed to the market people. Towards the evening the respectable people came for books. I hired a small hut, a common lodging house, for the night, for which I paid two annas, two pice, and there my levee was held. The following is the substance of the conversation. "God cannot be a pure spirit, because he could not act without a body. When the soul is released from the body what can it do? nothing. Men have

a second birth ; this is proved by their position in the world ; some are prosperous, others are poor, some men are born lame and blind ; all this is caused by sins committed in former births. God is too good to give existence to a man deprived of the power of seeing the light without a cause, and the cause is the sin of the man." Near my lodgings, resided an old carpenter, ninety-seven years of age, hale, lively and remarkably intelligent, who worked formerly in the dockyards at Haurah. I went over to his house, and we talked till near eleven o'clock at night. He had many things to ask me about Christianity, and I had many things to ask him. He remembers the time when all that part of the country was a dense jungle, full of tigers and bears, when the river was very small compared with its present width, and when there was no copper money, cowries being the only thing passing for money. When the river was narrower than at present, it inundated the country, and famines were frequent. He said he was quite sure no Missionary had ever been in that part of the country, and that he knows every Sáhib who has ever been there.

14th. As soon as it was day, two young men came to invite me to their village. On the way they said, "We are Christians." "How is that?" "Some six years ago we had a tract at Midnapur." "What was the name?" "*Destroyer of Darkness*." It has destroyed our faith in Hinduism." I explained to them what constitutes a true Christian. This made them sad. Arrived at the village. On the verandah of a respectable house, there was a large company assembled. One of the questions asked was, "Are you a Sáhib born in England?" "Yes; why?" "You do not speak Bengáli like the Sáhibs generally; we never met with a Sáhib that talks like you. Are you a real Pádri?" "Yes; why?" "Because the Pádris are respectable men, and you have neither servants nor tents, and lodge in a hut." They were minute in their enquiries about Christianity, and made little or no opposition. Returned to Nárájol. There were many people waiting for books. I had none; but I preached to them and answered their questions. Before departing, the old man came, put his arms about my neck, then went on his knees, and asked me to bless him, and begged that I would

come again. On the way to Ghátál, I determined to stop at one of the villages where I had given some books yesterday, to see the result. I found that the tract had been read through, and part of the gospel of John, the night before. A large company had collected near one of the shops. On the ground I observed some lines drawn with chalk, and on them small balls of cow-dung: this was for worship. The Bráhmañ was there receiving the usual offerings of rice, &c. One of the men said, "We have been a long time in doubt about our religion, because this cow-dung ought to be mixed with Ganges water; but the Bráhmañ tells us that the water from the river will do as well. We doubt that—do you tell whether the Bráhmañ is speaking the truth?" There were about them some things that were hopeful. I gave them my name and address. Some of the people said, "We do not employ Bráhmañs, but worship God ourselves, under the emblem of flowers."

Nárájol is some fourteen miles from Midnapur, and is more respectable than populous, on account of a rájá of an old family having his residence there.

16th. Rámjibanpur. Started for this place with books as usual. It is in the Hughly district, about twenty miles from Ghátál. The town is two miles long and one broad, with a population of ten thousand, according to the report of the police. Our course ran through a wide extent of rice-fields. The population rather thin, the people blacker than usual, and apparently poor and miserable. At noon we rested under the refreshing shade of the *ashwattha* tree. On one side there was a pile of bricks, and opposite, a hut with the roof thrown down, and an emblem of Shib inside. The people said that some years ago Shib told the Bráhmañ that he would not live any longer in a hut, while the Zemindár had a good house; and, to assure that gentleman of the fact, he threw down his hut. The roof was repaired, but Shib was doubly angry, and threw it down altogether. Then the Zemindár collected the bricks, but cannot collect the money to build the temple. Shib continues to complain, and no traveller dares pass by without paying his respects. I walked on a little, and came near a place full of bones, the last resting-place of departed cows.

I was soon surrounded by a pack of large dogs. Thinking that they were common Bengáli dogs, I had no fear; but soon found out my mistake. They were living on *beef*. If the men had not come to the rescue with sticks, I do not know what my fate would have been. The páiki-men said, "Sáhíh, you should never go near those dogs, without a gun." When I arrived at the principal square in the centre of the town, I found it swarming with religious beggars and Bráhmans, some sleeping and others reading aloud from the Shástras. After preaching, there was a great demand for books, and the usual turbulence. I retired to my hut at dusk. There was an increasing crowd, the news had spread, and people came in from a distance of four miles. The pressure was so great that we found great difficulty in keeping the páiki from being broken. The poor bearers, weary as they were, had to stand by the páiki to watch. There was no designed mischief, but an intense desire to get books. The head of the police came and pointed out the respectable householders.

17th. Visited different parts of the town early in the morning, preaching and distributing, followed by a great number of boys. The women rushed to the doors to see, what they never saw before, a white man. Seeing such a great number of big boys growing up in ignorance and fit for nothing, I brought before them the importance of supporting an English school. After I had done my work, some of the most respectable came to my hut, and we had a long conversation on the subject. I was but little prepared for so much rudeness, impudence, almost amounting to brutality. They acknowledge that the government of the Company is better than the Musalmáns'; but there is existing throughout the country generally, a thorough dislike to the English people. They know but little of us, and certainly not our best traits. There is reason to fear that interested parties cast blame upon the Government for all that goes wrong.

Immediately on my return to Ghátál I was obliged to move down with the last spring tide to get over a sand bank, otherwise I should have gone to some other large towns.

19th. Came up a khál leading to the Midnapur district. Having been

given to understand that there are some large villages some three or four miles inland, started before daylight for Chaepata; and, as it took me two hours and a half to reach the place, by hard walking, I infer the distance to be at least eight miles. It is rather a respectable village, many large temples in good order, and a good trade in silk. On the way none of the Bráhmans would take books, and I feared that my visit, as far as that went, would be in vain: however I was agreeably disappointed. The people gave me a most cordial welcome, after satisfying themselves that I was a guru, and nothing else. On the way home the Bráhmans had changed their mind, and wanted books; but they were all gone. It was past noon when I returned, and glad I was to see my boat. Crossed over in the afternoon to a village of potters in the Haurah district: not one person could read; yet these people have an idea that there exists a Creator, who is above the gods. It is an awful thing that there are, so near us, thousands of men who have never been told that idolatry is a sin; and, what is worse, the Bráhmans tell the people that English people worship Káli and the Ganges.

20th. Some distance inland, I found a very large Musalmán village, and many respectable people residing there. Explained to them about the Musalmán Bengáli version being expressly prepared for them; with which they seemed pleased. The usual objection against Christ being the Son of God was made, with the assertion that there is a prophecy of Muhammád in John. They have two or three schools. I promised them some gospels for the use of them, on condition that they are to be daily read, and to remain the absolute property of the school. The Mullá gave his word that the conditions would be faithfully complied with, and two respectable men came to the boat for the books.

From here I crossed over to a Bengáli village. On the verandah of a respectable house, I found a school, and about a dozen large boys reading one of the most polluting books in the Bengáli language. Supplied them with books on the same condition as the Musalmáns. Within a hundred yards there is an English school supported by a respectable man, who received me in the kindest manner. Food was

offered me, and an invitation to spend the day there. The geography which the lads had been reading had upset the Puráns. Numerous questions were asked about the earth, tides, moon, distances, &c. Did I know anything of the seas mentioned in the Puráns. I was obliged to plead ignorance. The teacher informed me that the geography had been laid aside, because the learned man of the family had prohibited it, as being false. I was introduced to this very learned man, who soon told me that mind and matter, good and evil had no real existence, all was illusion. I replied, "Your opinions excepted,—because you say that our geography is false, and the Puráns right." The young men got behind the learned man to have a laugh; but he still persisted that there is neither truth or falsehood. "Is there reality about that chair upon which you are sitting?" "None whatever; it is only my fancy." All the lads followed me to the boat, and gave me a hearty welcome to come again. The substance of their conversation was, that they would be very glad to be released from the trammels of Hinduism. As soon as the people understand the absolute liberty of Christianity in respect of food, dress, and other things, Hinduism will be regarded as a galling yoke.

21st.—Went to Gopálpur, two miles from the river, in the Midnápur dis-

trict. This was once the blissful abode of some thousands of Bráhmans, now reduced to about one thousand, including Káyasths. There is here a large temple of Gopál in ruins, and in another place a mutilated image of Krishna. When the Musalmáns were in power, a highly respectable Bráhman became enamored of a Musalmán lady of rank. She promised to marry him, on the condition that he embraced her religion. This he did, and stole the golden image of Krishná from the temple, mutilated the other images, and then left the village. The people were most eager for books. The very learned man of the village said, "If there is any thing in these books contrary to the Veda, you must not read them." I replied, "You are all day acting contrary to the Veda." The Bráhmans told him at last, "Go; the Sáhíb knows as much about the Veda as you do, and if he reads our books, why cannot we read his." One of the Bráhmans brought out a paper written in Calcutta against Christianity and asked my opinion of it. The whole paper did not contain a single argument; but assertions, such as,—to kill animals is sin,—Christ is not Brahma. The very existence of such a manuscript and that in a remote place, proves that the subject is being agitated.

The remainder of the journey I pass over. I was out this month altogether, twenty-two days.

A MISSIONARY TOUR THROUGH THE EASTERN PARTS OF MYMENSING AS FAR AS DURGÁPUR, AT THE FOOT OF THE GARROW HILLS.

(Concluded from page 64.)

THERE was a large hát on the same day. Hundreds of hill people came down; but women, girls, and men, were almost naked and offensive to look at. Of course very few understood any Bengáli; but having never seen a Sáhíb, they stood around us, gazing at us. They are very stout, healthy and broad-shouldered people. The bázár people assured us that they always speak the truth, that they do not cheat, and that they are chaste in their manners and lives. One of them ran to me and expressed his joy at seeing me. He knew a little Bengáli. I asked him, why he seemed so glad; he then said,

that he saw me at Goálpará on the opposite side of the hills; and in a friendly manner invited me to visit them on their hills. Poor people! when will they hear the glad tidings?

I also called with my wife to see a niece of the Rájá; but, of course, only my wife and child had access to her room. She seemed to be very ignorant, and could not read.

About noon we left this place and in a few hours, reached a distance which took us in going up a day and a half. In the evening we had a great thunderstorm and rain all the night.

On our way home we took another route, namely, through a small river which joined the Burampooter above Byganbári. We met going down with a large hát at *Simulkándi*. Unhappily it rained; we however, preached in the rain to several hundreds of people, who were most willing to listen as long as we remained. We were very distressed to see these crowds; and having no more books, we were able to give only four or five, with a whole Bible to a Bráhmán.

The whole evening and following night it rained in torrents and we were sorry to pass Eláspur without being able to preach there. At *Ugla*, a very large and wealthy place, the people fled from us. We sung a hymn and six or eight stood at a distance, but would not come near. We preached as loud as if we had a great many people before us, and gradually people dropped in from all sides, and seemed better satisfied. We had some very intelligent and anxious hearers, to whom we gave some tracts and the four Gospels.

At *Chunapárá* also we sat in a shop; as it rained, and about twelve rather dull hearers listened to our message. One of them was roused, and came to our boat, asking very carefully what he had to do to be saved.

At another small bázár, *Taracalla*,

I met with about a dozen Hindus; but they seemed very indifferent, so we left them soon.

In *Muchapur* we could hardly succeed in collecting the villagers. They were terror-stricken, having never seen a European. Still a few gained confidence after I had sent my boy into their house, and then we found them most willing and open to hear about the Saviour. Several came to our boat, stopped till late at night, and eagerly received the Gospel. Among them was an old Musalmán, who very particularly inquired what he had now to do, as his faith in the false prophet was much shaken.

At *Byganbári*, on the Burampooter, we had a very encouraging congregation; and as they knew us from former visits, they received us very kindly.

At *Mymensing* we this time underwent much opposition and scorn, and it was very different from our former preaching. Stayed three days there. Some Zemindárs called us to their houses, and though some treated us very meanly, yet we found them somewhat anxious to hear. I preached in English to the residents there. On our way home we preached in several places as Gopalganj, Hásainpur, &c., but found nothing worthy of particular notice.

DINÁJPUR.

FROM THE REV. H. SMYLIE.

Prán-Ságar, January 8th, 1854.—To-day we went far away over the rice fields to visit the Mandal's Guru. He appeared very friendly. But he was very timid; though all bluster the other day, he would not argue. He, with others present, freely acknowledged the sinfulness of man, and the want of all help from the Qurán. For a while they said: "We have not read all the Qurán; it may contain salvation." "If it does," it was replied, "it is strange your learned men have not been able to find it, during a period of twelve hundred and sixty years!" "Well," said the Mandal's Guru, "I am sometimes afraid and troubled about my salvation." The Missionary advised him to be very careful that he did not lose that salutary fear.

We preached in a number of places, and met on our way a number of men, guarding provisions for a company of sick soldiers on their way to Darjiling.

9th.—The soldiers are here with us lying on the same ground. They are all young men. I spoke with several.

Having been with the soldiers, we went a long way north to villages we had not visited. We made known the gospel in four places; preaching by turns in every place. The poor natives at first fled to their houses and made fast the doors. When told it was the Pádri Sáhib who was coming, and not soldiers, the doors were thrown open, and we were allowed to enter. It being the first time they had heard, they appeared to be very much astonished.

10th.—We left Prán-Ságar in the morning. As we had but one beast, we had to travel as we could, sometimes walking; but as the road was deep with dust, we could not walk so much as we would have done.

We stopped for an hour at Rám-Ságar bungalow. Here a Musalmán called on me to hear the Scriptures read. I read a chapter to him, making remarks on the same.

11th.—We were preparing for our onward journey.

12th.—We started for Birganj about 12 p. m., and continued our way nearly seven hours; we had some trouble in crossing the river and getting up the steep ghát, but did not meet with any accident.

Bullocks pulled us along the first eighteen miles, the rest was performed by a horse. God has mercifully brought us here without injury, unless we might call the smashing of a finger such. One of the screws of our old buggy required fastening, and the man in striking the screw, struck my finger, which happened to be upon it at the time he was fetching a blow with the hammer.

13th.—This morning we were abroad at an early hour, and went over all the Mahájans' shops in the ganj in which we could find men. We went to the thanná. Here we met a few young lads. All listened attentively; none would argue or try to defend their systems.

Two of the Goráband men were with us this morning before we went out. They told us the school was still in existence, but none of the boys would pay. They appeared very happy we had come. In the afternoon the boys came from Goráband to pay us a visit, they were about twenty in number.

After the arrival of the boys, several men from the Maulavi, who now resides in our neighborhood, came for conversation and books. One of them, a very boisterous youth, demanded to know in what sense we called God, Christ's Father; whether it was in a carnal sense. "If so," he said, "it is false. God has no form, and therefore cannot be the father of any one. But if He is merely so by name; He is father of all in that sense." "In no such sense is He the father of our Saviour." The youth was asked if he had read the gospel; in reply he said,

"I never read the gospel, nor will I. To me it would be no use; I would not believe it." "It is impossible for you to judge: it is unjust and contrary to all custom, in every part of the world. He is an unjust judge who will not read both sides of the case. You are well aware that Europeans read your Qurán without fear, and that no man ever became a Musalmán by reading the Qurán; why are you afraid to read the gospel?" "You cannot know that all Musalmáns are afraid to read the gospel; you have not got the true gospel." This was said with a degree of triumph and a roar of laughter from the youth and his companions, as if they had secured the victory. A number of people were now around us. I called the whole to bear witness to what was said. "This man says this is not the true gospel; now I will give five hundred rupees to him or any of his party who will produce the true gospel; and remember, it becomes him to prove what he says; that is, to prove this to be a false gospel. Can you do so?" He replied, he could not. Thinking a moment he said, he could prove from the Qurán that it was not the true gospel; but to this it was said, "You must first prove the Qurán to be from God; when that is done, produce it as a witness. Till then don't mention it." "Oh, I can soon prove that." "Well, give us two witnesses to prove they saw God give Muhammad the Qurán." "I can give thousands." "Thousands are not required; give only two or three." "The Qurán itself is one witness and Muhammad is another." "This is no testimony at all." "Well, what kind do you want?" "Listen and I will tell; when Moses got God's word, God gave it before thousands; when Christ entered on his work, God publicly proclaimed that he was his Son: witnesses like these are required for the Qurán." "That I cannot give," was the reply. "Till you do, don't bring it forward in argument, &c."

As the young man was going, he said, "You had better come over tomorrow and see the Maulavi, he will reply and answer all you can say and ask." Till this we were not aware that such a person was in this part of the land. The invitation was at once accepted.

(To be continued.)

THE ORIENTAL BAPTIST.

APRIL, 1854.

Theology.

THE PRACTICAL IMPORTANCE OF FAITH IN A FUTURE STATE.

FROM AN UNPUBLISHED ESSAY BY JOHN FOSTER.

A SERIOUS and Christian observer often feels a wish that he were allowed to bring each of the persons in the societies in which he has occasionally to mingle, to the absolute question, whether they believe in a future state or not. Those who should avow the negative he might perhaps fairly consider as without the jurisdiction of his arguments and persuasions. If some others professed to be in an equipoise of doubt, he might justly tell them they deserved to have their names proclaimed all over the world as the most ridiculous creatures in it, or that ever were in it, if they did not devote the very first portion of their time to the decision of the question, and every subsequent portion that could possibly be snatched from the most urgent necessities, till it should be decided. If they declared their firm belief of the doctrine, he would feel himself entitled to reason with them on the ground which they thus deliberately assumed. He would suggest that surely this most magnificent idea cannot be admitted into the mind as one in the train of ordinary conceptions, to be dwelt on a few moments with comparative indifference, and then swept away in the transient course of ideas, till accident recall it. "How can you," he might ask, "avoid feeling a penetrating and solemn influence accompanying this thought, whenever it is presented to you, something like that which was felt in the presence of ancient prophets and often made impressions that days, and incidents, and new visitants could not erase. The very consciousness that your mind has been capable of admitting and dismissing this subject with a prolonged and

serious emotion ought to produce at last that seriousness by means of wonder and alarm, which may well be awakened by the consideration how many years you have believed this truth in vain. To an enlightened mind it would be a mournful fact, to look back on one day with the full consciousness that it had been lost, as having contributed in no degree to the grand object for which all our days were given. What sentiment ought to arise at the remembrance of perhaps several thousand days thus lost, notwithstanding our knowledge of that great truth under the right influence of which they would have been saved?

"But to come to the present time: you will not deny that it may justly be required of you, as possessing reason, that you should exert on at least two or three subjects the utmost force of that reason; and not for a moment only, but long enough to adopt deliberate and matured conclusions. You must also be understood to entertain the modest opinion that you are possessed of reasoning powers so vast, that much less than their full exertion is competent to dispatch the most important subjects that can be presented to claim the attention of a rational being. One of these subjects you will acknowledge to be the consideration of the manner in which your belief of a future state ought to operate on your present scheme or habit of occupying time. Now have you, in plain honest truth, made this indispensable exertion, and with this indispensable patience of deliberation? If you have not, you acknowledge there is one grand duty immediately before you requiring for

a while to come the most strenuous effort of your thoughts, and therefore improvement of your time: a duty which you cannot defer without being both contemptible and criminal. If you have made this rational effort of thought, what is your judgment?

"If you have begun this train of serious thought with a wish to find the claims of hereafter on the present *less* absolutely imperious, comprehensive, and all-grasping than serious men commonly represent, have you succeeded? After attending to what revelation has declared, and the obvious nature of things, have you concluded that the connexion between these two is so slight as to make them appear two separate economies, so parted as to have no claims to interfere with each other? I am persuaded you have not. You have still seen that though the economies are two, the *being* is but one, and will by this unchangeable identity preserve an uninterrupted connexion between all that precedes and all that follows. While you have been fixing your thoughts on that grand futurity, instead of receding, as you continued to contemplate, further and further from all interference with present time, and yielding it up to the claim of vanity, passion, and accident, has it not on the contrary seemed to advance every moment nearer, to disclose a more and more majestic importance, and to assume in the name of God an unlimited right over the occupation of the present period? Under the impression of this view did you not feel astonishment and regret that you had wasted so much of your life, from having been so little aware of the purpose for which you held it? And did you not in such moments feel a lucidness and intellectual clearness of thought which removed every surmise of your feelings being those of fanaticism? While you have said earnestly, 'Let me always see in this manner my relations with futurity, for I am certain I shall cease to apprehend justly and act nobly if these ideas shall be lost?' And have you lost them, and now think yourself more rational now they are departed? And do you feel perfectly safe in persevering in that slight and negligent system which you then emphatically condemned and deplored? What kind of arguments are you furnished with

against the possible recurrence of such impressions and reflections? Is it not even possible that these solemn ideas, which you have not wished to retain, may return in the hour of death? And you may be assured that it will then be extremely difficult to persuade yourself that a lighter order of notions was more correct than these graver ones, with the force of evidence with which they may be accompanied at that final season. I may be surely allowed to entreat you to reason so carefully on the question, in what manner the expectation of futurity should operate on your present habits of employing time, that you shall be soberly certain that the approach of the reality will not change your views and terrify your latest hours.

"Consider that it were a glaring disorder in the creation, if a being to whom is given the foresight of ultimate prospects had not also an ultimate object of his pursuits appointed. And it were monstrous if that object were not made to refer to, and combine with, those prospects, but the whole system of its activity were so insulated as to include and terminate within itself all the objects, results, and consequences; thus leaving the rational creature to enter the second stage of existence without the smallest advantage from the preceding one. But if such an entire separation of what precedes from all relation or connexion with what follows would be a thing contrary to the order of the universe, it is a contempt of Him who has appointed these relations for the rational creature itself to make practically such a disconnexion."

GOD'S ELECTION AND MAN'S DILIGENCE.

Give diligence to make your calling and election sure. 2 Peter i. 10.

It is a matter of daily occurrence that in the contemplation of the visible universe we allow ourselves to be led into error by the imperfection of our senses, so as to overlook the comparative minuteness of the globe we inhabit, and to consider it as the most conspicuous object in the whole creation. And whenever the results of scientific investigation are brought vividly before our minds, we feel

afresh astonished that this world, which appears so grand and important, should, when compared to the vast extent of the universe, dwindle into a particle of dust. A rapid navigation of a thousand years could hardly bring the swiftest vessel to the sun; but if that whole distance could be traversed in *one* hour, it would require many hundred years of such velocious speed to reach the nearest fixed star: and it is probable that the distances which separate all these celestial bodies from one another, are alike incalculable and immeasurable. In a universe of such boundless magnitude our little earth is as nothing: and all the nations that inhabit it, are counted as a drop of a bucket, and as the small dust of the balance.

It is not impossible, indeed it is highly probable, that the countless stars that adorn the nocturnal sky, and each of which exceeds the earth many thousand times in size, are peopled by intelligent beings, endowed with immortal souls as well as we. In addition to this we know from the word of God, that the Lord of Heaven and Earth rules over innumerable hosts of angels;—and that ten thousand times ten thousand of these heavenly messengers continually surround the throne of his glory. Hence we may with safety conclude that in point of numbers the generations of mankind are but as a drop in the ocean, when compared with the whole extent of the spiritual creation. And it becomes us, in deep humility to exclaim: What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Notwithstanding the relative minuteness of the earth and the insignificance of its inhabitants, this our world has been chosen by the Almighty Creator, in order to manifest upon it the grandest displays of his divine justice and mercy and majesty. When some of the highest and most powerful angels rebelled against their Creator, divine Omnipotence executed upon them the sentence of divine Justice: they were for ever deprived of the favor, and banished from the presence of God. But when the rebellion commenced by Satan extended to this lower world, and the whole of mankind became involved in it, the earth was made the scene, and mankind the subject, of such counsels and

operations of the Deity, as must have arrested the attention of the whole spiritual creation, and led them to exclaim: Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things: to whom be glory for ever. Amen.

God might have annihilated the rebellious inhabitants of earth together with their dwelling place; and if he had thus blotted them out from the number of existing objects, the whole intelligent creation would have proclaimed it a punishment amply deserved. Or he might have doomed all mankind to the same eternal banishment from his presence, and consigned them to the same never-ending chastisements, to which the fallen angels were condemned,—and the whole intelligent creation would have pronounced the sentence worthy of the divine justice.

But Mercy interposed, and God devised a plan of salvation for man. Jesus Christ, the Son of God, God over all blessed for ever, by his incarnation, his sufferings and his death, wrought out redemption for mankind. As the glory of the sun sheds sufficient light upon our earth for all its inhabitants, so the merits of the atonement are sufficient for the expiation of all sin: but as only those who open their eyes, are benefited by the light, whilst all others remain in darkness; so notwithstanding the unlimited value of the atonement its blessings are only enjoyed by a limited number,—and that number determined and elected before the foundation of the world by the sovereign will of God, the sole author of salvation.

When the doctrine of election is proclaimed, man is ever inclined to accuse God of injustice. It is true that the mysterious depths of the divine decree cannot be fathomed by angels, much less by feeble mortals: but we have no reason to complain of injustice. Our blessed Saviour, in one of his parables, speaks of the lord of a vineyard, who went into the marketplace and beheld there many laborers wasting their time in idleness. He

called some among them to labour in his vineyard, and in the evening of the day remunerated with equal liberality those who had only served him one hour, and those who had borne the heat and burden of the day. There was no injustice in his conduct to those whom he did not call; for they had not the least right to demand that he should employ them, or even so much as take notice of them. If they suffered the consequences of their own idleness, if they were exposed to misery and want, and even to the greatest extremities of destitution, still there was no reason why they should accuse the Lord of the vineyard of treating them with unjust rigour. How then can sinful man presume to speak of the injustice of the holy Ruler of the universe, whose authority he despises, whose laws he transgresses, whose kindness he disregards, and whose gracious invitations he rejects? How can the enemy and the rebel presume to accuse God of injustice for not imparting salvation to him?

I. As, however, the doctrine of election is one which many receive only with great difficulty, let us briefly bring forward a few arguments in proof of it.

1st.—God, although never the arbitrary, yet is always the sovereign, Ruler of the whole universe, and uncontrolled in the exercise of his authority. “He doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up: He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes and to make them inherit the throne of glory. For the pillars of the earth are the Lord’s, and he has established the world upon them. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.”

If he is sovereign and uncontrolled in the kingdom of providence, who will deny that in the reign of grace “he hath mercy upon whom he will have mercy, and compassion upon whom he will have compassion; and that it is not of him that willeth, nor

of him that runneth, but of God that sheweth mercy?”

2nd.—But we should never lose sight of the close connection which exists between the dispensations of providence, and the salvation of individual persons. Who is it that has assigned you your dwelling-place? You live in a land, where the gospel is preached: who has placed you here? You belong not to an idolatrous nation; you have not been brought up in the religion of the false prophet; who has made this difference? You might be an inhabitant of the interior of Africa, or of the isles of Japha, which have never heard the glad sound of the gospel: but who has fixed your habitation here? Who has prolonged your life? Who has supplied you with health and strength, and enabled you to appear in the sanctuary? Is it not the God of Providence, who has led you in a way you knew not? Now, if in the dispensations of his providence towards you, his sovereignty has been uncontrolled: will you presume to maintain that in the dispensations of his grace to which they are subservient, he is controlled by sinful and rebellious worms?

3rd.—In the third place we remark, that the *freeness of salvation* supposes the sovereignty of the divine grace. All merit is completely excluded. Salvation is altogether the gift of God. Now, unless we admit the doctrine of free election, it is clear that God is controlled, in the exercise of his grace, by something which lies in man, and that he is thus restricted by conditions, which are alike at variance with his sovereignty and with the total depravity of man. Unless we admit, with the word of God, that it is God who worketh in us both to will and to do, of his good pleasure, some part of the glory must be given to man, and we cannot, in reference to salvation, say: “Not unto us, O Lord, not unto us, but unto thy name, be glory given.”

4th.—But there are numerous passages to be found in the word of God which clearly establish the doctrine of free election.

The most striking of these are contained in the ninth chapter of the Epistle to the Romans. There the apostle Paul appeals to history. He mentions the election of Isaac in pre-

ference to Ishmael,—and of Jacob in preference to Esau. He adduces the example of Pharaoh, whose heart was hardened by God,—and he refutes the objections which have in all ages been brought forward against the doctrine. But whilst this is the most explicit portion of Scripture, it is by no means the only one which proves the doctrine. Our Saviour says, with equal clearness: ‘No man can come to me, except the Father which hath sent me, draw him.’ And in various other passages we find it mentioned, that ‘before the foundation of the world, God hath chosen those in Christ, who should be holy and without blame before him in love.’ Hence the attentive reader of the word of God arrives at the same conclusion with the inspired apostle. ‘So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.’

II. Whilst the various arguments which have now been advanced, prove the truth of the doctrine of free election, it is of the highest importance to guard against the abuse of it. It is a consolatory doctrine, and one which more than any other leads the believer to humble himself in the sight of God,—but it is and will ever remain a mystery which cannot be fathomed by the intellect of man.

1st.—The names of those who shall obtain eternal salvation, are written in the Lamb’s book of life; but that book is not laid open to our view, and we dare not presume to pry into its hidden contents. Those that were first, are often found to be the last, and the last to be first. Nations who have long possessed the Gospel, may lose all its privileges; and tribes who never heard it till yesterday, may obtain its blessings. Persons, who seemed to run well, may be hindered,—and others may be called at the eleventh hour. It therefore behoves us to manifest great humility, whenever we attempt to apply the doctrine of election to the practical purposes of Christian experience.

2nd.—It is on this account, that we find in our text *the calling* combined with election: both are inseparable—but whilst the election will only be fully made manifest in eternity, the calling is its visible harbinger in time,—and whilst the former is surrounded with mystery, the latter falls under our own observation and is a subject

of experience. Let us for a short time direct our attention to it.

It is customary to distinguish between an external and an internal call. The external call has reached all our ears. God has in many various ways spoken to you by circumstances and by his word. He has endeavored to arrest your attention to the invitations of Christ. At one time he humbled you and afflicted you, he laid you on a bed of sickness, or allowed you to suffer want and distress, or he took away from you the pleasure of your eyes, in order that you might hear that sweet invitation. ‘Come unto me all ye that labor and are heavy laden, and I will give you rest.’ At another time he crowned you with loving-kindness and tender mercies, and seemed to say unto you: ‘Knowest thou not that the goodness of God leadeth thee to repentance?’ In his holy word he revealed to you the evil of your heart and the danger of your situation, and likewise showed to you the way of eternal life. And you have from time to time been addressed by the ministers of his word. They have said to you: ‘Repent, and believe in the Lord Jesus Christ.’ They have urged upon you the necessity of forsaking your sins and turning unto God. They have placed before you the awful terrors of hell, and the surpassing glories of eternal life. They have pointed you to the Lamb of God which taketh away the sins of the world. And they have in the apostle’s language said to you: ‘We pray you in Christ’s stead, be ye reconciled unto God: for he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him.’

This external call, through circumstances, and through the written and the preached word of God, has reached you all: but has it not in many among you been accompanied by an internal call? Have you not often felt internally that you were sinners in the sight of God? Has not your conscience often reproved you for your manifold transgressions? Have you not been compelled to acknowledge that both the written and the preached word was like the hand of God which felt the pulse of your conscience, and found it to indicate hopeless disease? Has the prospect of *death*, of your *own death*, your *own grave*, never produced any deep and solemn impres-

sions in your heart? Have not now and then your thoughts dwelt on the love of Christ? Did he who once wore the crown of thorns, and was nailed to the cross,—he whose body was pierced and whose soul was wrung with anguish, when he bore the curse of your sins: did *he* never plead with your spirit? Were you never led to contemplate his sufferings and his dying love with feelings of deep emotion, and of humble sorrow for your sins? Did you never hear him saying to you: 'I gave my life for thee: and now, my son, my daughter, give me thine heart?'

But if this internal call has been addressed to you, then there remains another important question: Have you obeyed the call? Or have you disregarded it? Woe be to you, if you have disregarded it! To-day, if ye hear his voice, harden not your hearts.

We trust that we speak to some whose experience proves that in their case the call has been an *effectual* one; who have not only heard it, but obeyed it.

III. To these we would address the exhortation of our text: 'Give diligence to make your calling and election sure.'

Such an exhortation may appear anomalous. If both the calling and the election are the work of sovereign grace: how can *we* make sure that which is the work of God?

In asking this question, we touch the unfathomable mystery, in which the connection between the sovereignty of God and the voluntary action of man is enveloped. Where these two principles meet, we know not: they are two links of one and the same chain; one of them we hold in our own hands, the other we see in the hands of God: but the intervening links cannot be discovered by us.

Thus much, however, we know, that the sinner sins voluntarily, and that the rejection of the gospel is his own voluntary act. We here appeal to the consciences of those who have not repented of their sins, nor turned unto the Lord: Is it not because you *love* sin, that you are still in this state? Is it not your own choice, that you are still in your sins? Is it not your own voluntary act, that you have not yet believed, nor given yourself unto the Lord? Yes, if you perish, it is your own choice and your own fault.

As the sinner remains in his sins

from his own free choice, so God by his grace leads him to seek salvation from his own free choice. How God directs the mind of man without destroying the freedom of his will, we cannot understand, for, next to the divine, the human mind is the greatest mystery to man. But the gospel throughout proceeds on this principle. It says to sinners, Repent, Turn unto God, Believe; because all obedience to this command, though effected by God, is voluntary obedience. "The people of the Lord are *willing* in the day of his power."

It is on the same principle that the apostle Peter exhorted the Christians to whom he wrote to give diligence to make their calling and election sure. He knew that all their diligence must flow from God's sovereign grace, His words do not imply that they would either confirm or disannul the decree of God concerning their salvation: but that their own consistent conduct and daily growth in grace, was the only sure sign, by which both they themselves and others would be able to discern, that they had been effectually called of God and were among the number of his elect.

The Christian's life is a life of faith and a life of diligence. Temporal blessings are showered around us and upon us with liberal profusion. The splendor of the sky, the beauty of the earth, the loveliness of nature, all bespeak the liberality of our Creator, who has made more than ample provision not only for our wants, but even for our enjoyments. But in the supplies of spiritual grace, which God makes to his believing people, he adopts what by comparison might be called, strict economy. He grants to them all they need, but nothing is superfluous. In outward nature we might say that beauty and grandeur are often apparently thrown away: but the gifts of the Spirit are never redundant. They are at hand, but unseen: their existence must be believed, before it is felt; they must be prayed for, before they are enjoyed; they must be used, before they are perceived; they must be anticipated, before they are possessed. An unbelieving heart banishes them, a sluggish disposition causes them to take their flight, and negligence is the unerring sign of a want of grace.

J. W.

Poetry.

OUR ONE LIFE.

"Occupy till I come."—LUKE xix. 13.

'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not *many* lives, but only *one* have we—
Frail, fleeting man!
How sacred should that one life ever be—
That narrow span!
Day after day fill'd up with blessed toil,
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air,
No vacant dream;
No fable of the things that never were,
But only seem.
'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.

Our sorrows are no phantom of the night—
No idle tale;
No cloud that floats along a sky of light,
On summer gale.
They are the true realities of earth—
Friends and companions even from our birth.

O life below—how brief, and poor, and sad!
One heavy sigh.
O life above—how long, how fair, and glad!
An endless joy.
Oh, to have done for aye with dying here;
Oh, to begin the living in yon sphere!

O day of time, how dark! O sky and earth,
How dull your hue!
O day of Christ, how bright! O sky and earth,
Made fair and new!
Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all in the scene!

Quarterly Journal of Prophecy.

Narratives and Anecdotes.

FINGER-MARKS.

SOME time since, a gentleman residing at Cambridge employed a mason to do some work for him, and among other things to thin-whiten the walls of one of his chambers. This thin-whitening is almost colourless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau standing in the room, white finger-marks. Opening the drawer,

he found the same finger-marks on the contents of the wallet, proving conclusively that the mason with his wet hands had opened the drawer, searched the wallet, which contained no money, and then closed the drawer, without once thinking that any one would ever know it. The thin-whitening which chanced to be on his hand did not show at first, and he probably had no idea that twelve hours' drying would re-

veal his attempt at depredation. As the job was concluded on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all have finger-marks, which will be revealed at some time. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad finger-marks on your character. And so it is with any and all sin. It defiles the character. It betrays those who engage in it by the marks it makes on them. These marks may be almost, if not quite colourless at first. But even if they should not be seen during any of your days on earth, (which is not at all likely,) yet there is a day coming in which all finger-marks or sin-stains on the character "will be made manifest."

Never suppose that you can do what is wrong without having a stain made on your character. It is impossible. If you injure another, you, by that very deed, injure your own-self. If you disregard a law of God, the injury is sadly your own. Think of it, ever bear it in mind, that every sin you commit leaves a sure mark upon yourselves.

Your characters should bear a coating of pure truth. Let truthfulness ever be manifest; beware of sin—"and be sure your sin will find you out;" for it makes finger-marks which, even should they not be seen by those around you on earth, will yet be seen, to your condemnation, at the bar of God!

THE SOLDIER AND HIS BIBLE.

IN the county of Kent lives, or lived, a clergyman and his lady who took a very active part in the Sunday-school connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who, out of pity for his poor widowed mother, kept him in the school eighteen months. At length he found it absolutely necessary to dismiss the lad as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Some time after, the poor widow called upon the clergyman to beg a Bible of the smallest size. Surprised at such a request from an individual who was on the verge of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he enquired what she wanted it for. She answered "A regiment is going out to America, and I want to send it to my poor boy; and, oh, sir, who knows what it may do?"

She sent the Bible which the clergyman gave her by a pious soldier, who, upon his arrival at their destination, found the widow's son the very ringleader of the regiment in every description of vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present."

"Ah," he replied in a careless manner, "is she gone at last? I hope she sent me some cash."

The pious soldier told him he believed the poor widow was dead; "but," said he, "she has sent you something of more value than gold or silver (presenting him the Bible), and, James, it was her dying request that you would read one verse, at least, of this book every day; and can you refuse her dying charge?"

"Well," said James, "it is not too much to ask (opening the Bible); so here goes."

He opened the Bible at the words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

"Well," said he, "this is very odd. I have opened to the only verse in the Bible that I could ever learn by heart when I was in the Sunday-school; I never could for the life of me commit another. It is very strange! but who is this 'me' that is mentioned in the verse?"

The pious soldier asked if he did not know.

He replied that he did not.

The good man then explained it to him; spoke to him of Jesus, and exhibited the truths and invitations of the gospel. They walked to the house of the chaplain, where they had further conversation; the result was, that from that hour he became a changed man, and was as noted for exemplary conduct as before he had been for his wickedness.

Sometime after this conversation, the regiment in which he was, engaged the enemy; at the close of which, the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining on his Bible, which was opened at the passage, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Poor James had gone to his eternal rest.

The gentleman who told this tale, said he had frequently held the Bible in his hand; there were no less than fifty pages stained with the blood of poor James.

Teachers, does not this story encourage you? Will you not resolve to pursue your work in future, with greater earnestness than ever before? May God help you to do so, and give you the success which will be your sweetest reward!

ONE SIN TOO MANY.

A FACT FOR HALF-AWAKENED SINNERS.

THERE is an old Grecian legend which teaches that there was once a diver who boasted of his skill to bring up treasures from the sea. To test his powers, the people threw many a silver cup and many a golden coin into water nine fathoms deep. And the bold diver brought them to the surface with triumph. But one day a disguised fiend threw a tinsel crown into a whirlpool, and challenged the confident diver to bring it up; promising him, if he succeeded, the power to wear it and to transmit it to his children. Down he sprang after the bauble; but the Nereids of the sea, hearing the clangor of the crown when it fell upon their grottoes, closed around him as he was grasping the prize, and held him fast until he perished.

Thus reads the legend. Its moral teaches that the most daring may dare once too often—that folly, though long successful, will plunge its victim into ruin at last. A lesson worthy of the careful study of partially awakened sinners, as may be seen by the following fact:—

A young man of fine talents was present one evening at the house of God in ———, during an interesting revival. Several of his companions had already given their hearts to Christ, and he had been deeply moved by their experience. He was, therefore prepared to receive strong impressions, and he did. The truth went home to his conscience. He wept to see himself so vile, as he now beheld himself mirrored in the word of God. He felt a motion, almost irrepressible, to submit to Christ, and to join the band of penitents who bowed before the altar. But the pride of his heart revolted at so public and humiliating an avowal of his sinfulness. He dreaded

the scorn of the worldly! He kept his seat, therefore, soothing his conscience by a resolve—firm and irrevocable, as he persuaded himself—to return home at the close of the service and seek the pardon of his sins alone in the solitude of his chamber. With this purpose he left his pew at the close of the services, and passed with the thronging, but grave multitude out of the church.

On the doorsteps he found some gay friends awaiting him. They had planned a scheme of pleasure for an hour or two that night, and they begged him to join them.

“No,” said he, faintly, “I think not to-night.”

They gazed in his face earnestly and one of them, detecting an unusual seriousness in his aspect, which was discernable even in the pale moonlight of that beautiful evening, exclaimed in a taunting tone of voice, “What! are you going to be religious too?”

That speaker was his fiend in disguise. In that speech he threw the bauble of human approbation into the whirlpool, and the half-awakened youth plunged in desperately to seize it. Throwing off his gravity, he burst into a loud laugh, assured them he was not serious, accepted their invitation, and lost his convictions. Henceforth his sins held him in bondage and in chains. In a few months he died, an impenitent sinner!

How fatal was his ONE act of resistance of the Holy Spirit! Had he yielded and taken his place at the altar, the invitation of his sinful friends at the door would have been powerless to attract him. But he resisted once too often. The tinsel crown of human approval led him, like the diver, to a fatal leap, and he perished. Awakened sinners, beware! You, too, may sin once too often!—*Bible Class Magazine.*

Christian Missions.

CEYLON BAPTIST MISSION.

(From the Report of the Colombo Division for the years 1852-1853.)

As the time has arrived when it is usual to publish our proceedings and make them patent to those who take an interest in such things, and to the world at large, hoping to interest more, we will endeavor to give a brief and faithful account of our proceedings since December 1851, no report later than that having been published. As that report was delayed from various causes until late in 1852, the hiatus will not seem so great.

I.—PETTAH CHAPEL. The Public Service in the morning and evening of every Lord's-day is in English, and the Chapel is generally tolerably well filled. The Sunday-school is also well attended. A Prayer-meeting is likewise held every Monday evening. The number of members at the close of 1851 was forty-nine. Since that time six have been added to the number: four by Baptism and two from other Churches, and six have removed to other

places leaving the number of members still the same. The Pettah must be regarded as an important Church, destined we trust to become self-supporting, and in addition to this a Missionary Church sending forth from its own body preachers of the gospel to various parts of the Island.

II.—GRAND PASS. The Gospel has been preached in the Native language almost from the very commencement of the Mission. There is a service every Lord's-day morning and a meeting in the evening for prayer and Scripture-reading, and another public service one evening in the week. The attendance on the Lord's-day averages about seventy adults besides the Sunday-school children—but in the week it is much less. There were fifty members at the close of the last report—four have been added by Baptism, but during the same interval, there has been a decrease of one by exclusion, leaving the present number of members fifty-three. At present there are ten others who have expressed a desire to profess the Lord Jesus by being baptized into his name.

III.—MATAKOOLY. At this place there is a small Chapel which is supplied by the Native Minister of Grand Pass every Lord's-day afternoon and every Thursday, when about thirty adults generally assemble besides the children of the School and those from the Native Boarding-School under the care of Mrs. ALLEN. There is not much to encourage the efforts that are made to do good to these people, and were it not for the promise that God's word shall not return unto Him void, man's heart would fail with discouragement. Iniquity prevails and holds the people as with iron bands. Their hearts are hard; but repeated blows will shiver a rock, and it may be that perseverance will be rewarded even here.

IV.—HENDELLE, HOONOPITIA AND LEPER HOSPITAL. Over the river on the Negombo side at Hendelle there is a small Chapel, where there is a public service every Sunday. The Church consisted of eighteen members when we last reported it, with a congregation of about fifty, and a week-day service attended by about half that number. There has been no increase since. There are however seven who have expressed their desire to profess themselves followers of the Saviour; we wish at the same time to be fully satisfied of the reality of their desire before admitting them to the ordinance of Baptism.

An interesting little sphere of labor is found amongst the poor Lepers—and it is not altogether a barren soil. The Minister of Hendelle visits them twice a week, once on the Sunday, and preaches Christ the Great Physician to them, and some of

them have gone to Him and had their moral leprosy cured. Amongst them eight constituted a little Church and rejoiced in Christ as their Saviour, two died during the year so that the number has been reduced to six.

Hoonopitiye is about two miles from Hendelle and close to the Negombo road, the school that was formerly at Welisere has been removed to this place; the School master of Welisere having resigned his office. At this place there is a very interesting congregation, and the preaching of the Gospel has been crowned with success—nine men and women were baptized in the canal on a profession of their faith in the Lord Jesus Christ in 1852, and have continued to walk consistently with their profession so far, and it is our hope that through grace they may be able to persevere to the end of their pilgrimage continuing steadfast in the faith, for those only who endure to the end shall be saved. There are also at Hendelle, the Leper's Hospital, and this place, twenty others who are anxious to follow the Redeemer.

V.—GONAWELLE. Beyond Kalany is another sphere of labor embracing several villages lying around it. A good and substantial Chapel was erected there some three years ago in place of the thatched bungalow now used as a School-room. The congregation on the Lord's-day is good and encouraging. Fourteen were added to the Church by Baptism in 1852 after a long probation, and we are happy to say no cause for regret in having thus admitted them to fellowship with the Church has as yet appeared. We are often amongst the people and have reason to believe that they maintain a consistent walk. A week-day service is held in addition to the public service on Lord's-day. There are besides in other villages two services on the Sabbath. One died in the faith during the year leaving the number of members forty-eight. At present there are seven candidates for Baptism.

VI.—KOTTIGAHAWATTE. From this station the Gospel is preached in the villages around to a considerable extent, and not without signs of good. There were ninety in Church-fellowship at the close of 1851, and some additions have been made to this number from time to time. In 1852, thirteen were admitted to the ordinance of Baptism, after a long probation and much inquiry on the part of the Native Minister as well as the European. To the Missionary the admission of members to the Church is a weighty and important matter. To assure himself that there is a work of grace on the heart costs much anxiety and pains-taking, knowing that without this, evil rather than good will result from such admission. Hence no pains are spared and

in the absence of genuine religion, the real work of the Spirit on the heart, such admission is denied. If deceived after all, and it becomes manifest that the individual has professed to have that which he plainly shews by his conduct he had not, a separation takes place in accordance with the teachings of the New Testament Epistles to the Church. Some examples of this kind have appeared in connexion with this Church. Hence we are obliged to report exclusions, though they are always matters of grief. Four were excluded in 1852, and four who had been excluded in the preceding year were restored on profession of repentance, and this in accordance with Scripture instruction—three were removed by death, leaving a clear increase of ten to the number last reported. At the same time nine others are candidates for Christian Baptism and Church-fellowship.

VII.—WAILGAMA. A substantial Chapel capable of holding about 150 has been completed at this place and chiefly at the cost of the people themselves in money, materials and labor. The congregation is an encouraging one and holds out a prospect of good to an energetic and faithful laborer. It may prove, as it ought, a centre of light to the neighboring villages which are visited regularly by the Minister stationed there. At present there are twenty-eight members in the Church, whilst the congregation averages perhaps sixty on the Lord's-day. No changes have taken place since the last report, save that the reader who used to visit these people has been dismissed, and his place has been filled by another Minister who is now located there.

Hanwella is supplied by the Wailgama Minister every Sabbath, being about two and a half miles further up the river. The service is held at this place in the morning, when the congregation varies from about thirty to considerably more. We have seen a hundred and more adults at our visits, which take place about once in five weeks on Lord's-day, and at other times in the week for the purpose of School-visitation and itinerating to villages around. The Church numbers about thirty members, who are living at the various places visited by the Native Missionary. They meet at Hanwella to partake of the Lord's-Supper, and for public worship on the Sabbath, unless prevented by weather or sickness. No additions have been made to the Church. It seems to be on the whole less hopeful than any other station belonging to the Mission. Faith almost fails, and yet the time will surely come when that moral wilderness shall blossom and bear fruit. We have waited long, but there is no success. The labor of former years was not in vain. DANIEL labored

and he reaped the fruits of his labor, and we would not faint.

VIII.—BYAMVILLA. At the close of the last year, there were 102 members reported, seventy-two residing at Byamvilla, and in the neighborhood, and thirty at Kaluwalgoda several miles away. During 1852, six were added by Baptism and one died, leaving 107 in the Church at Byamvilla. The congregation on the Sabbath morning is large, as the people come from the villages around. The evening is small, consisting only of the people who reside near the Chapel. Other services are held in the week at the Chapel and the School-stations, and thus the Gospel is preached round about. Three more have been added by Baptism, and three have been removed by death, so that the Church is still the same with regard to members. Twelve are inquiring the way of salvation and wish to be admitted to the Church.

Kaluwalgode. We have said above that thirty members considered as part of the Byamvilla Church reside here, and in the neighborhood. They have their own little Chapel and maintain public worship on the Lord's-day, among themselves seeking to edify one another. The Byamville Minister visits them monthly to administer the ordinances to them. Much interest attaches to this little station, left as they are in a great measure to themselves and their Bibles. Yet they seek to enlighten others according to their ability, doing what they can by the distribution of tracts, reading the Scriptures and religious conversation among their neighbors. We long for the time to come when the people of these various Churches and stations will be able and disposed to support their own Ministers, this being as we think the plan on which the primitive Churches were raised and built up, and the Gospel propagated in the early ages. We are convinced that this must be the case before the Gospel will spread rapidly in this or in any other land. Native agents must do the work and these be sustained by the prayers and affectionate contributions of the people. There are six candidates for Baptism at this place at the present time.

In addition to the congregations meeting for worship at the places already mentioned—many congregations are gathered at various places to which the Native and European Missionaries itinerate from week to week. The numbers addressed will vary according to circumstances, but the Gospel is spread over a considerable extent of the country, and we believe it is not in vain. Let confidence in God be exercised in connexion with such efforts, and it cannot be exercised in vain.

Every School-station is also a preaching place, and as the schools in each district

are visited weekly by the Native Missionary and frequently by the European—the people have various opportunities of hearing of the only Saviour. There are altogether twenty-nine schools, independent of the Native Female Boarding School, which continues to flourish and maintain its character for usefulness. In this school from twenty to twenty-five children are carefully instructed in the great doctrines and duties of Christianity, and their conversion is sought as the first and paramount object. They are also taught in the branches of knowledge likely to inform their minds and expand their intellect, such as History—Geography—Arithmetic, &c., and in all useful domestic arts, in order that they may be fitted to fill any situation to which they may be called in the providence of God, and set an example worthy of imitation by their country-women. They are also fed and clothed by the bounty of a few benevolent individuals in England and Ceylon, and not out of the Mission Funds.

At Grand Pass there is a Native Boys' School and others at Mitoemulle, Kolonawe, Wellampitiya and Matakooly, connected with that station.

Hendelle has its School at Hoonoopitiya, which belongs to it.

Connected with Gonawalla, where there are two Schools one for Boys and the other for Girls; there are Schools at the following villages—Bolagala, Mahabima and Kalany.

At Kottigahawatte and the villages Koodabutgama, Mahabutgama, Kalanimulle, Ambetele, Mulleriava, Oodoomulle, Bombiriya, Kottowille, and Saidawatte, there are Schools for Boys and Girls—Wailgama also has its School.

Byamville, and connected with it Dolupitiya, Todowagedera and Cosrupaya also afford instruction to a number of children who are daily gathered together.

And so also at Kaluwelgoda, Makawitte, Yakkodoowa, and Oogulboda we have our daily Schools. In these the instruction is chiefly such as can be imparted from the Bible and Scripture Catechisms, to which we add writing and the elementary rules in Arithmetic. Our School apparatus is likely to be increased to some extent next year, if spared, by the untiring efforts of Mr. Murdoch, who in his anxiety for the mental and moral improvement of the young is about to furnish a History and Geography in the Native language.

* The Schools were attended by about 900 children last year. Our main object, as we have said, is to impart to them a knowledge of Christianity and at our visitations to assemble as many adults as we can, that we may tell them too of the great redemption. We are more anxious about the education of the heart than that of the head merely; though we would not disparage the latter. If the heart be right, all will be right; and nothing short of the Gospel and the Spirit of God can ever make that right.

Besides the Chapels and the Schools, by means of itinerating the Gospel is carried to many a dark place around. In the last year about eighty villages in addition to the places already named were regularly visited by the Agents connected with the Society, and much seed was scattered abroad; whether it will ever spring and bear fruit is not known, but we believe that God's word shall not return unto him void. We have seen already that when His word is faithfully preached good follows. Sinners are converted and Believers are advanced in the faith and holiness of the Gospel, and there is enough to encourage, whilst by reason of the imperfections and infirmities that cling to us, there is much to humble us and teach us a more unwavering reliance on God and devotion to his interests.

Essays and Extracts.

ANDREW FULLER IN SCOTLAND.

(Concluded from page 86.)

In the week, Dr. Stuart and I took an excursion to Dalkeith, where I preached, and we had a collection. As we were riding along, the doctor asked me a few questions about a pamphlet lately written by Mr. Booth,* and which was understood to be directed

* See the Appendix to Booth's "Divine Justice Essential to the Divine character." Booth's works, vol. iii. p. 78.

against me. *Dr. Stuart*, "Does not Mr. Booth represent you as placing the peculiarity of Redemption in its application?" *Fuller*. He has done so; but it is not so stated in his pamphlet. *Dr. S.* "How then?" *F.* That it consists in the application of the atonement. *Dr. S.* "And is that your sentiment?" *F.* No: the application of the atonement is the work of the

Holy Spirit, and takes place in time.—I do not place the peculiarity of Redemption in this. *Dr. S.* “What then?” *F.* In the design of the Father and the Son RESPECTING the application of Christ’s death. *Dr. S.* “And is that your meaning?” *F.* It certainly is; and the very words which Mr. Booth has quoted in his appendix, to prove the contrary, prove it. *Dr. S.* “You surprise me. There is as much difference between the peculiarity of Redemption being made to consist in application, and the design of God *respecting* application, as between Election and Vocation.” *F.* True; and I consider the particularity of Redemption, not so much a doctrine by itself, as a branch of election: i. e. It is the great design of election running through all the works of God.—In sending his Son to die, He kept this design in view.—In sending his gospel, he does the same. Not that the one was in itself insufficient to atone for more; or the other insufficient to instruct and make wise unto salvation more than are so made; but all is applied according to God’s purpose. *Dr. S.* “That is just the idea of the apostle: ‘He hath blessed us with all spiritual blessings, according as he hath chosen us,’ &c. I am glad of this conversation.”

On Tuesday July 8th, I set off in company with Dr. Stuart and his eldest daughter, on a three weeks’ tour through Scotland. Preached at Dunfermline that evening, and collected £30. On Wednesday, went to Kirkaldy in Fifeshire. Collected £40, and was treated with uncommon kindness by the Kirk minister and Seceders. On Thursday we travelled through Fifeshire towards Dundee. Calling at Cupar to breakfast, Dr. Stuart called on an old friend of his, and he came to our inn. I perceived he was a violent Sandemanian. He and Dr. Stuart talked, and I sat silent, and was, I believe, unknown. I had there an opportunity of observing the spirit of this system undisguised. The Doctor, who is still half a Sandemanian, knowing that an observer was in company, sat on thorns, whilst his friend poured out his heart in the most unreserved manner. ‘There was no religion now, at least no man worth notice, save Walker of Dublin.’—Now Walker is so particular as to refuse to pray in public. He has a society with whom

he prays, and spectators may come within a little distance, it seems, but must not join them. If he had a family and they were unbelievers, they must not join him in family prayer. I asked Cooper of Dublin, last summer, (who is gone nearly as far as Walker,) whether he would pray in his family if he thought his wife an unbeliever? He answered, “No.” The consequence is, all family worship is given up among the Sandemanians, or thereabouts. Prayer, praise, &c. instead of being considered *moral* obligations, which it is equally right to attend to, and to join any person in, as in relieving the needy, are accounted Christian *institutions*, which ought not to be performed but with Christians, any more than the Lord’s Supper. If, indeed, we by praying with an unbeliever gave him to think that we acknowledged him as a Christian, it were wrong: but surely there is no need of this. When in a mixed assembly, I express what I conceive to be the desires of Christians, and personate them. I also pray *for* the others.—And as many as can find in their heart to unite with me, let them. If I were at the head of a family where all but myself were unbelievers, I would pray with them, but it should be *impersonally*: making no use, I mean, of such terms as, “We pray thee,” or “I pray thee:” but “Do,” and “Give,” and “Forgive,” &c. But to return. The Doctor, knowing me, kept throwing cold water on the conversation of his friend, and would have gladly turned it into another channel; but could not. After he was gone, I told the Doctor, I had had a fine treat. “Yes,” said he, shaking his head, “I suppose so.” Truly, said I, the faith of a Sandemanian cannot be said to be dead or unoperative: it works like fire under a cauldron, causing his blood to boil against all who do not accord with him.

About noon we crossed the Tay, and reached Dundee by dinner. Mr. Innes, the Tabernacle minister, at whose house we were, is a sweet Christian man. The Doctor informed me that they had many troubles in their church, and which I made out to have arisen from a Sandemanian spirit having got in amongst them. I preached a sermon tending to forbearance and love one to another, from John xvii. 21. Several ministers and other friends

met us at Mr. Innes's. I was asked if I could in a few words give a clear idea of the substitution of Christ. I said, I considered the great design of the atonement to be, the rendering of the display of mercy consistent with justice; and, with respect to Christ's whole obedience unto death, I observed that God as the moral governor of the world, delights to impart his favor in reward of obedience; like a wise parent, who not only loves his children, but loves righteousness also, and therefore bestows his gifts in reward of it. "Very well; what then?" If man had continued in obedience, God would have poured forth all the fulness of his heart, all the blessings of eternal life, in reward of it. "Very well." But man became a rebel, and God had nothing left in our world to reward. "And what then?" God must either withhold his favors, or bestow them in some other way. "Well." He has not withheld his favor, but has bestowed in another way. "In what way?" He has given his own Son, from mere self-moved goodness; not as the reward of any thing done by any one. He has also blessed us with all spiritual blessings in reward of his obedience unto death. He being made a curse, all who believe in him are exempted from it; and yielding full obedience to the law, he rewards him by justifying and saving us at his request, and for his sake. God is so well pleased with his obedience and sacrifice that he gives him all he asks, and he asks our salvation. This is a principle often seen and acted upon among men. When the child of a dear deceased friend is unworthy, we do him kindness for his father's sake. God does every thing for us with an eye to his dear Son. There is no sin too great for him to forgive, nor blessing too rich to bestow *for his sake*. Every petition presented *in his name* is sure to succeed. "But is there nothing in the substitution of Christ which renders our salvation a matter of *right*?" It is certainly consistent with right, and an exercise of remunerative justice *towards Christ*: but it does not become a matter of *claim* on our part. The only *right* or *title* that we have to it is in virtue of *promise*;—i. e. it is to us a free gift: for God never promises that which he could not in justice have withheld. "I have heard some

persons speak of Christians *claiming* salvation in virtue of Christ's death, and *sueing* out their right to it." So have I, and at the same time have admired at their arrogance. "Indeed?" Could you talk in that strain upon your knees? "If our salvation be an exercise of remunerative justice towards Christ, as you say it is, why is it not the same towards us?" The union between Christ and us, though sufficiently close to afford a foundation for what we did to be reckoned *as if it were* his, and what he suffered *as if it were* ours, yet is not so close as to render the actions of either to be those of the other. It will be eternally true that Christ was worthy and we unworthy. He was no more *deserving* of death when he hung upon the cross than when exalted in glory; and we shall be no more *deserving* of life when in glory than when wallowing in our sins. Sin and righteousness are imputable, but, strictly speaking, not transferable. They are transferable only in their effects. The imputation of sin to Christ was not God's *thinking* him the sinner, but treating him *as if he had been so*; and the imputation of his righteousness to us is not God's thinking us different from what we are, but his *treating* us *as though we were righteous* for his Son's sake. "But is not God said to be just as well as faithful in forgiving our sins?" Yes, and so it is said, 'God is not *unrighteous* to forget your labor of love;' yet you do not conclude from hence that essential justice requires you to be rewarded.

After the sermon, at which was collected about £23, several ministers came to spend the evening, and I found they had laid their accounts with a conversation on various subjects till midnight. But I was entirely worn out with labor and obliged to leave them all abruptly and goto bed.

Friday, July 11th. Set off for Montrose. Arrived about 5 p. m. Preached with much freedom to an attentive audience. They collected about £14, and treated us with much kindness.

Saturday morning, 12th. Set off for Aberdeen, where we arrived by 6 in the evening. As I was here to spend the Sabbath, spent the residue of the evening in visiting the ministers and adjusting the work of the Lord's-day. There is a large Independent church of which a Mr. Philips is pastor. There

is also another in Haldane's connection. I agreed to preach for both, and they both agreed to give me a collection. Besides these I found ten or twelve Baptists, not in a church state, but being mostly excluded from the Independent church for being Baptists, they met together a part of every Lord's-day by themselves, the other parts attending with the Independents. I engaged at their request to spend the forenoon with them in prayer and conversation. Here I found three candidates requesting me to baptize them. One was a young man who had been a Socinian, but who was convinced of his error, &c. by reading, among other things, my "Systems Compared." Another was a young mechanic, of whom I thought well; and the third, a woman of about forty, whose name was Margaret ———. She gave me great pleasure. I had been called aside on the Lord's-day morning by the Independent minister in Haldane's connection, and told of this woman. "You will be asked," said he, "to baptize her. She was a few years since a member of one of our churches, and was excluded for dishonest conduct towards her creditors." Very well, said I, I thank you for the information. I will avail myself of it, and make no mention of your name. After the work of the day was over, I requested the three candidates to visit me at my inn, where each was closeted nearly half an hour. Well, Margaret, how long do you think you have been a Christian? "I think a little above a year." And did you never profess Christianity before that time? "Yes, and was a member of an Independent church." Indeed! "Yes; and I was excluded from that church." What, on account of your being a Baptist? "Oh, no." For what, then, was it? "O Sir, I got in debt, and then I prevaricated, and was guilty of much wickedness." Do you think, then, they did right in excluding you? "Yes, quite right." But how came you to be a member with them, when, as you say, it is not above a year or so that you have known any thing of true religion? "I deceived myself. I was brought up to religion, but my heart was wicked." And what was the occasion of the change of which you speak? "It was my being excluded the church. From that time I sunk into melan-

choly, wandering about as one that was an outcast of God and man; but in the depth of my distress I looked to the Lord Jesus for mercy, and was greatly relieved from several Scriptures which held up the all-sufficiency of grace to the chief of sinners,"—she mentioned two or three,—“and from that time I have hoped in God.” Do the church of which you was a member know this? “Yes.” Why do you not go back and join them? “Because I am a Baptist; and because I now live far from them.”

I should also have mentioned that at the morning meeting there was the pastor, and a deacon, and one or two members of a newly formed Baptist church at Old Deer, a place north of Aberdeen, who having heard of my coming, had come to meet me, in order to consult with me on a case of conscience. They had chosen George Leslie to be their pastor; but there being no Baptist minister any where within reach of them, they could not ordain him by the laying on of the hands of the presbytery; therefore he feared, and some of the members feared, his ordination was invalid. They requested, therefore, whether it would be proper for me to ordain him? I told them, if I had been present when brother Leslie was set apart to his office, I would have joined in the laying on of hands with all my heart: but, considering that act as valid, I could not conscientiously do it now. Such a conduct would seem as if I had something to impart to him which I had not. They seemed pretty well satisfied.

We had a very full audience on the Lord's-day evening, and collected upwards of £30. At 5 o'clock on Monday morning I rose, and went five miles out of the city to a convenient place for baptizing. There having baptized the three persons, I returned to breakfast. I had an opportunity of informing the Pædobaptist minister who had spoken to me concerning Margaret ———, to whom I told the whole of her story, and added, You have reason to thank God for his blessing on a faithful discipline, which seems to have been the means of bringing this poor sinner to her right mind.

Monday morning, July 14th, 9 o'clock, we took leave of Aberdeen, and bent our course in a south-west direction for Glasgow. That night after travelling forty miles, we stopped

and preached at a Methodist chapel at Brechin. Collected only £3 or £4. Next day we reached Perth, and preached at the Tabernacle, (as Haldane's places are called,) where the collections and donations amounted to about £40. Wednesday we reached Stirling, where I (being a Baptist,) had much ado to get a place to preach in. However we had a good audience and pretty good collection. Thursday, July 17th, we reached Glasgow by dinner. I presently received an invitation to go to the church-meeting of a Baptist church in that city which was in professed communion with us. The pastor is a Mr. Deakin, an Englishman. I went and preached, and requested to commune with them the following Sabbath, which was granted cheerfully. My travelling companions also made the same request, which was granted. Friday evening was church-meeting at Mr. Grevill Ewing's, (the Tabernacle,) I preached for him.

Lord's-day morning, July 20th, preached for the Independent or Tabernacle church, of which Mr. R. Wardlaw is pastor. Collected £77. Afternoon for Mr. Deakin, and united at the Lord's-table. Collected £8. In the evening for Mr. G. Ewing. Collected £100. Monday, visited Mr. David Dale at his country house, who added £50 to my collection. Preached with much interest at Cambuslang. Tuesday afternoon, set off for Paisly. Preached at a Seceder's meeting and collected between £30 and £40. Here I found a Mr. Young, who had lately been the pastor of a Tabernacle church in this place: but having lately been convinced of baptism, he has left them, and about half his church with him, who are now a Baptist church in this populous manufacturing town. He seemed a serious thinking young man. Wednesday, July 23rd, set off for Greenock. Was obliged to pass Port Glasgow, where I was pressed to preach and collect; but could not. Preached at Greenock, and had a good collection. Here I found three or four Baptists, of whom the Independents speak very highly. My strength was this evening dried up like a potsherd with excessive labors. Yet my heart was enlarged. Thursday, 24th, we travelled about forty miles along the western coast to Saltcoats. There the clergyman, hearing of my coming, had resolved on a collection at the

same hour in the church, in favor of the Bible Society: but as he had said if I chose to preach in the church for that object, I might, I immediately gave up my own and preached in the church for the Bible Society. I told him when I had done that I was happy in an opportunity of expressing my regard for that Society, and requested him to add a guinea to the collection as from myself. But on consulting his leading people, he was obliged to decline it, and even to return me half the collection for my object, and which he insisted on my accepting. Here we met Mr. Barclay of Kilwinning, a Baptist minister, and one of the most useful of that connection at this time in Scotland. I did not intend to have spent the following Sabbath in Scotland; but he had pressed so hard for a Sabbath at Kilwinning, that I could not refuse him. Friday morning, we set off for Kilmarnock, and having to pass within a few miles of Mr. Cuninghame's house, I went to see him; but unhappily he was from home. After preaching and collecting at the Burgher meeting house at Kilmarnock, we returned on Saturday to Irvine, near Kilwinning. Here we enjoyed the company of good Mr. Barclay. While sitting at supper at the inn, he, greatly to my surprise, asked Dr. Stuart, how such Scriptures were to be understood which speak of faith as *influenced* by repentance;—such, "Repent, and believe the gospel,—They repented not *that* they might believe,—If God peradventure may give them repentance *to the acknowledging* of the truth," &c.—The Doctor saw the drift of his question, and tried to get rid of it. Nay, said I, do answer him. The Doctor then seemed a little hurt. Well, said I, I am happy to find one man at least on this side the Tweed, that understands what I have written on that subject. Barclay admitted, however, that neither was repentance without faith, nor faith without repentance.

Lord's-day morning, went to the Baptist meeting at Kilwinning. It is in the roof of a long narrow building, up stairs. It holds about two hundred people. I preached in the morning; he in the afternoon, and administered the Lord's supper. It was a meeting of the Baptists from many miles round. Some travelled on foot from Greenock, above thirty miles, both men and women. There were

about forty members sat down, and I joined with them. I wished much that they had a larger place. That man is in real earnest for the salvation of souls, and has a very winning private address. He was, three years ago, one of the Tabernacle ministers. You will see by the above accounts that there is a new class of Baptists every where rising up in Scotland. I call them Tabernacle Baptists, because they spring from that connection. I suppose six or seven of their preachers have been baptized in a few years. There is a Mr. MacViccars who has raised a Baptist church in the Highlands. He also was one of them. These Baptists do not connect with those of Mr. McLean's connection, whom they consider as almost void of zeal for the conversion of sinners, and deeply tainted with the peculiarities of Sandeman. They are affectionate, and far from disputatious. On the Lord's-day evening I turned out, and preached a sermon on the green, to about seven or eight hundred people. The church at Kilwinning are poor people, and I wished them not to collect; but they would, and the collection amounted to £16, which they earnestly desired might be sent to you with their most tender love.

Monday morning, we set off for Ayr, where, after preaching and collecting in the evening, I took leave of my two kind companions, who for three weeks had contributed every thing in their power to my comfort and the success of the object. About half-past 8 in the evening, I set off for Dumfries, a distance of sixty miles. Arrived at 11 A. M. preached and collected there that evening, and immediately on coming out of the pulpit set off for Carlisle, which I reached by 5 in the morning. There, after being up two nights together, I threw myself down on a boarded floor, and slept an hour; then set off by coach for Liverpool, a distance of one hundred and fifty miles.

I have little else to relate except that I met with much kindness there from brother Davis and his people, and collected about £130, and £30, I think, at a prayer-meeting on Monday night at Manchester. After this I met the ministers at Leeds at their Annual Meeting concerning the new Yorkshire Academy. Here brother Steadman preached an excellent ser-

mon from Isaiah xlii. 4,—“He shall not fail nor be discouraged, &c.” Returning, I spent the next Sabbath at the Dark-House near Birmingham, where they collected above £30. Then, after calling on Monday at Birmingham, and giving them a sermon, I reached home in good health on Wednesday morning, August 13th, and found my family and the church in peace. Blessed be God!

JAGANNATH A BUDDHIST SYMBOL.

THE following extract from *THE BHILSA TOPES*, a work just published by Major Cunningham, will interest some of our readers. We regret that we cannot also set before them a copy of the engravings which illustrate the text.

The triple emblem, represented in fig. 22, Plate XXXII., is one of the most valuable of the Sanchi sculptures, as it shows in the clearest and most unequivocal manner the absolute identity of the holy Bráhmical JAGANNATH with the ancient Buddhist Triad [Buddha, Dharma, and Sangha]. The similarity between the Buddhist procession of images described by Fa Hian and that of the modern *Rathjátrá* of Jagannáth was first pointed out by the Rev. Dr. Stevenson. Colonel Sykes discovered that both processions took place at the same time of the year. Mr. Laidlay, after noticing both of these facts, adds his opinion that “the modern procession of Jagannáth originated in the Buddhist practice described by Fa Hian.” He founds his opinion on the fact, that “in the ordinary native pictures of the *Avatáras* of Vishnu, the ninth, or *Bauddha Avatára*, is represented by a figure of Jagannáth, or the *Rath Játrá*.” To these facts I can now add that of the absolute identity in form of the modern Jagannátha and his brother Balaráma, and sister Subhadrá, with the Buddhist monogram or symbol of Dharma. This identity is rendered much more striking and convincing by the occurrence of symbols of Dharma in a triple form amongst the Sanchi bas-reliefs. In Plate XXXII., fig. 23, I have given a sketch of Jagannátha and his brother and sister side by side, with the triple symbol of Dharma from Sanchi.*

But there are still two points of coinci-

* Another drawing of Jagannáth, and his brother and sister, may be found in vol. vi. p. 450, of the *Journal of the Royal Asiatic Society*. In this the identity of figure is even more striking.

dence which, in my opinion, tend to complete the proof of the Buddhist origin of Jagannáth. These are, "the suspension of caste during the festival," and "the belief that the image contains the relics or bones of Krishna." The first is one of the fundamental principles of the Buddhist faith, that was promulgated by the great teacher Sákya Muni, and is so utterly repugnant to the deeply inwoven spirit of caste which pervades Bráhmanism, that we may safely refer it to a Buddhist origin. The other is also not at all Bráhmanical, while, as we have seen throughout this work, it is eminently characteristic of Buddhism.

When restored to its original monogrammatic form, the figure of Jagannáth,

or the Lord of the Universe, becomes clear and intelligible, but its present uncouth shape has taxed even the ingenious mendacity of a Bráhman to account for. According to the learned, a king named *Indradyumna* besought the divine artist Vishwakarma to make a figure of Jagannáth to contain the relics of Krishna. The artist promised on condition that he should not be disturbed. But the king's impatience interrupted the work in the midst, and the enraged artist immediately gave up his labor, and left the figure of Jagannáth without arms. A trace of the Buddhist origin of the name may perhaps be found in the fact that one of the cave temples of Ellora is still called Jagannáth.

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

BOOTAN.

THE spiritual destitution of the inhabitants of Bootan awakened much compassion in the minds of Thomas and Carey, very shortly after they had settled in the district of Dinagepore; and as early as October, 1795, they urged the Society in England to send Missionaries there. Their peculiar interest in this country may probably be traced to the fact that some of its stupendous mountains are visible at Moypaldiggy, where Mr. Thomas resided. Who can doubt that those distant, snow-clad heights were often gazed at by our first Missionaries with strong desire and fervent prayers for the speedy evangelization of the people who dwell beneath them? There was also much in what they had heard concerning Bootan, which led the Missionaries to regard it as a peculiarly eligible field for the proclamation of the gospel. For example:—there would be nothing to apprehend from the jealousy of the British Government, for Bootan lay beyond its borders; the people, too, had no caste to hinder them from receiving the truth; so that it might be hoped that the word of the Lord would soon have free course and be glorified there, if it could only be once introduced. Then again, if Missionaries were stationed there, they might, from their nearness to the Dinagepore district, maintain frequent

intercourse with Moypaldiggy and Mudnabatty, and thus secure whatever assistance was necessary to their comfort and support in the great undertaking.

In March, 1797, Thomas and Carey fulfilled a long cherished desire, by making a journey to the borders of Bootan, when they were very kindly received by the Subah of Bhot-hat, who interchanged presents with them, and formally acknowledged them as his friends. They were not able to ascend the hills as they intended; for this could not be done without the sanction of the Deb Raja, whose palace is at Tassisudon, and the Missionaries could not tarry. They, however, preached in many places, by means of an interpreter and were greatly cheered by the attention which was given to their message. The Subah promised to supply them with two persons competent to instruct them in the Bootani language, and they left Bhot-hat with sanguine expectations of being able soon to commence a Mission there. The Subah afterwards wrote to Mr. Carey, who fully intended to pay another visit to him and to penetrate further into Bootan, but circumstances prevented him from accomplishing this purpose.

After the seat of the Mission had been removed to Serampore, opportunities of communicating with Bootan

were of course very few. Still an ardent wish to establish a Mission there was entertained by Carey and his associates. In August, 1803, Mr. Marshman wrote, "We cannot help looking towards Bootan with a wishful eye;" and in 1805, a definite plan for translating and printing the Scriptures in the Bootani language was drawn up for publication. It was not, however, until the year 1808 that any decisive steps were taken towards commencing a Mission there.

We have already related the great difficulties which beset the Missionaries at Serampore upon the arrival of Messrs. Chater and Robinson, and have seen how these led to the Mission to Rangoon. When a field of labor had thus been provided for Mr. Chater, the brethren consulted as to where they might with greatest advantage secure a station for Mr. Robinson. Having ascertained that there was no prospect of finding a settlement for him within the British dominions, they deliberated concerning the possibility of obtaining an entrance for the gospel into some neighboring country, and at length submitted to Mr. Robinson's choice the following places as eligible for Missionary stations:—Bhot-hat, Assam, and Arracan. Mr. Robinson was at this time at Cutwa, assisting Mr. Chamberlain in his arduous labors there; but he prayerfully considered the proposition made to him and at length made choice of Bhot-hat, gladly embracing a suggestion of the senior Missionaries that Mr. William Carey should be invited to accompany him. At the beginning of April, 1808, therefore, Mr. Robinson and his family removed to Serampore, and on the 19th, the two brethren commenced their journey to Bootan. They proceeded to Bárbáí, a village in the Company's territories, not quite twenty miles from Bhot-hat, when they were informed that a civil war had broken out in Bootan, and that they could not with safety advance further. Having by careful enquiry satisfied themselves of the truth of these statements, they were compelled to abandon their purpose, and returned to Serampore.

The unfavorable issue of this journey did not alter the determination of the Missionaries, and on the 24th of January, 1809, Mr. Robinson left Serampore again, with the intention of

forming a station, not within, but near to the borders of Bootan, hoping that in this way the language might be acquired without risk, and preparation made for carrying the gospel into the country as soon as a favorable opening presented itself. Mr. Robinson does not appear to have cordially approved of this arrangement, and after he had left Serampore he was much inclined to avail himself of some proposals made to him by two gentlemen in possession of indigo factories near Malda, that he should take up his abode with one of them as a Missionary. The disposition of the British Government to interfere with Missionaries was now somewhat abated, and Mr. Robinson had reason to believe that he might labor with good prospects of success among Bengális, whose language he had now well acquired. His wishes were, however, overruled, and he was urged by the brethren at Serampore to proceed without delay to Bootan and commence the Mission there. The motives which led them thus to oppose his settlement in Bengal are clearly exhibited in the following extract from a letter written at the time by Dr. Carey:—

"I consider the work of translating the Scriptures as one of the first duties of a Missionary, and as laying the foundation of the future prosperity of the church in any country. I see, however, that there are but few sustaining the ministerial character, and even the Missionary character, who have abilities or industry enough to do it, and even among them there are some who cannot so far separate themselves from what is called civilized society as to engage in it. I believe brother Robinson has abilities for it."

In regard to such stations in Bengal as had been offered to Mr. Robinson, Dr. Carey in the same letter expresses his conviction that, owing to the jealousy of the Government, they could be occupied to as great, "and perhaps to much greater, advantage" by "a native brother, or a Portuguese or Armenian."

It was, therefore, because they regarded Bootan as a post of great importance and high honor, that the Serampore brethren were so desirous that Mr. Robinson should occupy it; and, yielding to their wishes and arguments, he again resolved to proceed with this Mission. Mr. Wil-

Iam Carey had a few months before this settled at Sádámahál, but when Mr. Robinson reached that place on his way, Mr. Carey consented to go with him and assist him in the arrangements it was necessary to make with the Bootan officers at Bhot-hat. They reached this town on the 30th of March and were very hospitably entertained by the Kátmá, or governor. Presents were interchanged, and the missionaries were formally acknowledged as friends by this official, who, however, could not sanction their proceeding into the interior of Bootan, and gave them no encouragement to settle at Bhot-hat; but told them he should be glad to see them occasionally, and that they might come to the market whenever they pleased. It does not appear that he had a clear understanding of the object for which they sought access to the country. Having a few days before obtained the promise of a place for building at Bárbári, the missionaries returned thither. Mr. Carey soon left for Sádámahál, but Mr. Robinson commenced erecting a bungalow for the reception of his family, and confidently anticipated the speedy attainment of the objects of his mission by learning the Bootani language and securing the confidence of the people. In a few days, however, exposure to the sun brought on a very severe attack of fever, and he was obliged as soon as possible to retreat to Dinagepore, leaving his bungalow to be completed in his absence by natives. As soon as he was able to undertake the journey he returned to Serampore to bring away his family; but owing to many hindrances arising from sickness he was not able to set out on his journey back to Bárbári till the 1st of November, and the family were not settled in their habitation before the latter part of March, 1810. Mr. Robinson then began to seek for some one able to instruct him in Bootani, but without success; though he applied to the governors of two towns in the neighborhood. Though discouraged in this respect, he regarded Bárbári as a place very well adapted for missionary labor among the Bengális, and was much cheered by the number and attentiveness of those who listened to the gospel from his lips. His labors were, however, soon interrupted, first by a violent fever which assailed him, and afterwards by the illness and death of Mrs. Robinson.

This last heavy affliction was immediately followed by another, which, in a place so remote from Calcutta, was very distressing:—the bungalow at Bárbári was visited by robbers who despoiled it of many of the necessities it contained. Mr. Robinson was therefore again compelled to visit Serampore, that he might place his motherless children under the care of the mission family there, and provide himself with requisite supplies.

On his arrival in September, the brethren at Serampore arranged that Mr. Cornish, an English member of the church at Calcutta, and a probationer for missionary labor, should accompany him to Bárbári, and on the 29th of October the two brethren, having been committed to God in prayer, set out for their station. They reached it on the 19th of January, 1811, and immediately commenced their attempts to benefit the people around them and to prepare themselves for usefulness amongst the inhabitants of Bootan; but only three days after their arrival a terrific disaster befel them. A company of about fifty dakoits, armed with spears, made their way into the bungalow at night. Mr. Robinson was attacked by some of the ruffians, and received several slight wounds from their weapons, but he succeeded in escaping and in effecting the escape of Mr. Cornish and his family, and they all hid themselves in the fields until the morning, when on returning to the house they found its contents plundered or destroyed, two of their servants murdered, and another severely wounded. In extreme distress, they set out at once for Dinagepore, which they reached with great difficulty on the third day. Here they were most hospitably entertained, and their wants were supplied by Mr. Fernandez and his family.

This calamity made it necessary to devise new plans for prosecuting the Bootan mission. Mr. and Mrs. Cornish returned to Serampore and afterwards removed to the neighborhood of Dacca, where they endeavored, with the aid of a native preacher, to make the gospel known. Mr. Robinson, however, did not yet abandon his design. He no longer wished to settle at Bárbári, where experience had shown that life and property were unsafe, but earnestly desired to obtain permission to reside at some place within the boundaries of

Bootan. This plan the brethren at Serampore strongly recommended. Mr. Robinson therefore despatched a letter to the Subah of Chámarchí, a town situated among the Bootan hills, asking permission to go there. His messenger was not, however, permitted to proceed with the letter. Mr. Robinson then himself set out towards Bootan, resolved to leave no means of obtaining an entrance into the country untried. He reached Bhot-hat on the 9th of April. The Kátmá was not there, and as it was evident to Mr. Robinson that nothing was to be gained by awaiting his arrival, he resolved to go forward to Minagari, about six miles distant from Bhot-hat. Here he found another Kátmá, from whom he endeavored to obtain permission to proceed to Chámarchí, or even to settle at Minagari. He was received civilly, but assured that without the orders of a superior officer, neither the one thing nor the other could be permitted; and, after much fruitless conversation, Mr. Robinson was obliged to return to Dinagepore, the Kátmá having promised that he would write to the Deb-rájá, and solicit his consent to the Missionary's wishes. The reply of the Rájá was forwarded by the Kátmá about a month after, and as it clearly conveyed a refusal to permit any Englishman to settle within his dominions, Mr. Robinson was satisfied that nothing further could be done at present to carry out the desires of his brethren and himself. The brethren at Serampore having been fully informed of all the measures he had adopted and their results, concurred in the opinion that the attempt to establish a Bootan mission must be abandoned; and it was afterwards resolved that Mr. Robinson should commence a mission to the island of Java, an account of which will be given in a subsequent paper.

The complete failure of this effort to convey the gospel to the inhabitants of Bootan must be looked upon with deep regret. Much time and money, and even life, which might have been profitably expended elsewhere, were lost in the experiment. But the brethren concerned in this enterprise did what they could; and it cannot be doubted that in the great day these abortive attempts will be graciously acknowledged by Him, whose glory they desired to promote.

Before we conclude this short sketch

of the history of the Bootan Mission; we may mention a very pleasing occurrence which took place just four years after it was abandoned. We refer to the baptism of a native of Bootan, at Patna, by Mr. Thompson, afterwards of Delhi. It was in November, 1814, that this poor man, named Kiaba, was brought to Mr. Thompson, and made an earnest request to be instructed in the doctrines of Christianity. He was about twenty six years of age, of an exceedingly docile disposition, and very liberal and compassionate to the poor. He had been absent from Bootan about twelve months, but having lived with people who could converse with him in Bootáni, he possessed but a very imperfect knowledge of any other language. Such was his anxiety, however, to become acquainted with the New Testament that, with Mr. Thompson's assistance, he was soon able to read the Hindi scriptures, and he readily embraced the truths of the Gospel.

When Kiaba's determination to become a Christian was noised abroad, a Cashmerian, with whom he had been living before, made use of all the influence he could command to turn him aside from his purpose, and to induce him to become a Musalmán. But all such efforts were in vain. Kiaba was stedfast, and afforded increasing evidence of his sincerity. At the beginning of April, 1815, therefore, Mr. Thompson, being fully persuaded that he had been made the subject of divine grace, baptized him. After this, Kiaba displayed much zeal for the conversion of the heathen around, and was employed as an assistant by the Missionaries at Patna and Digah for about a year, and then removed to Monghyr. After this we have not been able to trace his course.

Had the Bootan Mission been carried on to the date of Kiaba's conversion, it is probable that he might have rendered important service in it. As it was, we cannot doubt that the brethren regarded his conversion as a token that the Lord had not forgotten their work of faith and labor of love for the benefit of Bootan. May the day soon come when the many prayers offered for that country shall be fully answered, and its inhabitants be all brought under the influence of the Gospel of the grace of God.

C. B. L.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Serampore.—Four persons were baptized at this station on the first Lord's-day in March:—a Bráhmaṇ, a Sudra, a Musalmán, and a Hindustáni woman. May they henceforth abide in Him, in whom all are one.

Barisál.—Mr. Page writes, "I baptized eight persons at Chhobikarpar, on the 1st of March. I have just visited three stations, and will try and furnish some account of them."

Monghyr.—A European sister was baptized at this place on Saturday, March the 4th.

Piplí.—*Orissa.*—In a letter, dated March the 15th, Mr. Miller says,—“I had the pleasure last Lord's-day of immersing two Hindu believers. One has been employed for some time as a school-master. The other has been for many years a guru, and had forty disciples when he renounced Hinduism a few months ago.”

CALCUTTA.

DESIGNATION OF A MISSIONARY.

ON Monday evening, the 13th of March, at the Circular Road Chapel, Mr. Robert Robinson was set apart to the work of a missionary. After Mr. Wenger had read the Scriptures and offered prayer, Mr. Leslie explained the nature of the service, and proposed the usual questions, to which very interesting and satisfactory replies were read by Mr. Robinson. The ordination prayer was offered by Mr. Denham, and the service was concluded with a very affectionate and suitable charge by Mr. John Robinson of Serampore, the elder brother of the young missionary.

The chapel was well filled, and the interest of the proceedings was maintained to the end. We trust that in answer to the many fervent prayers presented on our brother's behalf the divine blessing may rest on him, and succeed all his efforts in the great work upon which he is entering.

A few days afterwards, Mr. Robinson left Calcutta and proceeded to his station at Dacca.

RANGOON.

The Rev. J. H. Vinton writes, under date of February the 18th, 1854:—“The Lord is blessing the work of our hands in the jungle, beyond all former precedent. I trust he will permit us to see yet more of his power and grace displayed here, than we have ever before seen.” The following are the statistics of the Mawbee Association, from the first meeting of which we have just returned. The Association is composed of thirteen churches, six of which have been constituted the past year. Baptized, 253; Received by letter, 40; Dismissed by letter, 1; Died, 33; can read and write, 417; cannot read, 359; whole number, 776.

“The statistics of the Pegu Association, formed about two months since, are: Baptized, 160; Excluded, 1; Died, 12; able to read and write, 314; unable to read, 349; whole number, 663. Since the formation of the Association 28 more have been baptized.

“The meeting at Ractho was one of the most deeply interesting I have ever attended. We have already arranged for the occupancy of six new posts, where I confidently expect that God will, in connexion with the labors of the young men, give us the materials for the formation of six new churches.

“Within the bounds of the Mawbee Association there are more than three hundred Karen heathen villages, and only sixteen yet given to Christ. We must not rest until our dear Saviour is put in possession of all. Said Gna la in his address before the Association, ‘This is not, after all, so difficult a work, if we will only have faith in God, and let prayer go in advance of preaching and of every other work; for then only one of us will be able to chase a thousand, and two of us can put ten thousand to flight.’”

Foreign Record.

SWEDEN.

Mr. Ryding made a journey to Sweden last spring; he accompanied some brethren who left here for America, *via* Gottenborg; they left here March 25. On the steamboat from here to Gottenborg

Mr. R. conversed with one of the firemen, a youth of about eighteen years, and gave him some tracts. At first Mr. R. thought him but an indifferent character, but he soon discovered that his conversation had been of great benefit to the youth. After having attended to his duty, the youth came to Mr. R., and entered into conversation with him. He told him that he had had a religious education, and many religious impressions and convictions, but that — had neglected and disregarded them all, and turned to the world. He was now reminded of his former privileges and of his sins, felt remorse of conscience, and seemed to give hope of being a truly repenting sinner.—Mr. R. stayed about a fortnight in Gottenborg, distributed some tracts on the emigrant vessel, and then went into the country to visit the brethren there. On Lord's-day forenoon, Mr. R., in company with Mr. Bernt Nicklas Nilsson, (brother to Mr. F. O. Nilsson) who is now pastor of the church, visited a poor sister. Mr. R. says that he has never seen poverty so great. She lay, he said, on a camp-bed with scarcely any bed-clothes: she had neither chair, nor table, nor any other furniture. She is about forty years of age, and much afflicted; she is not married. Notwithstanding her great poverty and affliction, she is happy in the Lord her Redeemer. Mr. R. also admired her extraordinary cleanliness. Four of the brethren were there, and they celebrated the ordinance of the Lord's-supper. For want of a table, they were under the necessity of making use of a barrel, but Mr. R. said it was a very solemn occasion. In the afternoon they had a numerously attended meeting, at a house where Mr. R. had lodged the night before. A man by the name of Anderson had been to church in the forenoon, and told the people of Mr. R.'s being there. The churches are generally well attended, not so much on account of the service, but because all news is published from the pulpit, even the most trivial things; and it just happened that day that inquiry was made by the clergyman, whether F. O. Nilsson, that awful character, was staying there in the parish. The clergy, it seems, knew of his going to America with the brethren from Sweden, and now they feared that he would first visit them in the country, and therefore they were vigilantly watching for him, intending, I fear, to do him no good, if they should be fortunate enough to catch him. Such are the ministers of Christ in Sweden! It is a most remarkable thing, and can be ascribed to the goodness and mercy of God that Mr. R. was permitted to hold the meeting undisturbed, in the very face of the enemy. After this Mr. R. visited several other brethren and church

believers, and then returned to Copenhagen.

The church in Sweden consists now of twenty-one members. They were forty-nine, but twenty-two left for America, and six have been excluded. Most of those who remain are extremely poor, and much oppressed. They are shunned, despised, and hated by all other people, which is chiefly owing to the calumny and hatred of the clergy. Had it not been for want of means, these, too, would have left for America. They live, moreover, at a great distance from each other—as from twenty to forty English miles—and can therefore but very seldom enjoy Christian fellowship and communion. How highly are we favored here in this country, as well as Christians in England! O that we might appreciate our great privileges! How, should we feel if we were placed in circumstances like our poor Swedish brethren? It is very pleasing to know that there are many true believers in Stockholm, many of whom seem to be waiting for some one to come and baptize them. Mr. Wiberg, who left Sweden for America, is said to be on his return to Sweden; perhaps he may be there already. He will, no doubt, be of great benefit to the people of God there, but he will also have to encounter much opposition.—*Primitive Church Magazine.*

PROTESTANT AND ROMISH PUBLICATIONS IN TUSCANY.

MISS CUNNINGHAME'S case, in all its details, is already so well known that repetition here is unnecessary. For the simple act of giving away a few religious tracts, not of a controversial nature, this lady was apprehended by the Tuscan police, and conveyed to prison. We now give a specimen of Romish tracts which are circulated in Tuscany without let or hindrance.

"A relation made by our Lord Jesus Christ to the sisters Elizabeth, Martha, and Bridget, desirous to know some particulars of his passion, who appeared to them after they had finished their prayer, and said—

"My sisters, know ye first that I had 112 blows in my face with the palm of the hand, and three blows with a fist on my mouth. When I was taken in the garden, and on my way to the house of Annas, I fell seven times, and was dragged along the ground 105 times. I had 180 blows on my back, and thirty-two strokes on my legs. I was lifted up by my beard, and by the hair of my head thirty-two times. I had one mortal blow. At the pillar I had 6,666 lashes; I emitted from my mouth 126 sighs. I was lacerated in bind-

ing thirty-three times. I had 100 punctures in my head. On the cross I had eight mortal wounds. They spit in my face thirty-two times. They inflicted on me 1,000 wounds. The soldiers who took me were 303. They who carried me bound were three. I shed blood 38,514 drops.

"Those who shall say seven Paters, or seven Aves, every day, for the space of twenty-three years and twelve days, which finishes the number of the drops of my blood, I will do for them five graces in favor of their soul.

"The first—I will grant them plenary indulgence, and remission of all sins.

"The second—The pains of purgatory shall not touch them.

"The third—If they die before the time above said, I will do as if it were finished.

"The fourth—I will grant to every one of them as if he were a martyr, and had shed his blood for the faith.

"The fifth—I will come from heaven to earth in the hour of his death, to have his soul in my arms, and all of his house, and all his relatives to the fourth degree; and if they be in purgatory, I will carry them thence to enjoy the celestial country of eternal life.

"This relation was found in the holy sepulchre of Jesus Christ our Lord, and whoever shall carry it on his person shall be free from the devil, from sudden death, and from other bad deaths; and if a pregnant woman has it on her, she shall have an excellent delivery; and in those houses where the said relation shall be found, there shall be no evil, and whoever has it on during forty days before death shall have the grace to see the glorious Virgin Mary.—Amen."

Then follows an account of "the five greatest pangs" of the Virgin Mary, and at the foot of the broadsheet, which is printed in wretched Italian, is an imprint—"In Ferrara, ed in Bassano. *Con Licenza dei Superiori.*"

The fact that this vile tract is exposed for sale in Florence, in the most conspicuous shops, and all over Italy, in spite of the oft-repeated prohibitions of such exposures, until authorized by the Congregation of Rites, appears a singular contrast with the persecution waged on those who distribute Christian tracts, not controversial, but merely containing the elementary truths of the religion of Holy Scripture. The copy of the above was brought from the *Via dei Corretani*, nearly opposite the York Hotel, in Florence, in that very archducal state where Miss Cunningham was transferred from her sick bed to a prison, for the unpardonable offence of circulating a few tracts that outraged no feeling of decency, and should not have provoked any hostility.—*Christian Spectator.*

ARMENIA.

THE MUSTARD SEED GROWING INTO A TREE.

MARSOVAN is a town eighteen hours' distant from Samsûn, a port on the Black Sea. It is situated in one corner of a beautiful plain, surrounded by mountains, and contains about 800 Armenian houses, with twice as many Turkish. It is not enriched by commerce, but is sufficiently adorned by the beauties of nature. Its climate is salubrious, and its scenery beautiful. But there is that transpiring in this place which has more interest for the Christian than whatever delights the eye. Eighteen years ago there was no sign of spiritual life in all this region. True, multitudes had a name to live; but on a close examination nothing was seen that indicated any advance, or even motion, heavenward. About this time one of the inhabitants of the town made a pilgrimage to Jerusalem, especially to witness the pretended miracle of the holy fire. In passing through Beyrout on his return he was led by the hand of God, as now appears, to purchase some tracts, without knowing what they were, or who prepared them. These he read on his homeward journey, and afterwards repeatedly perused. The truth which they contained met a want of his soul, for his heart was opened by the Holy Spirit to receive it. Not till years afterwards, when anathemas began to be thundered against the Protestants, did he learn to whom he was indebted for the means of his salvation. And during all this time, till the visit of Mr. Powers in 1851, he was alone, having been refreshed in but a single instance by the sight of a Christian brother. This was about eight years ago, when an enlightened priest spent a night at the monastery, where this Armenian was also present in the evening. By means of that which is peculiar to the people of God, they recognised each other. It was the day of persecution. They could find no opportunity to unbosom their hearts in conversation, and were able only with much fear and trembling to unite in prayer under the trees of the garden. But now how changed. The number of believers is multiplied, and they worship God at their pleasure in their houses, or among the vineyards. At a recent visit to them, they hung on the preacher's lips in some instances for hours together, often crying out, "Blessed be God!"—"Glory to God!" In one case a little company under the trees listened to him two hours with wonderful interest; among whom was an old man of eighty, who sat with his eyes turned up towards heaven, frequently exclaiming, "Glory to thee, O God! Glory to thee, O God!"—*Ibid.*

THE CALCUTTA MISSIONARY HERALD.

JOURNEY TO JYPUR, &c.

Y THE NATIVE BRETHREN BERNARD AND THAKUR DAS

January, 20th, 1854.—We left Muttra early in the morning and preached in Satua ka nagla khauni and Areen, and arrived in good time at Govardhan, where we had large and attentive congregations and a good hearing.

21st.—We left Govardhan early and preached first to a large congregation in Ghatauli. A Bráhma made a violent stand in favor of Krishna and Ram: but after hearing from us an account of each, and also a short history of Jesus Christ, he acknowledged the moral superiority of the latter. Next we went to Bhiráj, where amongst the people we found a Bráhma who had received a copy of the four gospels and Acts in Hindi at a former Govardhan melá, and had evidently read it well. He said he had compared them with the Hindu Shasters and was persuaded of their truth, also that Christianity would certainly soon prevail. From the conversation we had with him it appeared he suffered a good deal of persecution from his family, who had done all they could to hinder him from reading the scriptures! but in vain. In the evening we arrived at Díg and preached in four places and sold a few tracts and scriptures.

22nd.—This day being Sunday we remained at Díg. In the morning we preached in four different places to good and attentive congregations. In the afternoon we went by invitation to a pasári's shop, where we had an opportunity of fully explaining the gospel and answering many objections and enquiries.

23rd.—Left Díg and preached in three places in Panauri, thence to Rasiye at the foot of a hill, and arrived at Nagar a market town of some importance. Here we preached four times in the bázár to large congregations and sold a number of tracts and scriptures.

24th.—Left Nagar and preached to a large and noisy crowd in Bhola-ka-nagla, thence to Paraka and Nyá

Bás and in both places we had a good hearing. We next went to Lomri-ka-nagla and arrived in the evening at Govindgurh where we twice preached in the bázár. A Kayast named Brij Lal took us to his house and heard attentively the gospel message. We sold a number of gospels and religious tracts.

25th.—We left Govindgurh and preached in Kacharoury, Chattarpur, Márgpur, Potka, Charwái and Milakpur; we arrived at Ramgurh a large and important place, where we preached three times and sold a number of scriptures and tracts.

26th.—We remained all day at Ramgurh and preached several times in different parts of the bázár. There were many purchasers of books. A pándit and bairagi made a good deal of opposition, but at last became deeply interested and brought a number of others to hear us. The pándit said he had long heard of Jesus and was desirous to know his birth and history, which we endeavored to relate to him as distinctly as we could. He purchased Mr. John Muir's Course of Divine Revelation in Hindi, and left us. We were sent for to the *kachhári* and made to repeat all we had been saying over again.

27th.—From Ramgurh we went to Nariva and Nagla, and thence to Alwar, a large town containing many Hindi readers.

28th.—We went to a place where the Rájá is trying to establish a melá, it was however a perfect failure, there were lots of shop-keepers but few purchasers: we were disappointed and returned to the city, where we preached in three different places to good congregations.

29th.—We preached in eight different places to large crowds: but succeeded in selling very few books, in consequence of numbers having been gratuitously distributed on a former

occasion. A Musalmán gave us considerable trouble : but was at last silenced by one of his own people attesting some historical truths advanced by us and denied by our opponent.

30th.—Again we preached in a number of places in the házár, and sold altogether about 2 Rs.' worth of Scriptures and tracts and thus finished our work in Alwar.

31st.—Preached in Brija, Meena, Nagla, and Karsála, and arrived in the evening at Málákhera, a small town, where we preached three times, had a good deal of argument with some Pándits, and sold 4 annas' worth of gospels and tracts.

February, 1st.—We preached in Chaju Rámpur, Pahari-wala-ganw, Dogowra, Menpur, Nagra, Chamronka Nagra and Rájgurh, where we found a good bázár and many hearers.

2nd.—Remained at Rájgurh, and preached in six or seven different places. We also sold Rs. 1-8 worth of scriptures and tracts.

3rd.—We left Rájgurh and preached in Menkot, Kabesra, and arrived in the evening at Basuá a small town in the Jypur territory, where we had three good congregations and sold Rs. 1-8 worth of books.

4th.—We preached at Killadataon, and in the evening arrived at Guráhá, a small town in a ruinous state. We had many attentive hearers.

5th.—We remained all day at Guráhá, preached as much as our strength would permit, and sold 2 annas' worth of books.

6th.—Went to Koundala, Kálipahári, Bärkera, Khera, and remained all night at Jatwára, where we preached to a large congregation in the bázár.

7th.—Left Jatwára and preached in Baroga, Mahanpurá, Charourá, and Nagla, and remained during the night at Kanowta, where we preached to two good congregations.

8th.—We arrived at Jypur, after preaching in only one village on the road. Before dark we preached in four places in the town, which is a very large one.

9th.—We preached in five different places and sold many books. Afternoon we went to the Chauk. During the time we were speaking, the Rájá passed, who sent for us and ordered us to visit him at 1 o'clock the following day.

10th.—We again visited and preached in different parts of the city, some

Jains gave us trouble by their bitter opposition. At 1 o'clock we went to the palace, but were detained until 4 before we could obtain a hearing, and then in the presence of many courtiers. A Maulavi and his son asked some questions, to which we replied, and all with much patience heard the gospel plainly preached; after which the Rájá bought the New Testament and Mr. John Muir's Hindi works for 2 Rs. 7 annas, and dismissed us with much kindness. A jeweller, by name Jamera Dás, heard with much attention, and took us home to his house where he wished us to remain : we however visited him daily during our stay and had some most interesting conversation with him.

11th, 12th, 13th.—We remained at Jypur and were kindly received by the people everywhere, who continued to listen to the gospel with much attention. We also sold many gospels and tracts to people who could read them, and are likely to profit by them.

14th.—We left Jypur, and passing through Kaurva, preached to a good crowd. Some followed us a long way to hear more. We remained all night at Basái, where we preached in three places and sold some books.

15th.—We lost our way in the jangal and had some difficulty in finding it again. To-day we preached in Todá, Lalgurh, Tomba and Abameer, where we stayed all night.

16th.—The roads were very bad, deep ravines and large stones. We preached in Birawli, Didwára, and Lálsot, where we remained all night, it being a large place and many anxious to hear.

17th.—We went to Moda, Kasba Liwái, Bamus, and Kasba Bamnows where we found a most interesting set of people, who were unwilling for us to leave them. Some years ago a Pandit from among them had received the four gospels and Acts and Psalms in Hindi from Mr. Thompson of Delhi, and they had evidently read and pondered them well. The Pándit urged the people to buy our scriptures; and consequently we had a good sale as well as much preaching and conversation.

18th.—We passed through Sera, Pakuwa, and Shahar, preaching in each place, and remained at Khamla all night and next day, where we had some attentive hearers.

20th.—We preached in one village, and then came to Indawr, where we preached twice and had many purchasers of books.

21st.—Met with no villages to-day until we came to Surowt, where we remained for the night and preached in the bázár.

22nd.—To Samawy, and Kasba Byáná. Here we finished all our books and left the people wanting to buy more.

23rd.—No villages and very rainy.

We stayed at Labehara and preached twice.

24th.—Preached in Ghat and Kamva and arrived at Futtehpur Sikri, where we stayed during the night, and next day came on to Agra in good health and spirits.

In the journey we sold 30 Rs. 4 annas' worth of scriptures and tracts, and had many opportunities of proclaiming the glad tidings of the gospel to attentive listeners. May the Lord water the seed sown and make it fruitful.

BIRBHUM.

FROM THE REV. J. WILLIAMSON.

Tuesday, Nov. 15th, 1853.—Set out for Supur melá, distant about ten kos, taking along with us a native preacher, Hárádhán, one or two necessary servants, and two gáris to carry our tent, books, &c. and occasionally ourselves. Preached at Purindopur, Hattikori and Gawgoria. Had many hearers at the first named village, it being market-day, also at Gawgoria, who were however rather noisy about their Rás Puja.

16th.—Spoke to a few people at a village called Leturu, on our way to Mangoldi, a large village about two miles from the road, where we found many people, who listened quietly to our addresses, eagerly solicited books, and asked us, particularly the Bábu of the place, to remain a few days with them, in honor of their Rás, which had just commenced. In the evening spoke to a pretty good congregation at Bullubpur.

17th.—This morning addressed a large congregation in the village of Jurul, and in the afternoon commenced our labors in the melá of Supur, where we staid five days, preaching either in the melá and hát of this place, or in the principal villages around it. This fair, like most others of Birbhum, has been diminishing for many years, and is now not a quarter of what it was, when first visited by us many years ago. The chief reason of this is supposed to be the heavy rent exacted of the shop-keepers.

23rd.—Left this morning for Elám-bázár. Addressed a large audience in Mirzápur, who appeared a good deal interested in what was said; also in Gopál-nagar. After breakfasting about

noon, we put up our tent under a *bat* tree, near a village called Kámárpára. Spoke to a crowd of people in the evening at this place, who heard in silence.

24th.—In the morning went to three villages at some distance, at all of which we were listened to by a considerable number of people, some of both sexes. On our return we were not a little surprised to find no person either in or about the tent. Shortly after, on looking to see if all was safe, I missed the little tin box in which I kept my money, papers, medicine, surgical instruments, &c. &c. amounting altogether, in value, to about 225 Rs. From my bearer, who speedily arrived after us, I learned that he had, contrary to orders, left the tent in charge of an up-country man, who had been with us about six months only, as an enquirer, and who for want of better employment, which I was endeavoring to procure for him, was then employed as a gáriwán. I prayed, I trust sincerely, to God to forgive the poor man, whom I considered the greater loser of the two. I also comforted myself in the hope, that if my trifling pecuniary loss were blessed to me, it would be my great gain. My case, I hope, will serve as a warning to my missionary brethren, not to put too much confidence in pretended enquirers. In the evening addressed a crowd of people, among whom were several proud Bráhmans, who interrupted us a good deal.

25th.—In the morning had a good congregation at Rámnagar, and in the evening also in the large village of Elámbázár.

26th.—Went in the morning to two neighboring villages, where we were well received. In the evening preached again in another part of Elámbázár.

27th.—Visited another large neighboring village, the people of which seemed to hear us gladly. From about noon till night we were pretty well employed in Elámbázár hát, preaching by turns to crowds of people, who appeared considerably interested in what was advanced. They appeared also very desirous of obtaining books, a good number of which we distributed among those who could, and who, we thought, would, make a good use of them.

28th.—Left Elámbázár and with it Birbhum, for Serampore and Calcutta, *via* Burdwan. Spoke to a number of people at the village of Bondi, situated on the road side. The Bábu of the place, who was among our hearers, readily assented to what was advanced, saying that the Christian religion was true and worthy of reception. Coming up to two villages on each side of the road, we parted, one of us to each, in order to save time. We next visited Dumar, and in the evening Kaksá, where we had our greatest number of hearers. At this village, the road we came joins the great trunk road.

29th.—Spoke to a considerable number of people at the villages of Budbud, Babla, and Boncha. In the first we found the people collected at a pujá, whom we addressed for some time, until they began to beat their drums; I suppose, to drive us away. On this we retired to a short distance; when a good many came to hear us out.

30th.—Preached the gospel to many people who collected around us in the village of Golsi, afterwards at Sako to a smaller congregation. In the afternoon reached Burdwan, where we found a few Christian friends; with whom we had refreshing, and, I trust, not altogether unedifying discourse.

Dec. 1st.—Preached at Amoru and Chartkund. At the former place, there was a good deal of rather unprofitable disputation, which could not be easily kept down.

2nd.—Addressed a large concourse of people, chiefly Bráhmans, who had assembled in the village of Kuch Molu. Several assented to the plan of salvation made known to them.

While preaching in another village a Bábu called us to hear the gospel, to whom and to many others about him, we made known the way of salvation through the Lord Jesus Christ.

3rd.—Spoke the word of God to a number of people who came round us, in the bázárs of Hughly and Chinsurah, among whom were several school, or college boys. In the afternoon arrived at Serampore. Next day being Lord's-day, and the following Monday, on which we went down to Calcutta, nothing was done in the way of preaching the gospel to the natives; but on the 6th, 7th, 8th, 9th and 10th we proclaimed the gospel at Nápit bázár, Circular Road, to very considerable assemblies of both Hindus and Musalmáns, with whom, after delivering our message, we had sometimes a good deal of argument.

11th.—Lord's-day. Preached at a place near Mánuk bazar, Serampore, to a considerable number of people, one of whom could hardly be kept quiet, being not a little disposed to disputation. Brother Háráadhan preached in Mográ bázár, to which place he had gone up on Saturday.

12th.—Háráadhan preached again in Mográ bázár.

13th.—We spoke the word of God in Mográ, Pero, and Chaitkund, to several people in each place.

14th.—Stopped at Lanka, Tikori and Chotili, in the neighborhood of Burdwan, which place we again reached in the afternoon.

15th.—In the morning had a large congregation in the Bara bázár of this place. Some rather hard disputation about the close.

16th.—Stopped to preach at Kessora, Holdi and Depara, by the way, and at Urgaw, where we put up for the night.

17th.—Made known the gospel to-day at Etachand, Gobindpur and Borgaw, also at Lupan hát, to which place we returned in the afternoon.

18th.—Lord's-day. We passed the greater part of the day in the melá, which had not yet closed.

19th.—Spoke the word of God at Parwa and Purindapur to a considerable collection of people at both places. In the afternoon through divine mercy reached home in safety. To God be all the praise!

In our discourses we endeavored, chiefly to show the great sin and dan-

ger of idolatry, together with the way of salvation through the mediation of the Lord Jesus Christ.

Jan. 3rd.—Left home again for the purpose of making known the gospel among the villages near the hills, (Bhaugaipur Range,) and at the annual fair held at Kendoli, distant from Sewry nine kos. Preached by turns about four hours in Mámud bázár hát, where a large number of people assemble under a wide spreading tree.

4th.—Made known the gospel in two quarters of the large village of Deucha, where iron ore is smelted and converted into wrought iron. Many people listened to the word of God, approving of what was said. Spoke afterwards at Raypur to a good many persons, who listened in silence, also at Kulin and Mámud bázár, to smaller congregations. Both yesterday and to-day several persons dissuaded us from going near the hills, on account of tigers, which they said abounded, particularly this year, having carried off several men and cows, &c. nor did their report seem to be unfounded, as we had one close to our tent last night which created considerable alarm. Deeming it imprudent therefore to advance further into the jungles, we changed our course for the present.

5th.—In the morning spoke some time to a number of people at Raypur, and in the afternoon to many rather noisy hearers, in the Hitumpur market.

6th.—Preached by turns for many hours in Dubrájpur market, which is attended by a great concourse of people from the surrounding country.

7th.—Went to Lakipur hát, distant four kos, where we spoke to crowds of people in the market, and afterwards to a good congregation in another part of the village.

8th.—Went to Krishnagar hát, in which we found many people, who listened very attentively to the gospel from 3 p. m. till night.

9th.—Preached again a good part of the day in Dubrájpur hát, to many hearers. In these hâts a good many gospels and tracts were distributed.

10th.—In the morning, we went to the villages of Kukhute and Gokuddu, in the former of which we had a very good congregation. In the afternoon we had also a good congregation at Panditpur.

11th.—In the morning, preached the Lord Jesus Christ, as the only Saviour of sinners, to a large assembly of people in one quarter of the large village of Dubrájpur, and in the afternoon likewise, in another quarter or párá of the same village.

12th.—Left Dubrájpur for Kenduli Miti, spoke to a considerable number of people at the villages of Jalálpur, Pagitpur and Rasulpur, and after breakfast at Lobabeti, Cotta, Shissa, and lastly in Kenduli melá, which had just commenced. *13th, 14th, 15th, and 16th* were spent in the melá preaching and distributing books among crowds of people assembled from all quarters, who generally heard the word attentively. At first we were disturbed a little by children, calling out Haribol in order to annoy us, because we refused them books, which they use as copy-books. This fair is about quarter of what it once was, though not yet quite so much reduced as Supur. Various causes are assigned. May we not hope that the gospel is one? It has always been remarkable for opposition to the gospel which, though it has not yet altogether ceased, has at least assumed a much milder form.

17th.—Leaving Kenduli, on our way home we made known the gospel in the villages of Shukudána, Shissa, Cotta, Ringun, Pachera, and Krishnagar. Had generally pretty good congregations. In the first village only, a good deal of opposition.

18th.—Spoke the word of God to generally pretty good congregations, in the villages of Mamudpur, Tapaspur, Matberia, Morbuna, Panun, and Mállikpur.

Lord, bless the word both spoken and read, and to thy name be all the praise.

Feb. 25th—Left home before daylight this morning, in order to be in time for Bakreshwar melá, distant five kos. Arrived in the fore-noon, and commenced operations forthwith, while the rest of our people were employed in putting up the tent &c. in a clump of mangoe trees. After trying different places, in order to ascertain which was best fitted for preaching, we chose our old station under a mangoe tree, by the side of the chief road leading to, and from the fair. Here, free from noise, we had many hearers, stopping sometimes for a considerable

time, to listen to our discourses. Many books were given away, but not to all who wished them, some persons being more eager after them than to hear the word of God. Our preaching was continued till dark, when we were all glad to get to our tent, being tired as well as hungry and thirsty. Next day, being Lord's day, and the following Monday, we were employed, as on Saturday, in preaching and distributing books. After which we returned home with the people, on Monday evening.

Bokeshor, or as sometimes pronounced, Boklessa, but properly Bakreshwar, after Bakara Muni, is a celebrated shrine, and in this district, second only

to Bodináth. There are above one hundred or more Linga temples of various sizes, some in a very dilapidated condition. Some lands or villages are attached to it, by which, as well as the offerings of pilgrims, a few Pandás are maintained. The principal attraction is the hot wells; the water of which has a sulphureous smell and taste. The waters are medicinal and chiefly efficacious in the cure of some cutaneous affections. But they are much more esteemed by the Hindus on account of their supposed efficacy in washing away sin. Let us pray that they may speedily experience the infinitely superior efficacy of the blood of Jesus, which cleanseth from all sin.

DINÁJPUR.

FROM THE REV. H. SMYLLIE.

(Continued from page 96.)

Jan. 14th, 1854.—Early this morning we called on the Maulavi. He is a youth about twenty-four years of age. After the customary salutations, the Maulavi lost no time in demanding in what sense we called Christ the Son of God: till this question was answered, he would not, he said, allow another subject to be introduced. But before a reply could be given, he thought fit to say many absurd things with such volubility, that there was no possibility of saying a word till he came to the end of his harangue. When he stopped, it was replied, "You are a law-officer, and therefore ought to know that it is a universal law, that all cases brought before any court cannot be decided till the judge himself has read and known both sides of the case in hand, whatever may be before him. Allow me to ask, have you read the gospel?" "I have not," was the prompt reply, "Well, then, you cannot tell whether the gospel or the Qorán be the Word of God. Examine both carefully, and then you will be better able to judge: you are unworthy of the office of a judge, unless this universal custom be carried out. Till you have read the gospels and examined the Word of God, I will not argue with you. Do so, and then I will." In reply to this he said, "I know the Gospel is false, because it calls God the father of Christ Jesus," "You have not examined the gospels

and can be no judge." "I know Christ is not God, because he was said to be crucified and when dying he cried; 'O God, why hast thou forsaken me?'" "I have only to say that you can be no judge till you have studied the matter." "You have not the true gospel: what you have is a false production made to answer your own purposes." To this I replied as I have done many times, to the Musalmáns high and low in the bázár, "Men will do much for money, and perhaps an offer will stir you up. I call all present to witness what I say. If the Maulavi will produce the true gospel I will sell all my property and give him five hundred rupees." The Maulavi and several others at once said, "This cannot be done, no man can tell where it is," he continued, "It may have been taken upward." I suppose he intended to say, to heaven.—"All your questions," said I, "shall be answered when you have examined our gospels or produced the true gospel."

The evening before, we had sent the Maulavi the tract called *A Refutation of Vulgar Errors*, I enquired whether he liked it. "The book," he said, "is altogether false; and he who wrote it must be a worthless fellow who knew nothing of the Qorán." I replied, "If the book is so utterly without foundation, it may lead many a Musalmán astray. I would therefore advise you to write to the author and

refute what he has said. If you do not wish to do this, then write your objections. Refute what is said in the book; I will send it to the press, and we shall see the imposture reprov'd, I will pay all expense of postage." "I will not do so," was his reply. "Why," I said, "will you have no mercy on your fellow believers? will you not make one effort to undeceive them?" "Oh," he said, with a burst of laughter, "you cannot deceive them; they are all safe."

17th.—Crossed the river at an early hour, this morning. The water was cold and far spread over the sand, but not unpleasant. We were soon among the villages on the east bank of the river. We had three very good congregations, and one not so good. Three of our audiences were in the villages; the fourth was in a swamp. As we passed on the way, we saw, far off, a number of people engaged in cutting their rice crop. The field was yet clayey and wet when we reached the reapers. The work was laid aside, and we very soon had around us about forty hearers. The leading man told us these were busy times, and that they had not a moment to lose. In reply he was told that having labored long for the body, it was very hard he could not give a little while for the good of the soul. On hearing this, he very good-naturedly sat down. We all followed his example, and though our seats were not very comfortable, we preached twice. The men listened with much attention, numbers enquired how they could be saved or how they could get a new heart. All readily acknowledged, Musalmanism could do nothing for them.

18th.—To day we were again obliged to strip, and cross the river. The cold made me to feel as if an ague had seized me.

The poor natives began to tell us their distresses, and how they had to suffer from their own countrymen. In return they were told that there was no relief for them so long as they were estranged from God; and that when they turned to God, He would remove their sorrows, and overcome their enemies. Till then they would oppress and extort from one another; no one could help them; they must learn to be bold enough to help themselves against extortioners.

We preached in four villages. The

people paid much attention: in some places men, women, and children, gathered about us.

19th.—To-day we left home at an early hour and passing over three or four miles of a bad road and a train of paddy-fields, we came to the seven villages. Here the young man resides who was restored last year. When we saw him first last year, he was lifted and carried about by several men. He came, or was brought, to Dinájpur; and after receiving three or four weeks' care and medicine, he was restored. Then he was an object of pity, now he is a healthy looking young man. He expressed much pleasure at meeting us; ran and filled the *chilum*, and handed it to the Native Missionary. We very soon had a number of attentive hearers, some of whom appeared to feel. Paul first addressed them: I then showed them man's state and the utter impossibility of his being able to deliver himself; and then the way of deliverance. They appeared to feel, and several times did we reply to the question, "What are we to do?"

We passed over to Goráband. Here there is a very pretty school house and twenty-five boys were present. We had a number of hearers to whom we again made known the way of life, all were gathered together in the school house, so that the boys as well as men could hear.

One of them at last complained that the house was put up for prayer and reading God's word as well as for a school, but that it was not used for the former purpose. Several expressed a wish to be instructed, and wished we could come oftener. The books we gave them last year were all consumed when the house of Fakir Chánd, in whose care they were, was burned.

In the evening a number of men came to our tents, with whom we conversed. They were very willing to divide the honor of salvation between Muhammad and Christ, but this we could not allow. "Well," they said, "you have three books from God, and we but one." This also was denied—"God has given but one revelation of his will, and that is complete."

20th.—In our wanderings the other day we fell among a number of people, who after having listened to our discourses, told us that if we would go to Dánjpur on the other side of the

river, we should find many pious and learned new Musalmáns, who would prove God had sent the Qorán to show the way of salvation. After a hurried meal this morning we left home expecting to find Dánjpur two or three miles off. In this we were much deceived: we were led away over paddy and plowed fields; a distance of four or five miles. On our arrival we were saluted by a number of men; some of them venerable with age; having long flowing beards. They invited us to sit down, and we thankfully did so.

Having showed them man's helplessness and lost condition and the way of his recovery, they were asked to prove when and where God gave the Qorán. For a time they looked very earnestly at one another. They tried to do so. All their arguments, even according to their own confession, were a failure. Finding they could do nothing, they said, "Well, to-day is our Sabbath, come with us to worship; there we shall meet a number of learned men, who will prove the Qorán to be from God. We accordingly followed. After some time worship commenced. Before entering the place of worship every man was careful to wash his feet and hands up to the elbows; then his nose inside and out; both ears inside; and lastly, his mouth underwent a scrubbing. Their cloth was worn like a kilt, not in the usual way. Worship being concluded, they all gathered around us, and again we showed them man's lost condition, and the way of recovery which they heartily approved. They listened with evident attention, and when the dark part of the discourse was gone through and they heard of the new heart, every countenance appeared to brighten, and numbers said, "Ah, that is what is wanted." Reached home before sundown, worn and wearied. We had had a long and very tiresome journey, during which we crossed the river four times on foot.

21st.—To-day we went to the south of Birgunj. The first place we entered was a village of about twenty houses of shoe-makers. We had many hearers, but they were cold and careless. They appeared to be quite content that they were called *Babi Dás*, or servants of the sun. In all the other four villages the hearers appeared attentive.

22nd.—This morning before we could get a little breakfast, two messages

came from the Maulavi, to say that he and many others were waiting for us at his house. As soon as the duties of the morning were over, we went. He had promised to prove the Qorán to be the Word of God; otherwise not to use it in argument.

This promise was quite lost sight of, all his force was brought against the gospel. Another young man sat by to prompt or assist, now and again. When he had failed in every argument, he evidently became impatient, and loud and stormy. At last he shouted, "Your gospel is the work of Satan." In the same breath he declared, with uplifted hands, "The whole of John's gospel relates to our prophet,—all to him,—not one word belongs to Jesus Christ." In reply it was said, "Prove what you say: no human assertion can pass for truth, unless proved to be so." Our contest lasted three hours.

23rd.—We were on our way going out to preach among the villages, when we met the Maulavi coming to our tents this morning: we were therefore obliged to sit down.

Being seated, the Maulavi asked the native Missionary why the world was destroyed, "For sin," was the reply. "O no," he said, "that was not the cause. I will tell why: it was destroyed because they would not obey Noah."

The next question was, how many prophets there were? "We cannot exactly tell, there may have been prophets of whom we have not heard; but we can tell how many are mentioned in the Old Testament. Why ask a question so fruitless?"

Then the old question came up, "If Jesus Christ was God's only beloved Son, and so much beloved as none can tell; why did God allow one so dear to him, to be spat upon, hanged, crucified and beaten? If he was God, why did he cry out on the cross 'My God, my God, why hast thou forsaken me?' Could God forsake God?" I replied, "That question was answered yesterday, and such awful punishment shows how much God hates sin. If His only Son was so severely punished, what shall become of the ungodly?" "Why punish him at all? If God be almighty, he can do what He pleases. He needs no substitute to induce him to pardon." I replied, "Remember my friend all you have said has been said before this: it is man's nature thus to cavil."

(To be concluded in our next.)

THE ORIENTAL BAPTIST.

MAY, 1854.

Theology.

NOTES OF SERMONS BY JOHN FOSTER.—No. V.

Am I therefore become your enemy, because I tell you the truth? Galatians iv. 16.

It is vain for a man to attempt to persuade any one that he is faultless. It is vain for a man to attempt to exempt himself from being a subject of judgment. It is vain for a man to wish to change the eternal laws of truth by which all are judged. It is vain for him to attempt to repress always the voice of truth expressed in judgment:—yet in vain often is it for this voice to be uttered. Even from the Apostle Paul the truth which *accused* his friends was very ungraciously received by them; and because it had been so, he expostulates with them in the text.

The verse suggests several particulars.

1. Truth is a *good* thing. And so all will say, with reference to truth in general; although they think differently in each particular application of the assertion. Would it not be a good thing, for example, if all were forced into so much truth that none of mankind could deceive the others, but that all men should appear what they really are? Would it not be a good thing for all men to be presented with a true sight of themselves?—that the proud man, the covetous, the careless, the young, the old, the self-righteous, the indifferent professor, should all see themselves in their true character?—Would it not be a good thing if conscience would follow a man every where *with a loud voice*?—or if a man had a friend who should be able to display to him his very self in an infallible manner? Is it not a good thing that the Bible tells us so much stern and faithful truth? It is a good thing; for we could scarcely wish more

for mankind, than that they should see all important things *as they are*. It is a good thing; for the bad are its enemies. It is good thing; for any thing else *must accuse God*.

2. Truth is a *severe* thing. But then, this is not the fault of truth. Truth cannot help, if most of its work be to accuse and condemn. How can it be otherwise than severe when it looks on vices, on follies, and on the self-satisfied complacency with which men cherish them? It is a severe thing; for most men are much offended when their bad qualities are discovered and accused. And what numbers it accuses!—scarcely any escape! Yet none feel perhaps its severity as charging *numbers*; it is severe, because it accuses *me*. And it can never grow mild or frown less while the evils continue!—How pleasant if truth could flatter, and yet still be truth! There is a world where it praises, and yet is truth:—and a vile world that must be where truth cannot be a pleasant companion!

3. Many things are *dearer* than truth: for there is very little of the generous wish to become what truth would approve. *Self* is dearer than truth:—we give truth to others very generously! Custom and habit and ease are preferred to it. There is no general anxiety to keep it an inhabitant of society and the world: and men are very sorry sometimes to perceive that, if truth must not inhabit earth, it will inhabit heaven!

4. Those who have most faithfully spoken the truth, have not been favorites of mankind. And indeed it could not have been supposed that they should. Men do not like the in-

habitants of heaven to intrude here, nor yet those men who have been commissioned from heaven. They hate that superiority which seems to be asserted by those who faithfully declare imparting truth. They like only things and men who give them pleasure; consequently not those who accuse. They dislike to be told a disagreeable truth by another, if conscience has not told them of it previously, for then it is a first accusation of evil:—and if conscience has told them, for it indicates that evil has been discovered. We need not wonder then at the fate of the great declarers of truth, as Moses, Elijah, Jeremiah, John the Baptist, Jesus Christ, Paul:—nor wonder if the same causes operate against faithful monitors still!

5. It is nevertheless an important part of Christian benevolence to suggest important truth to our fellow-mortals. In the first place we owe it to God to be faithful to him. He has placed wise and good men here as a kind of lamps, and for his sake they must shine. For the sake too of that goodness they love, such men are bound to labor for it, even if they have no success. And if they have success, there arises another motive in the benefit conferred on their fellow-men. It is essential to a good man to wish the happiness of those around him. Men are in a degree put in charge of one another's souls, and nothing can benefit them like truth. A Christian should therefore exert his very best faculties to enlighten and caution. He will never forgive himself to find he has slighted an opportunity of doing good, perhaps to all eternity. Let none lightly deem himself innocent of other men's sins, if he had *any* means of trying to prevent them.

5. The manner of telling truth should always be worthy of a Christian. A person should first well consider himself, if, as referring to himself, it be truth of an accusing kind. "Let him who is without fault throw the *first* stone." It should be communicated in a *friendly* manner, it should be *well timed*, and with the calm self-possession which is not enraged, if the friendly office provoke or fail.

Let us remember that *all* truth will at last be manifested! "God shall bring into judgment every secret thing, whether it be good, or whether it be evil,"

ON ACCESS TO GOD.

IN God's kingdoms of providence and grace, we often see apparently trivial and accidental circumstances leading to grand results, the magnitude of which seems quite disproportionate to the importance of the circumstances, which first operated to bring them to pass. When, therefore, we see causes of great moment operating through a long series of years, we may be sure the result to follow is one of surpassing value. If we see the apparently accidental appearance of Ishmaelite merchants, which determined the brothers of Joseph to sell him into slavery, conducting to the preservation of Jacob's family, and their removal to Egypt, with all the interesting events connected with their residence there;—and the restlessness of king Ahasuerus for a night, which was no rare or surprising occurrence, overruled to form a link in the chain of events which led to the deliverance of the Jewish people from a cruel massacre;—what may we not expect, when we see a complicated system of multiplied types and shadows, sacrifices and offerings, rites and ceremonies, ordinances and prohibitions, established under dreadful sanctions, and maintained throughout a lengthened period? The result is a thing of nought in the eyes of an unthinking world; yet its real value fully justifies the measures taken to secure it. It is "the bringing in of a better hope,"—that glorious hope, which arises from the priesthood and sacrifice of Christ, with the blessed privilege which is founded on it, namely, that "we draw nigh unto God." (Hebrews vii. 19.) The greatness of this privilege, and its intimate connection with the redeeming work of Christ, are subjects worthy a few minutes' consideration.

It is the natural impulse of every renewed heart to desire near and dear relations with God. Jeremiah said, "The Lord is my portion, saith my soul, therefore will I hope in him." Lam. iii. 24. Isaiah said, "The desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." Isa. xxvi. 8, 9. David again, "O God, thou art my God: early will I seek thee: my soul thirsteth for thee;" "my heart and my flesh

crieth out for the living God;" "my soul thirsteth for God, for the living God: when shall I come and appear before God?" Ps. lxiii. 1; lxxxiv. 2; xlii. 2. Without God, the mind of the righteous man can never be satisfied, though he be surrounded with every earthly blessing. His language is, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Ps. lxxiii. 25.

This is not only the desire of the renewed heart; it is the solemn purpose and end of God respecting his rational and accountable creatures. It draws forth bitter complaints from the offended Creator, when his creatures forsake Him, "the fountain of living waters, and hew them out cisterns, broken cisterns" of worldly enjoyment, "that can hold no water." Jeremiah ii. 13. See also Jeremiah xvii. 5 to 8 and 13.

The attainment of this great end, for which every renewed soul hungers and thirsts, as for its only proper nourishment; and through which alone God can be glorified in his much favored creature, man; is secured by the hope of the gospel, for by that hope believers "draw nigh unto God."

Believers draw nigh to God through Christ, in prayer. To illustrate their access to God in this exercise, let us compare three instances of prayer recorded in the New Testament. Take first the cry of one, under a sense of danger, who had professed faith in Christ, but had never learned to draw nigh to God. When judgments were denounced on Simon Magus for his pride, he said "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." Acts viii. 24. What distance from God is indicated by these words! Simon does not feel the liberty, scarce the wish, to plead for himself with God. The guilty, troubled conscience stands apart, and asks the intervention of the apostles to procure a remission of its sentence. Again, take the prayer of one just beginning to apprehend the benefits of Divine mercy. The publican cried, "God be merciful to me a sinner." Here imperfect faith is seen creeping, as it were, towards the footstool of grace; but not yet able to "come boldly" there. Now read the prayer of the apostles and disciples, recorded in Acts iv. 24—30. This is

a genuine example of drawing nigh to God. What affectionate, filial confidence does it display! What an unrestrained expression of their wants does it contain!

God, in Christ, invites us to open all our hearts to him, as friend to friend, or as a son to his father. "Ye people, pour out your heart before him." Ps. lxvii. 8. "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. iv. 6.

In order to this, we are taught to recognize God as a Spirit, requiring only spiritual service. He is the Searcher of hearts, who sees all the workings of the human mind in every place and service. Hence, whoever approaches him in spirit, under whatsoever outward circumstances, may consider himself alone with God. In the crowded assembly, as much as in the lonely chamber, the soul stands immediately before God, and holds direct intercourse with him. This is a peculiar privilege of the New Testament dispensation, as is largely insisted on by Paul in writing to the Hebrews. Such could not be the feeling of those who brought their petitions to be offered by the priests of old, unless their faith reached forward to gospel blessings, and, like Hannah, David, and Hezekiah, they looked through outward forms to the realities signified.

Called thus to direct intercourse, in spirit, with their Heavenly Father, believers are encouraged to be very explicit and confidential in the matter of their petitions. They may address God as one that sympathizes with all their wants and infirmities, joys and sorrows. "Casting all your care upon him; for he careth for you." 1 Peter v. 7. Even of temporal things, they are assured, "Your heavenly Father knoweth that ye have need of all these things." And why has God given us these assurances of his minute interest in us? Doubtless that we may come as near as possible to him; and as John, lying on the bosom of Christ, could ask a confidential question others could not, so we, laying our heads on the very bosom of our Heavenly Father, may bring before him those wants and cares, we could not presume to mention were the parting wall of ritual observance yet standing between

us and him. O what privilege can be imagined of greater value than the permission thus to "urge our requests before a Father of unbounded love and infinite resources." How near are we thus brought to him! Such thoughts should surely prevent us from ever engaging in prayer, simply as a duty to be performed. With deepest humility, yet with fervent gratitude, should we use the permission given us, and not neglect to implore the blessings we every moment need, and which God declares himself so ready to bestow.

Believers are brought nigh to God, through Christ, in a new family relationship. God mercifully accounts those who believe in Christ as his children. "Ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13. And the apostle Paul mentions it as a blessed operation of the Holy Spirit to enable believers to recognize and realize this relationship. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. This is, indeed, a wonderful nearness for us to be permitted to claim to God. There will naturally be a great difference in the way in which we shall regard all the acts of God towards us, when he is only known as our Maker, Master, or Judge; and the way in which we may contemplate his dispensations, when we can look up to him as our Father. There is always some, often much, mystery about the dispensations of God, which nothing can totally remove; but it is a kind of mystery, that need not interrupt, and may promote, our nearness to him. It is that kind of mystery that there may be to the mind of a child about the acts of his earthly parent, arising from the superiority of his father's knowledge, and the largeness of his purposes. It does not at all diminish the child's confidence in his father; because though he acts unintelligibly, he yet acts as a father, and therefore kindly. So, as children of God, we are still infinitely below him in wisdom and understanding. His view comprehends times

and circumstances far beyond our sphere of vision or calculation, and so his ways are mysterious. Still we are one in spirit with God, so far as we are under the teaching of the Spirit of God. What is his will is ours, "even our sanctification." What he will eventually accomplish is what we ardently desire, namely, "to gather together in one all things in Christ." Eph. i. 10. We know this, and when faith prevails over flesh, can acquiesce and rejoice, even in those dispensations which we cannot understand. And is not this to be brought nigh to the Great Arbiter of the universe, thus to feel that every movement of his mighty hand is furthering the plan in which all our highest hopes and wishes centre?

Further, as God makes known to us that he experiences the affections peculiar to a father, (Ps. ciii. 13; Jer. xxxi. 20; &c. &c.) so believers are permitted to cherish the affections appropriate to a child. Obedience is required of believers; but in a far different spirit from that which Sinai taught. "Be ye followers of God, as dear children." Eph. v. 1. Prayer is enjoined on them: not, however, the language of timorous submission; but to say, "Our Father, which art in heaven. Hallowed be thy name." Resignation under chastisement is commanded them; but even that in a filial spirit. "We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live?" Hebrews xii. 9. And is not this walking near to God, when we can act and suffer in this blessed spirit of filial confidence?

There is one more surprising element of this filial nearness to God. His astonishing bounty has constituted believers his "heirs, and joint heirs with Christ." Rom. viii. 17; Gal. iv. 7. Oh, what must it be to be heirs of the inexhaustible, infinite riches which belong to God? What must the inheritance be, which is suitable to the transcendent worth and dignity of Jesus? O can we, may we aspire to this,—we, so mean, so weak, so utterly undeserving? We may: and the ground of such aspiration is indicated by the expression, "joint heirs with Christ." We gain this incalculable blessing through the vital union to

Christ, which is by faith in him; and so strong is this union that, while he possesses, we cannot be dispossessed. 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' Brethren, if we hope this love has been extended to us, let us watch and pray and strive, that we may verify the apostle's declaration, "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 1, 3.

J. P. M.

THE SORROWS OF THE SAVIOUR, AN ARGUMENT FOR HIS ATONEMENT.

A man of sorrows, and acquainted with grief. Isaiah liii. 3.

No lengthened argument is necessary to determine of whom the prophet speaks. We may take this passage, as Philip did a succeeding one, and from it preach Jesus. It is a pathetic description of our Saviour during the period of his humiliation; and the records of his life well accord with such a representation. Pensiveness is prominent in all ideal portraits which have been presented of him, and that artist has not rightly read his history who would exclude or subdue it. Who of his disciples has not wept with him over the grave of his friend; mourned with him over the fall of Jerusalem; and been subdued into tenderness at his plaintive forebodings as his soul drew near to death. Joy was no stranger to him; but we do not think of it as rising to hilarity: peace dwelt within him; but who ever saw him mirthful? A resigned subdued spirit, rather than a daring sanguine one, is continually presented; so that we feel there is no truer conception of his earthly life than that embodied here: "A man of sorrows and acquainted with grief." Just in proportion as we realize this truth we shall feel the depth of his humiliation, and understand that for him to assume our nature was no mere seeming change.

But how shall we account for this overwhelming sorrow, or habitual sadness? It must have had a cause; and none who think of Jesus, as an example in suffering, but wish to trace it to such a cause as justifies him against

the charge of weakness. He must sink far below the estimate many have had of him, who have thought him *merely human*, if his fortitude may not stand a comparison with that of many of his disciples. The supposition of there being an awful peculiarity in his sufferings, such as we may readily conceive of as natural to an atonement, explains what else would be an inconsistency: no other supposition does so. We wish to illustrate this position; for, if it can be maintained, the sorrows of our Saviour furnish a strong, though indirect, argument that "his soul was made an offering for sin."

I. In estimating those sorrows, it behoves us to bear in mind that our Saviour was sustained under them with consolations and enjoyments peculiar to himself. We cannot rightly estimate the burden that weighed down his spirit without remembering what there was of an opposite kind. If he had no other sorrows but what belong to our common lot, our surprise at what justifies the language of the prophet will, as we think of these sustaining influences, be proportionately great.

There was for example the *perfect purity of his own nature*. Admit only his humanity;—yet "he was holy, harmless, undefiled, separate from sinners." He was a stranger therefore to all that occasions good men the *greatest* sorrow. There was no conscience of guilt. He knew not the anguish of remorse. There was not with him the distressing conflict that "when he would do good, evil was present with him," and "the evil that he would not, that he did." The degradation and misery of the service of sin, were foreign to his experience. The foreboding of suffering from a feeling of deserving wrath never cast a cloud upon his mind. Pain of body may be sustained; "but a wounded spirit who can bear?" To this, that has caused multitudes overwhelming sorrow, Christ was a stranger. "I do always the things which please my Father." "The prince of this world cometh, and hath nothing in me." The despair of Judas, the sorrow of Peter, were beyond the power of Christ's participation. "Which of you convinceth me of sin?"—We often grieve over disappointed hopes, are deceived by the flattery of the world, harassed by its cares, and our powers are dissipated

with its empty enjoyments. What an "aching void" has the man who after years of trial is compelled to confess that all is vanity! and in despair ask, "Who will shew us any good?" Christ had none of these troubles. He tasted not the bitterness of this cup. He knew from the first what was in man, and what was in the world: and as he did not commit himself to the one, he never embarked his happiness on the deceitful waters of the other.

The Saviour had moreover in perfection, the enjoyment of what men esteem of greatest worth. Can *knowledge* elevate and ennoble the mind? From the want of it, come those perplexing thoughts that occasion darkness and distress to many of the most earnest and pious. The mysteries of providence were hardly felt by him who had all "the treasures of wisdom. The great principles of God's government were understood, and the perfect conformity of all God's conduct to those principles felt." The pleasures of *devotion* were uninterrupted by any of the failures that we mourn over. "The Father ever heareth me." Concerning how many a cause of grief that we feel, Christ could say: "It has nothing in me."

Consider also *his extensive powers of benefiting man*. Think of the *instruction* which he had to convey to the multitudes who "heard him gladly." It was his office to inform the ignorant, direct the perplexed, and comfort the distressed. "The Lord gave unto him the tongue of the learned to speak a word in season to them that were weary." No one ever had power to announce as he "the glad tidings of great joy:" not merely to proclaim, "There is forgiveness to be obtained," but "Thy sins are forgiven thee; go in peace." Think moreover of his *power of healing*! No diseases were past his treatment. "Virtue went out of him, and he healed them all." And all was done without anxiety or toil! His power seemed exhaustless, and displayed itself in every variety of benevolence. Food multiplied under his hand to feed the hungry; the storm was hushed at his voice to quiet the alarm of his disciples; Death itself could not retain its victims when he demanded restoration. Christ rose above the vanity which the power to do such wonders might have wrought in others; but surely not above the pleasures of benevolence.

"He went about doing good"—and, as far as the blessing of those ready to perish could make it so, his course was somewhat of a continued ovation. The joy he spread around him was greater than we can well conceive. In how many hearts that had been desolate he kindled thankfulness and hope: but his joy surpassed the joy of all besides. It is his own sentiment, become proverbial from his own experience, "It is more blessed to give, than to receive."

Consider again the *glorious object of his mission to this world*. He "was manifested to destroy the works of the devil;" he came to establish the kingdom of heaven. As the result of what he was engaged in doing, man was to be exalted to more than his pristine glory. The principles with which he was waging war had long degraded and enslaved the human race, it was his to say to the prisoners, "Go forth, and to those that sat in darkness, show yourselves." It was no petty despotism which he was to exercise; no mere local dominion to which he was born. His reign was to be over the hearts of men, co-extensive with their race, and throughout all generations. All nations in him were to be blessed, and the evil one who had deceived the nations, was by him to be overcome. All glorious imagery had been used by those who foresaw his glory to kindle the feelings of others concerning it, yet what was reserved of blessing for after ages to learn exceeded all that men had conceived concerning it.—And there was no doubt, but that all this would be realized. There was not for a moment in his mind uncertainty of this issue. "I beheld Satan like lightning fall from heaven." "I, if I be lifted up, will draw all men unto me." In the predicted glorious change all the honor and the glory which would be the result would be *his*. He was born to be such a king—he was entering consciously on his dominion—all would revolve around him as the central majesty of the scene—yet was he "a man of sorrows and acquainted with grief."

II. The ordinary calamities of life in the midst of such consoling considerations as these, would not justify such constant depression as the language of the prophet intimates. He may, he must, have felt from these, but would he *to such an extent*? He must have felt; e. g.—

The religious condition in which he found the human race. Good men had often wept over it. No feeling man can be otherwise than sad when first examining the wards of a hospital. Christ would feel the sin of man the more from his perfect purity—there would be a quicker perception of the existence of evil, and a greater sensitiveness of its malignity. None, as he, could adopt the language, “The reproaches of them that reproached thee fell on me.” But then he knew that all this was destined to be changed. However long and stubborn the conflict, the end would come—it would be glorious—and it was to be brought about by himself!

The treatment he received from his countrymen. It was indeed different to what might have been expected. “He came to *his own*, and his own received him not.” Of those who did crowd around him, many were actuated by pure selfishness, many by ignorance, perhaps not one by intelligent sympathy. How ready were the better part to take offence at his faithfulness! How anxious the worse to wrest his words into foul accusations! Now there is nothing affects a man of fine honorable feeling like reproach. It was foreseeing his experience perhaps the Psalmist wrote, “Reproach hath broken my heart.” “He was despised and rejected of men.” But then the Saviour must have known that the world has always misapprehended, misrepresented, and persecuted those who have sought to benefit it. Christ’s experience in this respect was no more than what he led his disciples to anticipate as their lot; a lot moreover under which he tells them they were “to rejoice and be exceeding glad.” Constant grief they did not feel in prospect of any thing man could inflict:—are we to suppose Christ more careful of the opinion or friendship of the world than they?

There was also *the cruel death in which his earthly life was to terminate.* We need not dwell on the particulars of it. There was a combination in it of all that he had reason before to complain of. “It was the hour and power of darkness.” He foresaw its approach from a very distant period. Heavenly visitants had conferred with him concerning it: he often spoke of it in plaintive strains, to prepare his disciples for the trial

they would meet in it. We cannot attempt to realize it in its attendant circumstances even at this distance of time without our spirits being stirred up with intense excitement. But yet it is fair to ask, “How has death been met by others?” How have they thought of it and gone through it? Not to refer to the influence of a worldly spirit—look at his own disciples. Why feeble timid women have passed through forms of it, as fearful as that of crucifixion, for his name sake, and under the consolations of piety (which must have abounded to Christ more than to them) the rack, the stake, the wild beasts, have been calmly met; and with triumph they have ascended to heaven as in a chariot of fire. Christ knew that his sufferings would soon cease; he knew what would be the glory that must follow. Is it unfair to compare the spirit of an Apostle and that of the Master when anticipating a violent death? “I know that bonds and imprisonment await me; neither count I my life dear to me, so that I may finish my course with joy.” “Now is my soul troubled, what shall I say?” “If it be possible, let this cup pass from me.” We feel, cannot but feel, that what is apparent and obvious does not justify the dejection and pensiveness which our Saviour often felt; and either therefore we must conclude there was a deficiency of courage and fortitude in his character, or—

3. There was some fearful peculiarity in his sufferings, arising from the peculiarity of his relation to the human race. To those who feel at all aright about what is due to sin, to those who reflect on what we may learn from Scripture of God’s displeasure against it, to those who take such passages as the following, from this same chapter, literally as indicating atonement,—“the chastisement of our peace was upon him,” “by his stripes we are healed,” the difficulty which the text suggests at once vanishes. There would, in all probability, be some fearful intensity or peculiar kind of suffering connected with the offering a sacrifice for the sin of the world; and the history of our Lord’s last days requires for its explanation such a supposition. What it was is an unrevealed mystery. The immediate physical cause of death may have been, as some have attempted to prove, a literal rupture of the heart, caused by overwhelming oppres-

sion of mind. But the mystery is, whence such oppression? What was the cup given him to drink, the sight of which caused amazement and "sweat of blood?" What were the indications of the Father's mind, or the bruising of his hand to justify that bitter cry, "Why hast thou forsaken me?" No sorrow was like that sorrow. It was the anticipation of this that

shadowed his life with gloom. Men will speak of the perfect character of Jesus, and reject the doctrine of atonement: that doctrine, we conceive, alone furnishes an explanation of what would otherwise strike every one as a weakness and inconsistency of that character.

J. T.

Serampore.

Poetry.

THE WORTH OF HOURS.

MILNES.

BELIEVE not that your inner eye
Can ever in just measure try
The worth of hours as they go by.

For every man's weak self, alas !
Makes him to see them while they pass,
As through a dim or tinted glass.

But if, with earnest care, you would
Metre out to each its part of good,
Trust rather to your after-mood.

Those surely are not fairly spent,
That leave your spirit bowed and bent
In sad unrest and ill content.

And more, though free from seeming harm,
You rest from toil of mind or arm,
Or slow retire from pleasure's charm—

If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed or vainly done—

Of something from your being's chain
Broke off, not to be linked again
By all mere memory can retain—

•Upon your heart this truth may rise—
Nothing that altogether ~~the~~
Suffices man's just destinies.

So should we live, that every hour
May die as dies the natural flower,
A self-reviving thing of power ;

That every thought and every deed
•May hold within itself the seed
Of future good and future need ;

Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

Narratives and Anecdotes.

"DESPAIR OF NONE."

"DESPAIR of none," said a man who had labored long and successfully in the work of winning souls to Christ, to one who was entering with zeal upon that blessed work.

Men are more easily discouraged in their efforts to do good than in efforts for other objects. They are also prone to pass by some cases as hopeless; and with respect to others, they desist after a single unsuccessful effort. If they acted thus in regard to the affairs of this life, they would accomplish but very little.

Those who have labored to save souls, have met with many cases which illustrate the wisdom of the advice, *despair of none*. In a revival which took place many years since, a young man who was at work by the mouth for an Universalist, was awakened. A Christian friend, feeling that he was in perilous circumstances in consequence of his connection with a noted opposer of religion, sought frequent opportunities of conversing with him, and of endeavoring to direct him to the Saviour. He learned from him that his employer ridiculed his anxiety, and endeavored to induce him to rest in the doctrine that the wicked shall not be turned into hell. This account, together with the known character of the opposer, led Mr. C. to avoid him; or rather, he sought no opportunity to address him on the concerns of eternity. One day, as he was conversing with the anxious young man, the Universalist joined them. Supposing he came to oppose, Mr. C. brought the conversation to a close, and was about to take his leave, when the opposer said, "Mr. C. have you nothing to say to me?"

Mr. C. could scarce speak from astonishment; for the tone in which the question was asked showed plainly that he was in earnest.

"I have to say to you," said Mr. C., "that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The opposer was visibly affected, and after a moment's silence, invited Mr. C. to enter the house. He did so. The result was a long conversation, in which the host confessed that he had never felt satisfied of the truth of the creed he had professed, and intimated his purpose of seeking for the better way. After a long season of darkness and distress, he was brought to the knowledge of the truth, and became an active and efficient member of the church of Christ. The incident im-

pressed deeply on the mind of Mr. C. the truth contained in our motto, "Despair of none."

On a certain occasion, the members of a small country church appointed, in view of the low state of religion among them, a day of fasting and prayer; and at the close of the public services of the day, designated some of the brethren as committees to visit the different portions of the parish. They met a day or two after, and gave some account of their visits.

"Has any one visited old B.?" it was asked. Old B. was such a degraded, drunken wretch, that no one ever thought of calling him *Mister B.*

"I saw him standing in the door as I passed," said one who was appointed to visit in that portion of the parish in which B.'s hut stood, "but he appeared to have been drinking, and so I thought it would be time wasted to call on him."

"He used to make it his boast that he never allowed any one to talk to him on the subject of religion," said another.

"He is a poor miserable wretch," said another.

Nothing more was said about him. It seemed to be admitted that he was beyond the reach of hope. There was one present, however, whose compassion was moved towards poor B. He resolved to go and see him. He thought it probable he could not get a hearing, but then he would discharge a duty, and deliver his own soul from blood-guiltiness.

He went to Mr. B.'s hut and found him surrounded by his half-naked children. He was perfectly sober, and somewhat sad. The visitor addressed him in a tone of sympathy, spoke of the children and of their prospects. The drunkard's heart was touched, and he permitted his visitor to urge him to sign the pledge. He could not induce him to promise, but the result of a number of visits was that he joined the Temperance Society. The people were taken by surprise. Some said he was drunk when he put down his name, and none thought he would hold out many days. He did hold out for weeks and even months. A protracted meeting was then held by the Methodists. He was led to attend the meeting, his conscience was awakened, and in the judgment of charity he became a converted man.

He afterwards united with the Baptist church, and maintained a reputable Christian walk to the end of his days.

To all appearance, his salvation was

owing to the fact that the Christian brother who induced him to break off from his cups, did not despair. But for the change in his habits in regard to drinking, it is in no wise probable that he would have placed himself within reach of the Gospel.

Let those who care for souls despair of none. The power is of God. Nothing is too hard for Omnipotence. If he bless our labors, the most hopeless cases may be reached. Let us despair of none whom God continues in life and in the exercise of reason. Many who to human appearance were beyond hope, have been made brilliant trophies of redeeming grace. Let us rouse ourselves to persevering exertion in behalf of all who are out of hell.—*New York Observer*.

KINDNESS TO THE POOR REWARDED.

"BLESSED is he that considereth the poor; the Lord will deliver him in time of trouble."

"There is that scattereth, and yet increaseth."

"He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again."

The above declarations and promises of God's Word were strikingly exemplified in the history of the late excellent John Griffin, pastor of the Independent church, Portsea, as the following remarkable anecdote will show. During the period of his residence as a student at Painswick, under Dr. Winter, he did not confine his efforts at usefulness to his labors as a preacher, but like his beloved tutor, felt it to be the duty of a Christian minister to go about doing good in the performance of positive acts of charity and benevolence toward the poor and afflicted, especially of the household of faith. On one of those occasions he called to see a poor but pious widow, who kept a small shop in the haberdashery line, and on which alone she depended for a maintenance. While they were in conversation in the shop, a person entered, whose presence so alarmed the widow, that she abruptly left and ran up-stairs to her chamber. Unacquainted with the cause of the sudden disappearance of the widow, and wondering in himself what it could mean, he anxiously inquired of the stranger his business, who promptly replied that he had a bill against Mrs. — for goods, which he was desirous she should discharge; and he supposed his unexpected appearance had created the alarm he had witnessed. A glow of benevolence fired the generous breast of the young minister, and he requested to know the amount of the bill. It was instantly pro-

duced, and amounted to between £6 and £7, just about the sum he had in his possession. Now the question arose in his mind, for the moment, as to the path of duty; but the kind and sympathizing feelings of his heart overpowered every other consideration: he paid the bill, and received a receipt for the same. After the creditor had taken his departure, he called to the widow to come down: she came with a heart big with anxiety and grief. He stated to her what he had done, saying that whenever it was in her power, she could repay him, and then presented her with the receipt. The joy she felt was expressed with overpowering feelings, mingled with tears, to her kind benefactor. On leaving the widow's shop he experienced some conflicting feelings, lest he should have overstepped the bounds of prudence; he had emptied his purse, but the sweet recollection he entertained of the encouraging admonitions to acts of benevolence which he had received from his venerable tutor, enforced not only by precept but example, had the effect of removing his scruples on this point, and of encouraging him to cast himself and his circumstances on the Lord.

On the following Sabbath he was engaged to preach to a large congregation, and an aged widow lady, of some affluence, had her attention excited by what she had heard of the preaching of the young minister, and determined on hearing him in the evening. She was conveyed to the chapel in a sedan-chair; and such was the effect of the sermon on her mind, that on the following morning she sent for her attorney, and directed him to place Mr. Griffin's name in her will for £100. Mr. G. recollected seeing the lady in the congregation, but never spoke with her. The circumstance remained unknown to him till the death of the lady, which occurred several years afterwards, when he had become the settled pastor over the Independent church at Portsea, surrounded with a numerous and rising family, whose calls, at that time, were of a very pressing nature. The post brought him the tidings of the late decease of the lady, and of the unexpected bequest of this unknown friend.

"Do good, and lend, hoping for nothing again; and your reward shall be great."—*Griffin's Memoirs*.

THE POWER OF SINCERITY.

MANY years ago there was a man well known in many of the churches of New Jersey and Pennsylvania, who may serve as an illustration of the power of sincerity. For many years he was intemperate and noted for his wickedness. The best part of

his manhood had been used in the service of sin. When the Spirit of God awakened him it was in no mild manner, but he seemed to himself standing on the brink of eternal burnings, his feet just ready to slide. He saw himself to be the chief of sinners, and such was the awfulness of his conviction that he could say with Job, "He breaketh me with a tempest," "he hath taken me also by my neck and shaken me to pieces, and set me up for his mark." At last he found peace in believing in Christ. His extremity had been so great that the grace granted seemed wonderful, beyond the power of language to express it. Henceforth his entire self was devoted to Christ. What little property he had he invested so as to meet his few wants, and his time was all given to the warning of sinners to flee the wrath to come. His acquaintances were astonished and inquired whether this was not he who was a blasphemer, and injurious, and a persecutor.

As to the qualifications of the man they seemed unpromising enough. His education was very limited. His natural talents did not reach mediocrity. His speaking gift was not in the wisdom of words, or in the graces of eloquence. His personal appearance was not in itself attractive, and one could not but smile to see such an unwieldy, corpulent figure as his. A more unpromising evangelist to all appearance is rarely ever seen, and yet wherever he went he exerted an influence which seemed irresistible. He never ascended the pulpit, yet he frequently exhorted the people in prayer meetings or after sermon. Were I a musician I could write out the humdrum, monotonous tone in which he always spoke, a tone which a mere stranger would be much inclined to laugh at. He was never violent or loud, he gesticulated but very little, and every sentence would give evidence of his imperfect education. And yet multitudes wept under his appeals. What he said yesterday, he would say to-day, until one might describe him as a man

"—who never had a dozen thoughts
In all his life, and never changed their
course;
But told them o'er, each in its 'custom
place."

He had but one theme, and that he had unfolded in his simple way hundreds of times. In fact it would be quite impossible to find more elements in one man deemed by rhetoricians incompatible with effective speaking than in "Father C——" as he was usually called. Yet I have seen a church full melted and subdued under his speaking. He would address "*poor sinners*" in such a way that they would tremble and weep. He had no orthodox definitions of sin and regeneration, and yet most hardened

men would somehow learn from him that *they* were sinners against God, and must be born again. Men who had heard unmoved the clearest logic from the most powerful preachers would give way before the simple *heart* logic of this man, and when he spoke of the "blessed Jesus," men who had admired eloquent sermons and yet were not moved by them to action, felt as if they must go to this "blessed Jesus." Wherein consisted his power? In great measure, in his unquestioned, and unquestionable sincerity. He often met those who hated the Nazarene, yet they could not discredit the perfect sincerity of Father C. All said, "This man really believes what he says. He is sincere in his belief about our danger, and he is sincere in striving to save us. Yes, Father C—— is sincere, we do not doubt *that*!"

I remember his once addressing a poor, abandoned, hardened drunkard at my father's door, and the style of doing it was peculiar. He laid his hand on the man's shoulder, and talked so lovingly about "poor sinners," and the "blessed Jesus," that the man wept as if his heart was broken. At another time he addressed a lawyer of reputation in his profession, and he talked to him about "poor sinners" and the "blessed Jesus." The learned lawyer was just as much affected as was the poor drunkard, and after he found mercy declared that he "had often been preached to *at arm's length*, but no one had ever come right up to him as Father C. did."

The most inveterate prejudices melted away before his sincerity, like snow before the spring sun. He once met several Irish Catholics in the street of M. Rough fellows they were, and ignorant. They had unbounded faith in holy water and the power of their church to save them, but when Father C. laid his hand on the shoulder of one brawny fellow and began to talk about "poor sinners" and the "blessed Jesus," the tears gushed down cheeks unaccustomed to such visitants. His companions caught the infectious sympathy, and when the good man said "Let us pray," the strange sight was witnessed of those rough Irish Catholics kneeling around him in the open street! Whether they were benefited I do not know, but I do know that his sincerity of address and look and word exerted a very strange power over men usually considered impracticable.

One element of his power was his prayerfulness. He spent hours every day on his knees, and whilst his prayers, as literary efforts, were as meagre as his addresses, yet all owned that the man walked with God, and had power as a prince to prevail.

In the village of L. it was understood that Father C. was to visit the common school on a certain afternoon, and the girls

at noon made a league that they would not show any signs of feeling while he was talking. When he came, the scholars were ranged in a circle around the school room, and Father C. soon saw that something was wrong, for there they all stood apparently as unfeeling as stones. The girl that stood at the head of the circle was the minister's daughter, and her mother was not, for God took her. In an instant Mr. C. went up to

this girl and laying his hand on her head began to talk to her about *her mother in heaven!* The Evil Spirit which had originated the noon-spell league had not guarded this weak point, and this skilful assault dissolved it in an instant, and every scholar was in tears. And thus he went on from strength to strength until his "translation," which was as peaceful as the slumber of a tired child.—*New York Observer.*

Essays and Extracts.

THE SOCIAL HABITS OF THE HINDUS ANTAGONISTIC TO THE SPREAD OF THE GOSPEL.

WHEN we think of the length of time the gospel has been preached in India and the comparatively small effects produced, we are naturally led to enquire into the cause, nor is it difficult to ascertain why Christianity has thus far had so little success: for in no country on the face of the globe, do so many obstacles exist to the advancement of pure religion, as in Hindustán. Here idolatry, possessing as it does all the ramifications of caste, is like an impregnable fortress, secured by numerous outworks and all the auxiliaries art can provide. Society instituted for the welfare of the human family and eminently adapted to secure the good of mankind, has been perverted to the worst of purposes. As far as the Christian community naturalized in India is concerned, there is a want of compactness and connexion—all is, as it were, out of joint. The different grades require some connecting link—some point of contact by which they might exercise an ameliorating and elevating influence on each other. But not so with the native community; here society with its rules and usages is too perfect. "Custom" reigns rampant, and meets you at every turn, arresting the hand of improvement and stereotyping every evil.

Hence the fact that there is every facility for deterioration and a retrograde course; whilst every avenue against advance is closed. Would you introduce new implements of husbandry, or improve the present primitive method of cultivation, and thus confer an immense benefit on the whole population,—you are met with the difficulty, "It is not our custom: our fathers did not thus act." Would you give an

impetus to trade, by improving the manufactures and producing a superior article with a smaller amount of labor, still the same difficulty meets you;—"It is not our custom." Would you communicate a superior knowledge of the surface of the earth, as well as its internal store-houses of wealth,—would you teach the people the nature and movements of the heavenly bodies, the principles by which they are governed and their influence on and connexion with this our globe,—still you are met with a number of ridiculous stories contained in the Shástras and Puráns, contrary to common sense and reason, and only received by such as are under the dominion of ignorance and superstition. Would you secure the best interests of man, by teaching him the way of salvation by Jesus Christ,—you are met by a mass of superstitious objections, founded on caste and idolatrous usages sanctified by the practice of more than a thousand years; so deeply rooted in the minds of the people, that parting with them is like uprooting the oak that has withstood the effect of many a wintry blast and chilling wind. In short, religion or the worship of the supreme Creator of the universe and obedience to his reasonable commands, does not exist among the millions of India. But this is not all; else, the missionary's work would be comparatively easy. A clear field is easily cultivated: but when the ground is already occupied by a rank vegetation, surmounted by trees of more than ordinary growth, whose roots have twined themselves into the very bowels of the earth, matters are changed, and a process of uprooting must be

long and patiently prosecuted, ere the plough can be brought into use, or one grain of precious seed profitably cast in. Thus it is in India, the work of centuries must be undone; the false religion by which every heart is pervaded and held captive must be uprooted; caste, that monstrous giant of superstition, which holds undisputed sway over all the Indian races,—that net whose meshes are not only universally spread, but in which every individual has been caught, must be destroyed, obliterated; and then the mind,—delivered from a bondage which, however galling to the faculties, is nevertheless a badge the Hindu is proud to wear,—will be free not only to consider and weigh an argument, but to act out its convictions before the world. We shall not stop to enquire into the origin of caste, nor as to whether it is a civil or religious institution; sufficient for us is the fact that it does exist, and that its influence cannot be escaped, and that it is the great enemy of change, the great barrier raised to obstruct the life-giving streams of the Gospel. We have said that caste is universal, and we would add another fact of importance, contrary to the general opinion;—it is not the higher classes who are most strict in the observance of its rules; on the contrary, the lower you descend in the social scale, the more tenacious you find the people as to their adherence to its usages! Thus the Chamár who luxuriates in the midst of dead animals loathsome to behold, and who feeds on what would not be touched by our domesticated dogs, would scorn to eat openly the most delicate and cleanly cooked dish on the European's table; and the Mehtur, who eats the leavings of the table daily without scruple, would break his huká to pieces, did he see it polluted by his master's touch.

The exclusiveness of caste has tended to foster a spirit of tyranny and oppression in the higher grades. Individuals of the Sudrá caste which includes the whole laboring population of the country, must always sit on the ground, never mount a horse or wear clothing of a certain color! they must not send their daughters home to their husbands when married, in a dúlí; they must not dare to hear the Shás-tras read, or commit a line of them to memory. And these rules are now en-

forced with all their original strictness amongst the rural population, where the benefit of European law and justice can scarcely be said to be available, at least to the masses; for so much is the Sudrá in the hands of the Zamin-dárs and Bráhmans, that he dare not appeal against them to the law for protection; inasmuch as he knows they could punish him in a thousand ways where appeal would be useless. They could stop him from drawing water from the village wells, and so thoroughly excommunicate him from their society and the kind offices of the villagers that none would even dare to trade with him, or sell him the common necessities of life, though he might be perishing for want. Hence the lower classes are in a state of degradation to which they could only be reduced by centuries of oppression and servitude, and it is but reasonable to expect that it will take years of labor, combined with all the kindness of the Christian spirit, to elevate them and fit them for occupying positions in any community, honorable and useful. Thus in laboring to propagate the pure doctrines of Christianity, the Missionary "finds no susceptible population for his purpose. At first he might suppose the people too easy and supple for all he would impress. The lubricity of their national character may seem to offer too little resistance. But the fatal truth will quickly establish itself. There is a necessity which no fate can express. He is called to grapple with an unseen tie which no chain can type. It is of a thousand links and coils. Caste spreads before him as one snare and net. Its meshes cannot be escaped. The native is held in them, and knows not his captivity. To yield to it is always a badge of pride. It encourages a self-complacency and warrants a disdain. Only a Missionary can know the prison-house which it builds. He sees in it the destruction of all individuality, all independence, all responsibility. He knows its universal presence and power, yet sees not where to aim his blow. It is so mean and foolish, that he may at first wonder how it can overawe the mind; but soon he learns what are the reasons which cause its breach to be so much dreaded. Outlawry from all right, abandonment by all kindred, only imperfectly reflect the debasement. Scorn expends itself

upon the victim. He is driven forth amidst universal hate. No shelter receives him. No altar protects him. He poisons the air. He pollutes the stream. He is disowned by parent and by child. All shun his look and flee his approach. It is impossible to conceive the blast of execration which pursues him."

Now whether all has been done that might, by the missionary of the cross to make up to the converts to Christianity for the almost unparalleled sacrifices they are called upon to make, is a question of the utmost importance. If a Hindu be convinced of the excellency of the Christian religion, he must become a martyr the same hour that he becomes a Christian. He must think no more of sitting in the bosom of his family! but must literally forsake all he holds dear for Christ. What then have we done to make up to him for his loss? Is it not true that as missionaries we have been carried away by the stream of popular usage and opinion, and thus have been led to treat our native converts too much as the conqueror treats those he has overcome in warfare? Can we expect to exert that elevating and civilizing influence over the minds of our converts which unshackled Christianity never fails to exert, so long as there is so great a distance between us, and we maintain a comparatively isolated position, to which they

have no nearness of access. Further, by not admitting native brethren more to our social circles, and more unreservedly mixing with them, do we not, practically at least, strengthen caste notions and principles, and leave ourselves open to the charge of inconsistency in not practising the precepts we are ready to enforce theoretically?

These are questions of importance, and intimately connected with the interests of the Saviour's kingdom in India; and my only object in thus intruding these remarks on the attention of my brethren is to ask for them a serious and prayerful consideration. I will conclude by quoting an exhortation from a missionary charge to one about to join the Indian Mission. Speaking of the convert from Hinduism the respected writer says, "Oh, should you find that hapless persecuted wretch,—that fugitive,—that outcast,—take him, and tell him of a new brotherhood; welcome him into the household of faith; speak to him of an honor and a line to which he may have free access; teach him that for his shame he shall have double;—make known to him that for father and mother, and brother and sister, and houses and land, he shall have a hundred-fold in this life;—replace his accursed bondage by the adoption and liberty and the perfect bond of the Gospel."

J. SMITH.

Chitaurá.

Baptist Missionary Society.

AN ACCOUNT OF BRINDABAN.

We well remember a worthy old minister, who would have dissuaded us from devoting ourselves to the Indian mission, remarking that "the lines of election do not seem to fall in the direction of the East." We smiled when this was said, but it has often recurred to our minds, and we have sometimes thought that the old man's quaint observation might be taken as expressing an opinion widely spread among English Christians, and as indicating the source of much of that neglect of the spiritual wants of India which we have witnessed. Indeed, we are not sure that the language of our old friend does not express the convic-

tions of many in the East itself, and of some of those even who take an interest in missionary labors. Too many of such are out of heart, through repeated disappointments; and are almost ready to believe that thorough conversions are not to be looked for here; and that even where the grace of God is implanted in the heart of a native, the result must necessarily be at best only a stunted and distorted development of the Christian character. They think it vain to expect any striking display of the power of the Holy Ghost in this dark land, believing that the natural elements out of which, under His influence, noble Christian characters

are elsewhere formed, do not exist here, and cannot reasonably be hoped for, until perhaps, after a few generations, the people shall have been first raised from their deep moral degradation by various preparatory processes. As for the men now living around us—"Can any good thing come out of Nazareth?" It is not very difficult to account for these feelings. There has hitherto been much discouragement, arising from the limited number of conversions and the characters of some of the converts; and this, which should have led us to cry more fervently to the God of all grace, has impaired our confidence and hope in his power. But there is a good time coming; and, for our parts, we believe it will soon arrive. The Lord will not fail to get Him glory even in this land; and his omnipotence will be displayed in preparing here a people for his praise. It is well to be persuaded of this, and patiently to wait and hope for it; and with a view to promote such a spirit of expectation we present the following narrative of what God wrought in the case of a poor Bengáli idolater forty years ago. What has been, may be again: and if a goodly company of native Christians such as he of whom we shall now write were given to our prayers, we doubt not that despondency would be speedily exchanged for grateful praise.

Brindában was a bairági, upwards of sixty years of age when he first heard the gospel of Christ. His face was overgrown with hair, so that his eyes could scarcely be seen; and constant exposure to the sun, combined with the pernicious habit of smoking *gánjá*, had nearly destroyed his sight. We cannot say with certainty when it was that this poor man heard the glad tidings; but the circumstance was thus related by Mrs. Chamberlain after his decease.—"Brindában first heard the gospel at a large festival, between Cutwa and Berhampore, at a place called Kopileshwar. He was observed to pay great attention the whole day, and was seen sometimes to laugh, and at other times to weep. At night, he went to Mr. Chamberlain, and said, 'I have a flower, that I wish to give to some one that is worthy of it. I have for many years wandered about the country to find such a person; but in vain. I have been to Jagan-máth; but there I saw only a piece of

wood: *that* was not worthy of it; but to-day, I have found one that is, and he shall have it. Jesus Christ is worthy of my flower,'—by which he meant his heart."

Mr. Chamberlain gladly encouraged Brindában to come to Cutwa; and there he continued for some time. He left off smoking, what he ever afterwards with vehemence called, *dushta gánjá*; his long matted hair was cut off, and his face shaved; and, like the demoniac of whom we read in the gospel, "he sat at the feet of Jesus, clothed and in his right mind." The effect of this change in his habits was very remarkable. His eyes, which before were so bad that, to use his own expression, "a page of Bengáli looked like a jungle,"—one word not being distinguishable from another,—regained their power, he learned to read, and became an industrious old man. Mr. Chamberlain could not doubt his sincerity, and on the 4th of April, 1807, he baptized him in the name of the Lord Jesus.

Brindában had no sooner received the truth himself than he began to publish it to others, and it is evident that, before the close of 1807, his services had become very valuable to Mr. Chamberlain. He accompanied him to the bázárs, and fairs, where he went to preach, and at other times was sent by him to distant places alone on services of importance to the mission. His old acquaintances residing in the neighborhood of Murshidabad were objects of Brindában's special solicitude, and he repeatedly visited them and besought them to embrace the Saviour. In some of these engagements he was roughly handled by the heathen; but he seems to have borne all such treatment with patience for Jesus' sake.

Some time in the year 1808, Brindában removed from Cutwa to a village called Hirakí-ganj, near Murshidabad, where he owned a piece of ground which he now was anxious to cultivate for his support. Here he lived among his heathen friends, and did what he could to bring them to a knowledge of the word of God. Though dwelling in the midst of idolaters, he was consistent in his profession of Christianity and strict in his observance of the Lord's-day, and Mr. Chamberlain, who on a few occasions visited him in his village, was able to cherish a good

hope concerning him that he was steadfast in the faith.

In November, 1810, Mr. Chamberlain left Cutwa, and went to Serampore to make preparations for commencing a new mission in Hindustán. When his arrangements were made, he wrote to Mr. W. Carey at Cutwa, to request that Brindában and another native brother might meet his boat at Bhagabángolá, that he might see them again before he quitted Bengal. Accordingly at the beginning of February the two brethren were at the appointed place, and met their beloved pastor with joy. All Brindában's plans were now altered by his resolving to accompany Mr. Chamberlain to Agra. He made himself very useful in preaching as they journeyed up the river as far as Allahabad, where he was left to go on by land. They soon met again at Agra, "and rejoiced," Mr. Chamberlain writes, "in the goodness of the Lord." Here Brindában learned to read Hindi, and endeavored to make himself useful among the natives.

But the old man was not happy at Agra. He had no native Christian brother to associate with, and the heathens and Musalmáns were violently opposed to the gospel. He longed after the friends he had left behind him in Bengal. After some months, therefore, a lady who was leaving Agra kindly brought him down in her boat, and he returned to his former home.

He did not, however, remain long in Bengal. A native preacher was needed to go to the assistance of the missionaries at Digah, and Brindában was engaged for the purpose. He accordingly left Serampore at the end of September, 1812, in company with Mr. Moore, and proceeded to this station. On the way, Mr. Moore wrote the following very pleasing testimony concerning him. "I find in old Brindában quite a friend. I never enjoyed the society of any native brother so much before. He is either reading or talking in a profitable way nearly the whole of the day; and he is most ready to converse with any body that will hear him. He has not missed a day talking with some one or other of the people on the boat, when he has been present, since we commenced our journey. I promise myself much pleasure in becoming his pupil in some things, and his director in others. He

shall be one of my principal companions in future."

On reaching Digah, Brindában at once commenced his work among the natives there, "talking and reading with them almost the whole day long." It was soon remarked by the missionaries that his earnest desire to benefit the heathen and his delight in efforts for their good exceeded all that they had before witnessed in a native preacher. In that part of India, sheds are frequently to be seen by the road side, in which water is provided for the weary traveller. Brindában asked permission to dispense not only water to the thirsty, but a small quantity of grain to the hungry, and the missionaries gladly complied with his wishes. A well was sunk near the public road, and there the old man was accustomed to sit with his bible, waterpot, and supply of grain, ready to meet the wants of passers-by, and anxious to direct them all to the "living water" of which whosoever drinks shall never thirst again.

A few extracts from Mr. Moore's journal in November, 1813, will supply the reader with an excellent idea of the character and demeanour of this interesting old man, and we trust the length of them will be forgiven:—

"An aged bairági heard brother Smith [now of Benares,] and accompanied him back to the native school, where I found Brindában engaged with him, and very soundly, though not very courteously, refuting his argument. The old bairági took all that was said in good part; admired the excellence of the scriptures; said he had heard the gospel at Serampore, Calcutta, and Cutwa, and that he would go and fetch his family, and stay a few days with us, that his children might learn the catechism, &c. 'O brother,' said Brindában, 'you are a child yourself in knowledge; you know nothing of the way of salvation; the way in which you are is a false way; and all idolatry is the work of the devil and will destroy the soul.' The bairági had been to the famous temples of Brindában, and on our aged brother saying that he passed that place some time ago on his way to Agra, and from it, the bairági asked him if he had paid his respects to the *thákur* or god? On being asked this question, the aged Christian's face assumed a stern aspect, and he replied in a tone which ex-

pressed abhorrence, 'No: I have done with the devil's food and service.'"

Two days later, Mr. Moore wrote,—"Whether any thing short of divine power will convince our opposers of the conversion of the Hindus, seems to be more than a matter of doubt; but, I think, could they have seen our aged brother Brindában last night, and could their pride and enmity have given way for a moment to the common sentiments of liberality, the scene must have convinced them that Hindus can at least feel the gospel and appreciate its value. The old man accompanied one of the native schoolmasters who came to read a chapter with me after our family worship. The chapter that came in course was Matthew xxvi., with the latter part of which the old man was deeply affected. It seemed to rouse all the feelings of a heart truly devoted to God. Sorrow for the sufferings of his Saviour, disgust at the perfidy of Judas, contrition for his own sins, a lively hope of pardon, gratitude for that hope, and admiration at the amazing love and mercy of God the Father and of God the Son, appeared by his conversation afterward to have been alternately in exercise while the chapter was reading, and during which time his furrowed cheeks were plentifully bedewed with tears. Such tender emotions would not have been so remarkable in a younger man. From Brindában's physiognomy, one would be ready to conclude, he was an utter stranger to the finer feelings of the heart; or if he ever had, or could have possessed them, that fifty years' familiarity with the tortures and cruelties of Hinduism would have been quite enough to annihilate them; but true indeed it is, that 'if any man be in Christ, he is a *new creature*.' This new creature has been seldom more conspicuous than in the person of Brindában."

A few days after, Mr. Moore wrote again,—“Brethren Smith and Brindában accompanied me to Phulbári, a village about four miles from Digah. There are several haughty scoffing Musalmáns at this place. After talking and reading with them for about two hours, we left them. Brindában is always plain and faithful. He had recourse to his old plain argument with the Muhammadans: 'Brother, there are but two sorts of people in the world, good and bad, and there

are but two places for them hereafter!' They had been talking a good deal to brother Smith, but they soon went off when the old man commenced.

"A man fell in with us on our way home, who said he had been long seeking salvation, but could not find it in any of the ways he had sought it. 'How could you, brother?' said Brindában, 'since the way of salvation is but lately made known to your country? It consists not in meat and drink, &c. And how can your idols save you. The Musalmáns say they have beaten your Rám, &c. with shoes! I myself was a fakír in your ways for years, but I have forsaken it all.' After a good deal more conversation, in which many truths of the gospel were advanced, Brindában entreated him to come to Digah and ask of any child in the bázár for our house, and he would soon find the place. The man promised to come, but asked how he was to live, &c. 'Oh, don't you be fearful and concerned about that. God has said that he will provide for those who make the care of the soul the first concern. You and I are two poor sinners: come to Digah, and we will yoke ourselves together like bullocks in a plough.' The man was a farmer. He promised to come in a few days, with apparent earnestness and pleasure."

About the same time, Mr. Moore also wrote to Dr. Ryland,—“Our aged brother Brindában is most actively and faithfully engaged with enquirers, with very little intermission, from Monday morning to Lord's-day evening. I believe him to be a man of great faith, unaffected humility, with a sincere desire to benefit his countrymen. Cowper's description of the simple, humble Christian is truly applicable to him: he 'feels his Bible true.' He never needs an exhortation to diligence. Though an aged man,—perhaps more than seventy,—he has several times walked more than twenty miles a day, and addressed many of his countrymen by the way." The last time he visited one of the schools, about ten miles off, so anxious were the people to hear, that he and his companions were scarcely allowed time to eat or sleep, during the greater part of two days that he spent with them.

"Some of the people whom we have employed for some time past in reading the sacred scriptures, profess

faith in them and speak highly of them to Brindában or to us. On these occasions he will reply, 'Brother, the bullock may carry sugar, but he never knows how sweet it is.' When speaking of the good things contained in many books that are in the world, he said one day to a man, 'Yes, brother, that may be true: an elephant may see a large heap of sand and sugar mixed together, but it is the *arts* which separate the one from the other, and eat the sugar.' He is the most free from servility and duplicity of almost any native that I have seen. He often speaks of the depravity of his heart with tears. He is much affected with the tenderness and indulgence of Christ to his disciples. I was one day speaking of Christ's conduct towards Philip, after the many proofs he had given of his divinity, John xiv. 8, &c. when the old man immediately burst into tears. We often hear much of 'the timid Hindu;' but fear, of all things, seems to be the most distant from his mind. In the delivery of his message to his fellow-creatures no one can irritate him, nor is he ever intimidated: he will hear opposers with patience, and continue to urge that there are but two classes of men in the world, two roads, and two places at the end of the journey. The good old man generally gains assent to this, and then proceeds with his cautions and exhortations."

To these extracts, which might have been greatly extended, we must add a copy of a letter written by Brindában to the brethren at Serampore, who had sent him a little tract containing instructions for native preachers,* at the beginning of 1814.

"To the pastors, servants of Christ, and teachers of his holy word, and our helpers, brethren all,—from the poor, sinful, and good-for-nothing wanderer Brindában.

"I received my paper, and by it my hope and faith were strengthened. My body, through my sinfulness, is fast mouldering to dust, but though so sinful, having received God's holy word, my mind thirsting, I go as to a sea and drink; but drinking a little, I thirst and go again. I feel that which is written in 1 Corinthians, v. 1. My earthly house will dissolve and fall;

but the habitation which God has prepared, that I seek; but without the mediation of the Lord Jesus Christ, it will not be obtained. Pray for me. I committed great wickedness, through my superstition, when I was a bairági. My worshipping of idols in this way, was a very great sin; but when I received the Bible from Mr. Chamberlain, my second birth was accomplished. You pray, agreeably to what Paul said, that the gospel of the Lord Jesus Christ should be preached to the ignorant to give wisdom: this is our work, but with us there is no wisdom for this work; the source of all wisdom is the word of God; as a child obtains what he wants from his father, so we must go to our Saviour.

"I was blind: now, through the mercy of God, I can read Bengáli, Persian, and Hindí. I can read; but not write.

"I am a poor weak creature in the fold of Christ: pray for me that Satan may never get a place in my mind, and that the favor, mercy, and love of Christ may rest upon all. Amen.

"The Bible is read and heard with much interest and attention, and many in this part of the country are ready to profess Christ: fear alone keeps them back."

This good old man's endeavors to improve his knowledge, in order that his usefulness might be increased, cannot fail to be remarked with pleasure. Ignorant of books up to the time of his conversion, he had, it will be observed, acquired the ability to read in three languages before the foregoing letter was written. How many a gifted European Christian has never done so much, for the sake of making the Saviour known.

His zeal and industry in his work were very remarkable. Although an old man, he was ready to travel any where on foot that he might preach the gospel. In regard to this, Mr. Moore wrote in April, 1814:—"He is always the same man. One great object alone appears to be in his view, that of making known the name of Jesus. He appears to be very sensible of the importance of the work; but he is a man of great faith, and tenderness of conscience: he seldom speaks of his sinful state and the remains of corruption which he feels, without tears. His expectations of ultimate success in the great work are very

* This tract was reprinted in the *UPADESHAK* for September, 1853.

large; he hopes for every thing from God; but man is nothing more than the 'old box,' as he sometimes calls himself, in which it may please God to put his jewels. When I sometimes consult him about Swadeshápur, Serpur, &c. 'Here am I,' he says, 'ready; there is but one Brindában.' When I add, we must not therefore wear him out too soon, he says, 'Oh, never mind this perishing body. It would be indeed a good thing if we had another brother; but as this is, not the case, we must do as well as we can.' In addition to this readiness to serve his fellow-creatures, he would go in rags, and half-starve himself, that he might be able to give them something. I have many times talked to him on this head; but his replies generally stop my mouth:—'These people must feel and see our love to their bodies, or they will not understand that we love their souls.' In addition to these traits of Brindában's character, I believe he has as much our good at heart as any friend we ever had."

But the lustre of Brindában's Christian character was dimmed about the middle of 1814 by an act of inconsistency which compelled the little church at Digah to suspend him from its fellowship. What the nature of his fault was, we cannot ascertain; but candor required that we should tell what we knew,—the evil as well as the good. But whatever his sin may have been, it was speedily acknowledged and repented of by poor Brindában; and in November he was restored to his place in the church, and resumed his active labors for the good of others. His soul was grieved at the recollection of his transgression, and Mr. Moore wrote of him that he seemed "to walk very softly."

In November, 1815, Mr. Chamberlain went to Digah and remained there a short time. From his letters we gather a few facts concerning Brindában. In one of them he says, "Poor man, I pity him. He appears breaking down very fast. However, I trust his help and his hope are at hand, for all he may need." In another letter he affectionately speaks of his "friend and brother Brindában," and mentions the baptism of four natives who had been brought to Christ by the blessing of God on the labors of this poor old man and another native preacher.

When Mr. Chamberlain settled at

Monghyr, Brindában came to reside there with him. Here, receiving a salary of only six rupees a month, he was most laborious in his efforts to preach the gospel. In January, 1818, Mr. Chamberlain wrote of him in the following terms:—"Brother Brindában is very diligent, and bears a constant and an irreproachable and irrefutable testimony to the truth as it is in Jesus. He is one of the bunches of first fruits gathered at Rehoboth, in whom, blessed be God, I have daily joy." In April, Mr. Chamberlain mentions him again as being "a valiant veteran, full of faith and of undaunted courage." Though now very old and sometimes severely afflicted, he was "always at work," either at Monghyr or places around it. He often travelled considerable distances preaching the gospel. Thus Mr. Chamberlain wrote in June, 1818: "Brother Brindában has but lately returned from Digah. He was absent two months, and during this period he went about *on foot*, old as he is, about six hundred miles!"

A few other facts relating to the history of Brindában are thus stated in Mrs. Chamberlain's brief sketch.—

"At the close of 1819, he wished much to see his dear brethren in Bengal once more. His wish was complied with. Whenever the boat brought to, he was out with his book. When he passed the place where he first heard the gospel, he said with much feeling, 'There I found Jesus Christ.' He afforded much delight to the missionaries in Calcutta, and seemed much refreshed by his visit. On the way back, you would hear him reading the Scriptures and talking to the people on the boat, as soon as it was light. He evidently enjoyed much of religion.

"The last two or three years of his life, he had several severe attacks of illness. If able to leave the house, he was engaged from morning to night, in reading the Scriptures and talking to the people. He loved the Saviour; his cause lay near his heart. Often when so weak as, in appearance, to be scarcely able to stir, he would not stay at home; and when it has been said to him, 'You had better stay at home to-day,' 'Oh,' he would say, 'what do I live for?' He was always averse to taking medicine, and used to say, 'I am not afraid to die; and have no wish

to live.' During the last month of his life, he suffered much in body, but was always happy in his soul, longing to depart and be with Christ. The day before he died, two of his friends went to see him. They thought he was past speaking; but he roused himself, and with a pleasing smile said, 'Do not pray for my life: I long to go.' When asked if he would take any thing, he said, 'No;' and putting his hand on a part of the Scriptures that lay on his bed by him, he said, 'This is my meat, and drink, and medicine.' After they had left him, the neighbors, as was their custom, came round him. He got up, and sat at his door, and *repeated*,—for he was mighty in the Scriptures—some portions of the word of God, and prayed; though so weak as to be able only to speak a few words at a time.

"The next day, being the Sabbath, his friends sent to know how he was, but found that he had done with the things of time. He entered into the joy of his Lord, September the 2nd, 1821."

The death of Brindában was a heavy blow to Mr. Chamberlain. He had been very weak and ill for several months before it occurred; but it

was thought to have "hastened the termination of his labors." In the afternoon, after Brindában's death, Mr. Chamberlain spoke at his grave in Hindustáni, and in the evening he preached his funeral sermon in English from John xi. 11,—“Our friend Lazarus sleepeth.” In the week he grew worse, and on the next Sabbath he preached his last sermon. Three months afterwards the noble missionary and the beloved first-fruits of his labors were reunited in the heavenly temple, to go no more out.

And we are pressing on to join them there. “Be thou faithful unto death, and I will give thee a crown of life,” is Christ's word to all his servants. Can we doubt that we shall see there a multitude gathered, like Brindában, from Bengal? Many are unquestionably there even now—and a vast company more will be added to them before the loving Saviour will say, “It is enough.” Let us then hope on, and labor on. We sow the seed, and many a vigorous plant of grace shall yet spring up from the dull soil around us. “Let us not be weary in well doing, for in due season we shall reap, if we faint not.”

C. B. L.

Notices of Books.

BUNYAN'S PILGRIM'S PROGRESS. PARTS I. & II. IN BENGALI.*

We are sincerely glad to be able to direct attention to a work which will, we hope, be a source of no small pleasure and spiritual profit to the native Christian community in Bengal. The Pilgrim's Progress was, we believe, first translated into Bengali by the late Mr. Felix Carey, and was published at Serampore,—the First Part in 1821, and the Second Part in 1822. This translation was regarded as not sufficiently simple, and the late Mr. Pearson of Chinsurah revised and altered the First Part, which has since been twice printed by the Calcutta Christian Tract and Book Society. The volume now published by the same Society contains the entire work, Mr. F. Carey's translation of the Second Part having been re-written by

Mr. G. Pearce; and both parts have been collated with the original and revised with considerable care by Mr. Wenger, who, owing to Mr. Pearce's absence from India, carried the book through the press. It is embellished with several very beautiful wood engravings,—the same which adorn the latest English edition of the work published by the Religious Tract Society.

We are confident that this book will be welcomed by many of our native brethren, who, having previously made the acquaintance of Christian and Hopeful, will now read with delight the adventures of Christiana and her company. The volume is the largest on the Calcutta Tract Society's list of books; 1500 copies of it have been printed; and the price has been fixed at 12 annas a copy,—which, though it may appear a large sum to a native purchaser, does not nearly approach the actual cost of the book.

* Published by the Christian Tract and Book Society; No. 8, Old Court House Street, Calcutta.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta.—One believer, the grandchild of one of the early Baptist Missionaries, was baptized at the Circular Road Chapel, by Mr. Leslie, on Sabbath-day, the 2nd of April.

Serampore.—Mr. Denham writes, "The 1st Lord's-day in April we baptized *four* persons.—Two were Hindu females, a third, the Moonsiff of Serampore, a fourth, a student of the senior class, Serampore College: *four* more were baptized on the 23d."

Agra.—"In the temporary absence of the pastor, Mr. Jackson, Mr. Williams baptized *three* persons in the Baptist Chapel, Cantonments, on Wednesday evening, March 29th. Two of the candidates were a man and his wife, belonging to the 8th regiment, the other a daughter of the senior deacon of the church. May they have grace given them to hold on their way unto the end, to be faithful unto death, that they may receive the crown of life."

PRIZE OF FIVE HUNDRED RUPEES.

IN our magazine for February we gave a list of seven MSS. forwarded to the Secretary of the Calcutta Christian Tract and Book Society in competition for the Prize of Rs. 500, offered "for the best series of SIMPLE AND ELEMENTARY LECTURES ON NATURAL AND REVEALED RELIGION." At the unanimous recommendation of the Adjudicators, the prize has now been awarded to the writer of the MS. bearing the motto, "Be not weary in well doing,"—No. 3 in the list we published. It gives us pleasure to add that the successful writer signs himself, "Tshuree Dass, a Christian Teacher in the Futtehghurh Mission School."

The remaining MSS. are still in the hands of the Secretary, who will be glad to receive instructions from the writers how they may be returned.

ORISSA.

TRIP TO KENDU JHURREE, &c.

BY THE REV. A. SUTTON, D. D.

A LARGE amount of itineracy has been accomplished during the last

cold season by all our brethren in the province, which they will doubtless report. My own lot has been to stay by the staff, and watch over the Church and various departments of service. My health, however, requiring a change of labor and my desires being strong for a campaign of some sort among the people, I determined on an excursion into a hitherto unvisited hill country, called Koonjhur, or correctly Kendu Jhurree. This country belongs to an independent rājā, and is located on the Baitarapi river, extending from within a few miles of the great Jagannath road back to Chota Nagpore. A large annual festival and fair occurring at Kosuleswara, in the heart of this rajwari, I thought it a favorable occasion on which to put a good number of Scriptures and tracts into circulation. Soon after I had determined on this trip, an invitation was received to visit Balasore at the annual meeting of the brethren, and assist in opening their new chapel. As compliance with this request would lead me further into the Conjeur country I resolved on going, arranging to be absent about three weeks and finishing off my excursion by attendance at a large festival at a place (as I supposed) on the Senguti river, but which, to my sorrow, proved to be on the Poburri river, ten kos further out of my way.

On Tuesday morning early, February 21st, I left home, and travelling by the way of Khundittar reached the site of the festival on Saturday: my companions, Gunga Dhor, Sebo Sahu, Jaguroul, and Indeeppadhan, arrived soon after.

Two days before my arrival a gentleman connected with the Trigonometrical survey had pitched his tent in the grove where I took my position; and I soon had a company of the most respectable persons in the place to try and fish out what we were about. I soon told them my object, and then explained the purpose of their surveying and measuring. I added, however, that these hills and jungles contained mineral and medicinal treasures as yet undeveloped; that no road existed for the purposes of commerce; that it was for their benefit and the general good, that the day light should be admitted

into their land, traffic encouraged, and the people attain to a higher grade of mental and moral cultivation. We had considerable talk; but though some of their unreasonable fears were allayed and their erroneous ideas corrected, yet their jealousy was not wholly removed, nor vague apprehension of something looming in the future wholly appeased. I told them they expected a Satya-jug, an age of piety and happiness, and they therefore, according to their own view, must expect great changes to take place sooner or later.

In the evening the Sîb-râtri festival commenced, when scores of young women who had no children were seen with lighted lamps on their heads, shoulders, up-turned hands and feet, sitting in devotional posture, looking towards the temple, and, like Hannah, with moving lips supplicating the donation of a son. Others in pursuance of vows were going through a similar penance. The scene is picturesque, but will not admit of a close investigation or description. From Saturday till Monday evening we were incessantly engaged both at our encampment, and in the crowded bázár, preaching and teaching the Lord Jesus. Old Sebo talked from morning till night, though hoarse with a cold, while Gunga every now and then emerged from his retirement, poured forth a volley of inimitable satire, argument, and exhortation, in prose and verse, and then retired again. Jagu and Indcepadhân were chiefly engaged in preaching and distributing books at a distance from me, in order to intercept the people in another direction, while I was chiefly engaged, in supplying the lack of service of Sebo and Gunga, and superintending the distribution of our tracts and books.

This latter job was no sinecure. We had people civilized and wild from all parts of this extensive rajwari, many of whom had never seen or heard of a Christian book. Crowds continually hovered around me waiting for a new turn of distribution, and unless vigilantly looked after, the same parties would come repeatedly and carry off books. Our nicely bound New Testaments, Harmonies, volumes of tracts, &c. were very tempting baits; and it was hard to satisfy the eager desires of the people to secure them. These books are gone to villages and tracts

of country, where no missionary's foot has trodden, and where we humbly pray they may enlighten many a benighted mind and guide the feet of the enquiring sinner into the way of peace.

The Jâtrâ was not so large as usual, in consequence of a report that Dhânkuni and Rânkuni, two witches, had taken up their abode near the temple, intending to destroy by cholera, the lives of many visitors to the festival this year. Last year I am told the mortality was dreadful.

On Tuesday morning my companions turned their faces southwards, intending to make the best of their way to Khundittar, while I turned to the north-east and began to wend my way across an unknown tract of country. After three days' travel I reached the great road just below Soro bázár, whence I urged my way to Balasore, and reached this terminus on Friday evening the 3rd of March.

The country through which I passed was high, dry, and often very beautiful. I met with some large villages, two markets, and a number of hamlets. The people were generally civil though somewhat shy; but in most cases gladly received my books. In a few places they were afraid to touch them; but I distributed my whole stock, with the exception of a few small tracts. Most of these have fallen on new ground: may it prove honest and abundantly fruitful ground.

On Sabbath day the brethren opened their new and substantial house of prayer: it fell to my lot to preach in the morning in Oriya and in the evening in English. The chapel is by far the best we have in Orissa, though the congregation at present to use it is small, compared with our own at Cuttack. Twenty-nine years ago, I first set foot in Balasore, then we had no house of prayer, and not a single Oriya worshipper of the living God: now we have chapels and worshippers in ten different locations, and have had in a dozen. There has therefore been some progress.

After the yearly meeting for business had closed, I turned my face towards Cuttack. Spent a pleasant day with our kind friends at Bhudruck, conducted worship on the Sabbath at Khundittar, and then joined the brethren Stubbins and Brooks at Ulkanna Milanee Jâtrâ. Of this latter exploit

I leave them to furnish the details. I reached Cuttack, Thursday, 16th March, all well.

Much of my way home was along the great Jagannáth road, and I was consequently brought in contact with large number of pilgrims. Bengal is pouring into this stream of death, hundreds, yea thousands, of its poor wretched widows. You see them by hundreds in a drove. A great number must inevitably die by the way. The long drought, the impure state of the tanks and ditches, and the hot polluted atmosphere, spread far and wide the horrid cholera. These poor creatures drive on from day to day, with very insufficient food, at the utmost stretch of their power to travel, and consequently numbers droop and die by the way side. At every bázár there they were, stark and stiff in death, or tossing their arms about in wild agony as the last fatal struggle came over them.

The road is rendered unsafe to travel by this dreadful scourge: many servants of Europeans, and others not going on pilgrimage, catch the infection and die. My own bearers were attacked: one died in a few hours; the rest, excited and ill, begged for their dismissal, in order that they might hasten privately home. A few days after one of our Christian women died on the road.

Never were so many pilgrim-hunters sent forth as now,—thanks to our Jagannáth-loving and supporting friends in high places;—and never was it more pestilential in its effects. Still, though it seems hard to suppose that the pilgrimage was ever more thronged than now, I am fully persuaded it has declined considerably, both in numbers and character, and that if Government would dare to do its duty, it would ere long run out and be despised as it deserves to be.

KAREN MISSION.

EXTRACT FROM A LETTER FROM
RANGOON.

April 2nd, 1854.—I received a letter from Shwagin last evening, giving the statistics of that Mission. They are as follows. The Rev. N. Harris arrived there with his family October 1st, 1853. For a few days he was busy in preparing accommodations for his family, which, if not comfortable, were

the best he could secure at that season of the year. Mrs. Harris's health had been delicate for some time, but exposure on the way up had rendered it still more so. However, he soon commenced preaching himself and directing the labors of the native assistants. The glad sound of the gospel had never fallen upon the ears of the heathen in that region. Generation after generation had passed away in unbroken columns, and gone up to the judgment to meet the Christian Church, to enquire why the last commission of Him who had been made "a propitiation for the sins of the *whole world*" had not been earlier fulfilled. These generations could not be reached. It was the living only that could listen to the story of the cross. Nor was the story told in vain.

November 13th, *eight* were baptized. Others had left off Nat worship and were asking for baptism, and with them Mr. Harris's eldest son, a lad of nine years of age, who had for some time given evidence of a change of heart. These would have been baptized the next Sabbath, but Mrs. Harris was taken so seriously ill, that it was obliged to be deferred. She felt sad that she could not join her husband in this work, but was resigned to the will of God saying, that if she could not labor for the salvation of souls, she was glad she had come up to Shwagin, that she might furnish the heathen with an example of how a Christian might *die*. But she felt confident that her sacrifices and suffering in coming would be sanctified to many, and result in great good to the general cause. As the time approached that she must bid a last farewell to her husband and four children, whom she loved tenderly, she seemed strengthened from on high—talked of the disposition to be made of the children and the arrangements for her funeral with as much composure as she ever talked on any subject, taking her final leave of each one in turn, telling her children not to think of her as in the silent grave, but up in Heaven with her Saviour. She then called her Karen girl (there was no white female at the station) and told her she must help to dress her for the last time. They two combed her hair, and pinned a white kerchief round her head. She then named particular articles of clothing which she wished

brought to her, and put them on, and quietly lay down upon her bed. When her husband came in she sweetly said, "Missionaries have many trials, but few I believe ever dressed themselves for the grave. But I have dressed myself for the grave with as much pleasure as I ever dressed myself to go out to make a call upon a friend." She soon fell asleep in Jesus, a heavenly smile resting upon her countenance, evidently showing that suffering was over and bliss eternal begun.

December 2nd, Mr. Harris started from Shwagin with his now motherless little ones for Rangoon on his way to America, unless he could find some one to take them home for him.

The Mission at Rangoon in view of the interesting state of things at the new station at Shwagin, in order to save it from being broken up, as it necessarily would have to be should Mr. Harris leave, requested Miss M. Vinton to take charge of the children.

January 20th, 1854, he parted with those dear children, having baptized the eldest the Sabbath before, and returned sad and solitary, yet trusting in the Lord, to his interesting field of labor. He arrived February the 4th, and the next day baptized *seven*; on the 12th, *twelve*; on the 19th, *four*; on the 26th, *four*; and on March 12th, *sixteen* were baptized; making in all *fifty-one* at that new station, not quite six months old. Oh, is not the time near, when a nation shall be born in a day?

We have also heard to-day from the Rev. Mr. Brayton at his new station at Donoben, that some have been baptized. Mr. Vinton last week visited a village in the upper part of Loing district, when seventeen men and thirteen women came forward and asked for baptism, having renounced Nat worship and resolved henceforward to worship the living God. As many more had made up their minds to follow their example.

The chief of another village where the entire inhabitants have renounced idolatry, Nat worship, and drunkenness have sent a request to Mr. Vinton to come up and have a prayer-meeting, after which they wish to have a public and formal ceremony of renouncing all evil, and solemnly choosing Jehovah to be their God and Saviour. Next full moon is appointed for the meeting. Will not angels look down with delight?

Foreign Record.

FRANCE.

THE advocates of Popery have never admitted that they are hostile to the propagation of the Scriptures. When a Protestant reproaches their Church with hindering the distribution and reading of the Bible, they indignantly reply that it is a gratuitous calumny—that the Romish clergy only forbid the dissemination of *falsified* Bibles,—&c., &c. All this is very well. But if, after having heard these fine speeches, we examine facts, we shall see that the ministers of the Popish communion have always and everywhere interdicted, as much as possible, the diffusion of the Holy Book.

The following is a fact which happened quite recently. The Benevolent Committee of Quincy-Segy, a small parish situated near the town of Meaux, had formed a lottery for the benefit of the poor, whether Romanists or Protestants. Each one contributed to it according to his power. The Rev. M. Douen, instead of bringing to it wood or clothes, gave a copy of the Bible, and in order to avoid all cause of contest with the Romish curate, he had chosen the translation of Sacy. The Protestant teacher also gave two New Testaments of Sacy's version. In the general meeting of the committee, the curate cast his eyes on those two volumes, but spoke not a single word; he appeared ashamed to reprove before Protestants, a *Catholic* translation of the Scriptures, and feared to open a debate where he would assuredly have been beaten! This priest preferred intriguing secretly with the mayor of the parish. In fact, the pastor M. Douen received a visit from this magistrate, who brought back to him the Bible and the two New Testaments, saying that these gifts were not suitable for the occasion! "But, Sir," remarked the pastor, "how is it that no objection was addressed to me in the meeting of Monday, when I was there to reply, before all the members?" "Yes, it is true," replied the mayor, "it would have been better; but they did not think it suitable to give *that* (the Bible) to a poor unfortunate; it would be better to give him something *useful*." That is to say, according to the opinion of the priest, of whose views the mayor was the servile interpreter, the Bible is useless for the wretched! If this curate had dared to express all his thoughts, he would have added that the Word of God is *pernicious*, *bad* for common readers. This is the true sentiment of Popish ecclesiastics. The Bible menaces the existence of their temporal domination; it contradicts the false doctrines of which they are the apostles; and whenever they have the power to put it aside, they will undoubtedly do so.—*Evangelical Christendom.*

CALCUTTA MISSIONARY HERALD.

INCIDENTS OF NATIVE MISSIONARY LABOR.

COMMUNICATED BY THE REV. J. PARSONS.

THE following extracts are from a journal of a tour, by Nainsukh, Sudin, and Bandhu, for the purpose of preaching the gospel at the Pirpainti melá, and in the station and district of Purneah, during the months of February and March, 1854.

Colgong.—At Colgong, we went into the bázár, and many assembled, and heard attentively while we preached to them. On the ghát is a temple of Káli, where many Bráhmans were sitting, to whom we spoke, and they admitted without controversy that the matter of our preaching was true, and nothing but sin was to be seen in the world: but they objected that the time was not come to adopt Christianity, and said when the time was come, men would willingly follow it.

Pirpainti Melá.—This year the melá was divided into two parts, four miles apart. We were told that the larger assembly would be at the lower spot, and we proceeded thither, and found 150 or 200 booths, near which we set up our tent on Friday evening. But on Saturday the people began to remove from that place, and so we also removed to the upper site, and pitched our tent on an elevated spot between two bázárs, or rows of booths. Immediately people collected around us, and our work of preaching commenced. We did not, as in previous years, distribute books gratuitously, but asked a small price for them. To some, however, who pleaded poverty, and could read well, we gave books gratis. Our hearers sat before, and in our tent, and for the most part heard very quietly: many, both Hindus and Musalmáns, coming with the express request to have the gospel declared to them. On Sunday the concourse was very large, and we had numerous congregations, and continued preaching by turns the whole day. * * * During Thursday, a bajrági came to hear us. Having learned that our

books were for sale, he refused one which we offered him gratis, saying that it would be meritorious in us to give, but sinful in him to take it. Then he went to a rájá, and begged pice to buy a gospel, but was refused. He applied to others with no better success. Next day, therefore, he came with a satrinji, offering it as the price of a book. When Nainsukh gave him a Testament, and also returned his satrinji to him, he was very thankful, and went away invoking blessings on us. [N. B. The brethren were engaged six days in the melá, with large audiences.]

Dimá, on the Kosi river.—Having heard that a small melá in honor of Mahádev was about to take place at the village of Dimá, we proceeded thither, taking a boatman with us to carry books. We found about 300 persons collected, many of whom gathered round us as soon as we went, and the books we had taken with us, were soon distributed. We were surprised to see the Pandá in the little temple of Mahádev, sitting with a gospel in one hand, which he was intently reading; while with his other hand he was receiving the pice, which were offered. There was also in the melá a Kháki fakír under a tree, whom the people honored very much. He came to us to request a book, as soon as he heard of our being present, and seemed very glád to obtain one. We afterwards visited him at his seat under the tree, when he received us respectfully, and heard the gospel from us. We were gratified to meet here with people from many villages we were unable to visit.

Jániki.—Next morning we removed our tent to the village of Jániki, and pitched it on the site of a market, which is held there weekly. About noon, the market people began to assemble. It was a large market: to us it appeared that not less than 2,000 persons were present. From the com-

mencement; we had a crowd at our tent, so that we divided, and two brethren at one place, and one at another; continued preaching till evening, without opposition or interruption. We gave books to villagers from as far as four and five kos round.

Purneah.—Proceeding to Purneah next morning, we pitched our tent by the side of a stream. Here we tarried four days. The day after our arrival, the Holi festival took place, which prevented our doing anything; but when the noise of that was over, we began to preach in the city, and went through all the streets and the sudder bázár with our message, preaching at convenient spots. The people heard with pleasure, and neither Hindus nor Muhammadans made any opposition. They were generally polite and quiet, and conversed with us in a becoming way, without derisive or abusive language. It does not appear that they have often heard the gospel. They said that sometimes Missionaries had preached as they passed. One Mahájan, when he saw brother Nainsukh, called him to his shop, and gave him a seat, and said to his neighbors who came round, "Some years ago, I saw this man at the Pirpainti melá. He was preaching, and in the presence of the crowd, I gave him much abuse, and told him as he had degraded himself from caste, so he wished to degrade others; but he said no harsh word in reply, and shewed no anger whatever. Hence I am quite sure this is a true servant of God, and has discovered the true mode of worshipping him. Without doubt, Jesus, whom these people call Lord, is the true God, and those who serve him will do well." He handed our books to several of his neighbors, exhorting them to read them. At a village about five kos from

Purneah, one Darsan Lal, servant to an indigo-planter, and of the Sivanáráyaní sect, having heard that people were in the neighborhood distributing books, sought us out, and came to our tent. In conversation, he appeared a very thoughtful and candid person, and much wished us to go to his village, where he said there were 200 to 250 of his sect, whom he desired might hear the gospel. We were, however, obliged to decline going; but we gave him a Testament, which he pressed to his bosom for a long time, and then reluctantly left us.

Gokulpur.—On leaving Purneah, we came to the village of Gokulpur, and on Sunday morning went into the village and spoke in several places, where the people heard attentively. Afterwards, we told the villagers to come to our tent, if they wished to hear more. So about noon they began to assemble, and we continued speaking to them by turns till evening. At that time, we had a very large congregation, to whom brother Nainsukh read and preached for an hour or more, and then the whole number stood up while prayer was offered, and went away afterwards much pleased.

Jufra.—As we returned home, our mánjhi begged us to stay and preach to his family at his house at Jufra. When we came there, he called his family and neighbors together, and they listened to the Word of God a long time, and acknowledged their worship and customs to be wrong, and Jesus Christ to be the only Saviour.

By the journal, from which these extracts are made, it would appear that the brethren preached the gospel in between thirty and forty villages, besides Purneah and the Pirpainti melá. May the Lord be pleased to add his blessing to their labors!

REPORT OF THE BARISÁL MISSION, FOR 1853.

You will be glad to know that our troubles in one direction have much decreased. The injurious influence exercised over our congregations, of which we have so often had to complain, has considerably abated; and there is now scarcely any attempt made by any in the station to thwart our plans or mislead our people.

We have, nevertheless, had a good

deal to try us in the opposition evinced by several Tálukdárs in the district. As will be seen, some of them appear determined to tolerate no Christian upon their estates; but hitherto they have been able to do little indeed to stop the progress of the truth.

Our subscriptions, small as they were, have decreased; and the want of means prevents our prosecuting some very

desirable objects, and causes us no little anxiety. To meet the expenses of school teachers' salaries, books, repairing houses, rent of chapel grounds, travelling allowances (for boats) of native preachers, &c. over all the stations, we receive but 5 Rs. a month! Friends who helped us have left the country; and one gentleman alone in the station has continued his steady and very kind support. Occasionally a donation comes in, for which thanks to the donors; but nothing short of a continued monthly allowance, which certainly ought to be provided, can help us to defray continued monthly expenses.

Mr. and Mrs. Sale have removed to Jessore; and taken charge of the Churches in that district. We feel their loss, but will not complain. The prosperity of other Churches demanded a separation which has been as painful as discouraging. May the God of Missions be the strength and support of our dear friends! May a large blessing rest upon the work of their hands!

During the past year, the sum of £150, allowed by the Society, has enabled us to build four new chapels, and a native preacher's house, and to lay up materials for other places of worship. Our new chapels are larger and stronger than those which the gale of 1852 injured, and have each of them a little room above for the travelling missionary to lodge in. They are all of different shapes—something new in this part of the world—square, oblong, sexagon, and octagon, and are altogether more decent places than any mat-houses ever put up in the villages.

I. STATIONS.—Our chief stations are still ten in number: *Barisál*, *Dhám-sar*, *Rájápur*, (or *Dhándoba*), *Chhobikarpár*, *Ashkar*, *Amboliyá*, *Suágáon*, *Digalyá*, *Mádrá*, and *Koligáon*. But the time has come to make three of the out-stations independent (!) and we wait only to finish the chapels in these villages, and obtain three more native preachers, to carry out our plan. From the statistics, you will see that our hearers as well as our out-stations have increased in a good measure. I have repeatedly had a congregation, on the Sabbath, of full one hundred and fifty adults at *Ashkar*, *Chhobikarpár*, and *Digalyá*. Our new chapels get pretty nearly filled, but we shall be able easily to enlarge them. It is

one of the most encouraging signs in the Mission, to see so many people gathered together for worship, and to observe their attention, and the number of books which are now in use among them. And it is in these assemblies, particularly, that we hope to witness the power of the preached Word, and the demonstration of the Holy Spirit's work. Hence, we endeavor to enlarge our congregations, and gather into the chapel all who are willing to be taught. We expect of every man who calls himself a Christian, that he attend worship regularly; and such as do so, we acknowledge as belonging to the Christian community. Our fixed plan is, when a man gives up caste, and comes to chapel, to maintain him in his village, and on his ground against all opposition. In some cases, the Zamindárs endeavor, at all hazards, to turn out such a one from their estates, lest his example infect others, more families join us, and then we follow with our chapel and native preacher. Many efforts of this kind have been made during the past year, and much expense and trouble were incurred in resisting them; but the fact is, that if we were not as determined as the Zamindárs, few would have the courage—to speak as a man—to declare for Christianity. Let me mention a single case to illustrate my meaning. In connexion with the *Dhám-sar* station, there is an out-station in which resides a single family. The head of the family, though not a member, is still a hopeful hearer: and it is feared that other families will unite with him, and give up caste; the Zamindár therefore proceeds to do his best, or worst, to expel the Christian. In the first place, he threatens him; next, he refuses to grant him a receipt for his rent; then he gets up a forged receipt for 10 Rs. (more than the poor fellow's whole property is worth) and silyly sues him in the Civil Court. Then, he institutes a summary suit against his ryat for rent, (no receipts having been given;) has the Christian dragged out of his house at night, bound, beaten, and handed over to a *pyádá* of the collectorate, who brings him in to *Barisál*, and almost walks off with him to jail, when I rescue him. And lastly, to make doubly sure of ousting the Christian, the Zamindár gets one of his Hindu ryats to lodge a complaint against him, of beating, robbing, &c.

&c. Now, if we were to allow this poor man's landlord to do as he liked, and to drive him from his village, we should discourage many inquiring neighbors. And if we did not resist the injustice of the Zamindárs, and maintain that any one is at liberty to abandon caste, come to our chapels, and listen to the Word of God, we should probably get no hearers. Yet from the "hearers" we expect to obtain "believers." Perhaps herein, under Divine blessing, is to be found the reason why our congregations increase as they do. But as they increase, the fears of the land-holders increase apace. Several meetings were held during 1852-53, when it was determined by some Zamindárs and Talukdárs to make an united and daring attempt, to rid the Zillah of the odious Christians. But the plans of our enemies have not been quite developed, or undeveloped proved very successful. The truth spreads, notwithstanding opposition. The merits of Christianity are daily better understood, and more openly avowed; and occasionally we hear of scores of families about to join us in a body. Let them come, I say; let them sit under the preaching of God's Word, for they may become real converts.

II. CHURCHES.—You will be glad to know that there have lately been signs of real improvement in the Churches, as well as the congregations. There have been but few exclusions, several restorations, and a few baptisms. Our members number 233. All the Churches are in peace; discipline is exercised; Church Meetings regularly held; and the requirements of Church Membership better understood. The divisions at Digalyá (then our most flourishing station) which caused us so much sorrow two years ago, have been healed; and, judging from what I saw in a late visit, the brethren are more united than ever. Of course, every thing is not encouraging. At Mádrá, we do not improve. This is in part owing to the ignorance of the people there. They are the least informed and the worst behaved of all. And yet how to get them taught I scarce can say just now. The native brother, Adam, who was their teacher, and who was just getting settled and doing good, was obliged to come away. He never recovered from the effects of the cruel beating he received from some of the ryats of

Bábu Rám Ratan Ray, some three years ago. He became latterly very ill, and, after a change to Barisál proved useless, I sent him to Serampore, hoping his native air would restore him. But he died there, some three months ago. He suffered much, but patiently. His end was peace. He breathed his last, pointing to heaven,—for he could not speak,—and there is abundant reason to believe that he clung to Jesus in death.

III. SCHOOLS FOR BOYS AND MEN.—We still urge the adults at all the stations to try and learn to read. Many of the men have attended night-schools during the past year, and several of them have got on, and received a Hymn Book and Bible or New Testament, as the reward of their perseverance. In time, we hope that almost every one calling himself a Christian will be able to read the Scriptures.

There are boys' schools at Digalyá, A'shkar, and Suágáon. The attendance in all cannot be above 65 to 70. We have no means of supporting teachers in other places; and the salary of 2 or 3 Rs. a month—all we can afford to pay to each of the teachers employed—is really too small to secure good instruction, or a large attendance.

What I have long felt as a thing very much to be desired in connexion with the Barisál Mission, is a kind of *industrial school* for the boys of our Christian people. We want our Churches to be self-supporting,—and we can demand this of them: but can we expect it of them, as matters now are? The whole rural population of Bengal is just a step removed from the point of starvation. They are almost as poor and dependent as men can be, to exist at all. The Christians form no exception. In many cases they are worse off than their neighbors. Their paddy-fields constitute their all. If these—for want of bullocks to plough them, or of seed, or of food while the laborer is cultivating, or through drought, or too much water—fail, the ryat is just a beggar. He can generally turn to nothing. He has nothing to fall back on. Now, I feel that before we can hope that the native churches and congregations (why the latter should not be included, I see not) shall support their own teachers, of all kinds, we must take some steps to raise the condition of the Christian community.

There is intelligence and energy enough among them to allow of their learning trades, or handicrafts, of the simple kind. We might have smiths, weavers, bricklayers, oilmen, carpenters, comb and basket-makers, &c. &c. If we had a body of men employed in such pursuits, and realizing something more than the miserable pittance of the agriculturist, so much more *substance* would in time belong to the mass of the people and the church. I really cannot see the *utility* (and this is the word of the times) of teaching our village boys English, in which they can never be proficient. Much rather would I see them become good *workmen*, able to read the Scriptures, and able, at the same time, to use their hands in earning a comfortable livelihood.

IV. SCHOOLS FOR GIRLS AND WOMEN.—The girls' boarding school conducted by Mrs. Sale numbered, towards the close of last year, 24 girls. Most of them could read the Scriptures, knew the first catechism and the catechism of names; and were adepts in sewing. We have reason to hope that the instructions they received, and the care which was bestowed upon them, will not be lost, but some day appear in the fruits of a renewed heart and a pious life. It cannot be expected that such efforts will always result in immediate good effects. The future will, doubtless, show that they have not been made in vain.

When Mr. and Mrs. Sale left for Jessore, the girls were allowed their holiday. Several of them have since been married. But Mrs. Page intends to open the school again almost immediately.

The *women's* schools had been carried on up to harvest time, when every one in the family is required to labor harder than ever. They are being reopened. More than 150 women read and are learning, in *six* schools conducted by the native preachers' wives. Some of them make good readers, love their books, and prefer attending a Bible class before almost any other duty. This is saying little in one sense; but it means much when the circumstances and condition of our people are considered.

I cannot refrain, here, from earnestly asking for more assistance from those who are interested in the cause of female education in India. All we

receive to enable us to teach the hundreds of women and girls of our Christian community is 25 Rs. a month! Would not some Christian friends help us with monthly subscriptions—or even with a donation of *books* such as they would wish poor Bengali women to read? Who will make a collection in money or books for us?

V. PREACHING THE GOSPEL TO HINDUS AND MUHAMMADANS we ever regard as a solemn and paramount duty. In former years, in no other labor did I take so much pleasure. But latterly, my attention has been so much taken up with the churches, and all the interest of the different stations,—that I have found it difficult to get free to preach regularly or extensively. The fact is, that the churches must be looked after; and if they are neglected, the harm that will be done to the cause of Christianity will be very much greater than the good which any individual effort of evangelization could effect. Yet we do preach. Many market places have been visited during the past year, and many tracts and copies of the Scripture have been distributed. The native brethren, in addition to the care of their respective flocks, go about among their neighbors, and attend various bázars and places of meeting. During the rainy season they made two short journeys, in three different parties, carrying the gospel to the furthest and unvisited villages on the North and West of the district. Let help be sent us, and, the Lord strengthening us, we will preach everywhere and always the unsearchable riches of Christ. Oh may His kingdom come, and His will be done on earth, as it is done in heaven!

I would close this report by advertising to the distress through failure of crops, which thousands in the district, and among them our people, had to endure, during a great part of last year. Most thankfully would I acknowledge the liberal assistance which we received on behalf of the poor and starving. To Dr. Boaz of Calcutta I would renew my acknowledgments; and to all our brethren in different parts of the country once more express the gratitude of hundreds of really thankful hearts. May the God of the poor bless those who have heard the cry of the needy, and sent them help in the name of Christ.

JOHN C. PAGE.

DINAJPUR. FROM THE REV. H. SMYLIE.

(Concluded from page 128.)

January 24th.—This has been a day of much labor: we were up an early hour and broke up our tents and removed to Kantanagar. By the evening we were all well tired.

25th.—To-day we visited five or six villages to the west of the Kantanagar Dák bungalow. Nothing particular was said: they made use of the old excuse, "We are chásás, what can we understand? we know nothing but to hold the plough, dig with the faurá, and to eat." "You gain nothing by such excuses: do you think God will pardon your sins for such excuses? can you make use of such language before God?" Senseless as they pretended to be, they knew that such language would avail them nothing before God. They are sunk very deep in ignorance: here not more than one in a hundred can read, among either Hindus or Musalmáns. The country is rich and beautiful as a garden; but the souls of the people are one vast wilderness. They groan and cry because of oppression and poverty, and no man careth for them.—"All you say is true, but it is not for us,"—such language is common here. May the Lord in his own good time deliver them.

26th.—Confined during the day to my tent. By the afternoon, as I felt somewhat relieved from pain, we went to Kantanagar hát. In doing so we had to cross the river twice. At this season of the year there are no boats; we are rarely able to cross otherwise than by stripping to the work. The gháts leading to and from the river are fearfully bad.

At the hát, we entered a public shade, where lay a begging party on their way to Bindrában. In this party there were two women far advanced in years, one of them a walking skeleton. She did all she could to drive away the people, though she had no more right to the place than they or we. The other old female said she knew God; he could do everything; he could be holy and sinful at pleasure;—with much nonsense of the same kind. During all our stay at the hát we could not find more than two who could read.

27th.—To-day we went to the south of Kantanagar, where the villages are very numerous. The people recog-

nized us and received us as old acquaintances. They approved of all, but said, "Of what use can it be to chásás?" We spent some time in trying to refute such foolish notions. Wherever we went the work was laid aside by the greater part, and we sat down side by side and taught them.

28th.—To-day we met with a Munshi, the head of a large party: he was present while the Maulavi delivered himself the other day. He requested us to show him the way of salvation and to explain how men were saved before the coming of Christ. Beginning at Adam we showed him, down to the coming of our beloved Saviour, how men were saved. While relating what David says of our Lord he appeared to admire. Passing over much that was said, one or two things only shall be mentioned here.

"What do you think of our prophet?" "He was a man." "Is there nothing said in the gospel of the coming of another?" "Yes; our Lord warns his followers to be very watchful, because many false prophets would come."

"What do you think of the Qurán, is it not the word of God?" "If you can prove that God gave it; then we may acknowledge it."

We were asked in a spirit of triumph what *kalmá* Jesus Christ had given us? In reply, it was asked, "What is the use of your *kalmá*?" "I can do every thing with it. On repeating the *kalmá* Muhammad himself will appear to me in the dead of the night." "Such a thing is not possible; and if it were, it would serve no good end, so long as you did not get a new heart."

My native brother, who had known the man in days past, said, "If your *kalmá* is of such vast power, why did you not deliver yourself from the thrashing you got from your disciples when you were detected in adultery? Like master, like man, your prophet did the same and worse; and because the law and the gospel stood between him and his lust, he pretended he had power to rescind the whole." The Munshi now lost his temper.

29th.—To-day we preached in four villages. A goodly number of females in these villages ventured within hear-

ing to attend to the word. In the first village we entered, we saw a Munshi sitting under a fine shady tree. We sat down by his side : a number of Musalmáns soon gathered about us. After some conversation with the Musalmán school-master ; we preached that all men are dead in sin, and can by no means escape ; that Jesus Christ is the only deliverer appointed by God,—others have appointed themselves, but He is from God with power ; they could do nothing for man ; our beloved Redeemer has done all ; therefore flee to him, or you will surely be for ever lost. Thus we went on through all the villages. All confess that what we say is true, very true, but they say “ How can we obey, who are all day laboring for food ? our hearts tell us this is the truth, and that we should obey it, but our hearts will not obey.” “ Well, pray to God, that He would give you a new heart for Christ’s sake, and He will surely give it.”

30th.—The road we took this morning led wholly through paddy-fields. Though the people are exceedingly ignorant, numbers paid much attention, and some appeared to feel what was said. In each village many women young and old flocked around us ;

in a way we had never seen before. Their notions of sin and holiness are very imperfect : like all Musalmáns, they think sin is a light thing that may be pardoned by God at pleasure, without any injury to His justice or holiness. They all freely confessed what was said to be good and true ; but then came the common excuse, “ We are all poor and ignorant ; we know nothing.” We labored to show them the folly of such notions. Even among the learned Musalmáns we have met with, the same arguments are maintained : “ God is Almighty and can do everything. He needs none and will require no substitute for sin ; we have only to believe in the prophet, become Musalmáns, ask pardon, and it will instantly be granted.” They know nothing about holiness of heart. If eating and drinking and the enjoyment of the grossest fleshly lusts be not heaven, there is none, and can be none. Such are the notions the better order of Musalmáns have tried to maintain and to prove before us. When I think of what we have heard from the Musalmáns, my heart is pained for them.

31st.—We left Kantanagar at an early hour this morning, and arrived in Dinájpur about 11 A. M.

JOURNEY TO AND FROM KALIKÁPUR, IN THE DISTRICT OF TIPPERAH.

BY THE REV. J. JOHANNES.

Nov. 1st, 1853.—I FELT it my duty before leaving the station for a few weeks to assemble the Church, and to exhort them in the name of the Lord Jesus Christ to live in peace, and not to give occasion to the heathen around to speak reproachfully of the religion of the Lord Jesus Christ ; also to bear in mind their Christian obligations. It gave me no small pleasure to observe that my exhortations wrought no inconsiderable effect upon the minds of my people, who all assured me that they would, under the Divine aid, walk as becometh the gospel of Christ.

I should have undertaken my journey a week before ; but for the wish of a dying friend, Mr. Jackson, a pensioner in the Salt Department, and an old pupil of the late Dr. Marshman—and one who had for months been a

constant attendant on the means of grace. Had he been preserved he would have joined the Church, as he appeared fully convinced of the unscripturalness of Pædobaptism. It is surprising what a change was wrought in him, as his latter end drew near. He loved to hear of God and the things pertaining to eternal life. If he prayed before, he now experienced much delight in the duty, and was frequently observed on his knees. He died quite happy and resigned, knowing well on whom he had believed, and that he was able to keep that which he had committed to him against that day.

Before nightfall, arrived at Solkháli creek. The scenery was magnificently grand and romantic. On my left stretched the expansive Bay of Bengal. On my right the long

range of the Chillagy hills, two of which were devoted to superstition and idolatry,—the far-famed Sitákund and Barakund hills, where we have for years preached Christ, and extensively distributed thousands of Scriptures and tracts to multitudes of pilgrims.

I here saw a few Muhammadans returning from their labor in the field, and endeavored to turn their attention to the gospel; but found them unwilling to hear.

2nd.—Reached Dome-khali creek, so named after the number of fishermen who inhabit this place. We were glad to find them serious and attentive. After listening for some time they left us highly pleased, and to our delight visited our boat again in the evening. They remained with us till nearly midnight and heard several hymns sung, and prayers offered up by our native preachers and converts. As they were taking leave of us, one of them said, "Sir, you are going away, but my heart will follow you—when you return from your journey remember this creek—remember poor Jaladhar, the fisherman." One of our Comilla converts hearing this, said, "I am concerned for these people, and if you permit, I shall take up my abode with them and instruct them to the best of my ability in the gospel."

3rd.—Arrived at Amerabád, we left the boat, and went in quest of people. Observing a group before a tank, we preached to them. I cannot say I was gratified, for they paid little attention to what we said. They, however, received our books and promised to read them carefully. At night we encountered a tremendous bore, which carried our boat nearly a mile, and but for a sandbank where it struck, we must all have perished. The boat nearly upset, and I lost a few valuable articles. We were all asleep, but when we awoke, we perceived our danger and the signal deliverance wrought by God. Here we lost our anchor.

I was glad to perceive even our Musalmán mánjhi acknowledge the hand of God in this deliverance. One man said, that God had regard to our prayers and had thus saved us. Others attributed this deliverance to the innocence of the children who were in the boat. Others who appeared to be more zealous in their faith believed that the Muhammadan saints, particularly "Pir Badar," preside over the desti-

nies of men whilst on the water, and that we were principally indebted to these. I endeavored to teach them better; but they had no wish to be disturbed in their delusions.

4th.—Had a great deal to do with Muhammadans to-day. It is surprising that nothing will overcome their prejudices. Self-willed, self-deluded, they feel assurance of their everlasting and spiritual safety, caring little how existence is dreamed away, so long as heaven is made up of every carnal enjoyment. Their faith in the impostor is surprising. Reason and the most cogent arguments go no way to shake the belief of the followers of Muhammad. They will not deal faithfully with their souls and ascertain on what their hope of eternal happiness is built. Speaking to a number of Muhammadans they angrily told me, "You can destroy the caste of the Hindus: nothing under the sun can deprive a Musalmán of his caste. He may go and do as he will amongst any people. He may become a Christian; but a Musalmán is a Musalmán still, and his profession of Christianity is nominal and but for an object." We passed the following places to-day, Chilonca, Gotea, Hill-Charee, Mahamoe; and at all these villages we stopped our boat, preached and distributed Scriptures and tracts.

5th.—If we could hear what the Hindus say of our books and preachings, I am confident we should feel every encouragement in our trying work, and not be weary in well-doing. Who told them, and from whence so many have followed us for books, I cannot say. When you see numbers running after a Missionary, you cannot be mistaken in believing that they seek Christian books and Scriptures. Numbers have run after our boat for books. One boat laden with men and women who were coming to our boat for books, upset before us; but the river was fordable, and although wet, many stood in the water soliciting books. Hindus know well what progress Christianity is making. I heard many say, "These sáhibs are going to the Christian village." The light of gospel truth is dawning everywhere. Let only one Hindu hear and understand what you say, and through his agency a village is taught something of the truth as it is in Jesus.

(To be continued.)

THE ORIENTAL BAPTIST.

JUNE, 1854.

Theology.

SOWING AND REAPING.

THESE processes have been regularly following each other since the creation. The Lord has never forgotten his covenant made with Noah, of which the rainbow is the appointed sign, that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 22. And the principles, announced in the following words, have universally obtained;—"That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. xv. 36, 37, 38. Like has ever produced like: and men have never gathered "grapes of thorns, or figs of thistles."

Similar has been the course of things in the moral world. Endless varieties, all reducible to two great classes of causes have been perpetually producing their appropriate effects. See James i. 14, 15: 2 Cor. vii. 10: Romans v. 12, 21. Out of this arises the solemn warning in Gal. vi. 7, 8: "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Such a warning intimates that self-deception is no uncommon occurrence, and that it therefore behoves us to be very watchful against it.

Some persons are strenuously exerting themselves to produce a holy character out of motives of slavish fear and legal obligation. But holiness

is love: and love is not produced from fear. "Perfect love casteth out fear." Love springs from love: We "love him, because he first loved us." To accept by faith the love of God in Christ is the only way to have love implanted in our hearts, and show forth the fruits of love in our lives. Let us beware of the other plan, which is no wiser than to plant the bitter colocynth, in hope of gathering the pleasant pomegranate.

Others are hoping to reap fruits of righteousness and peace from a partial and occasional attention to religious duties. They try to satisfy their consciences, to wipe out the stain of habitual sin, and obtain acceptance with God, by a few casual confessions of sin, and acts of devotion. As well might a man, who had sown a few patches of his field with grain, and let the remainder run to waste, expect a profitable harvest from the whole. Let us avoid such a delusion.

Others again, not giving heed to Scripture, but unduly trusting the dictates of reason, or the dogmas of worldly teachers, imbibe error, and expect this error to conduct them to the favor of God, and fit them for heaven. But error is of darkness, and can only bring forth works of darkness. Such persons, therefore, are as certainly doomed to disappointment as he who having through carelessness sown his field with tares is expecting a crop of wheat. Let us then "prove all things, and hold fast that which is good."

Not a few, alas! are trusting to mere hollow and hypocritical forms of religion. They honor God with their lips, while their heart is far from him. But form without faith is no better in

God's sight that the husk without the grain: and if we should suppose that man grossly deceived, who expected a harvest from husks: let us avoid the delusion of expecting "life everlasting" as the fruit of mere formal observances.

Some persons, who are living a thoughtless, worldly life, not concerning themselves to seek salvation, or even to decide whether they are in a state of salvation or not, are yet promising themselves that, through the mercy of God, all will be well with them at last. But beware. Though God is profusely bountiful in the gifts of his providence, yet the husbandman who will not cultivate his ground shall not obtain the desired crop; and the soul that will not seek God's mercy in the appointed way will not secure its joyous fruits, although God is, without doubt, infinitely merciful.

Lastly, many speak and think, as if the reward or punishment of their actions might be received in this world, instead of the world to come. When in prosperity, they build on it as a token of Divine favor: and when they suffer affliction, pain, and sorrow, they think it renders it very improbable that they will be punished in a future state. But as in the natural world, sowing and reaping cannot take place in the same day, but at their appointed seasons: so in the moral world, what we sow, we shall not reap during this short day of our earthly existence, but in the unending harvest season of eternity.

Avoiding, then, all these delusions, let us sow to the Spirit, that we may of the Spirit reap life everlasting. Let us seek above all things the favor of God, and the blessings of his grace, the spiritual food on which the soul thrives: and thus bringing forth the fruits of the Spirit, let us plant them in the brief spring time of our probation, that in the changeless summer, and beneath the cloudless skies of heaven, we may enjoy a glorious reward!

J. P. M.

"THE SUNSHINE OF HEAVEN."

TURNING over the leaves of a hymn-book, in the retirement of my closet, my eyes rested on a beautiful poem, ascribed to Bishop Heber, and entitled the "*Funeral of a departed saint.*" I was deeply affected by the whole piece,

but most deeply by one of the verses, which runs thus:—

"Thou art gone to the grave: and its mansion forsaking,
Perchance thy weak spirit in doubt linger'd long;
But the sunshine of heaven beam'd bright on thy waking,
And the sound thou didst hear was the seraphim's song."

I thought of the feeble members of our Lord's body, the church: "of those humble and faithful Christians, who are the power and the hope of the church." I thought of the gifts by which these feeble ones are in an eminent degree distinguished. "These are humility, by which a believer abases himself before God, and regards others as more excellent than himself; fidelity, which will not be unjust in the smallest any more than in the greatest things; purity of manners and of thought, which keeps undefiled the temple where the Holy Spirit deigns to dwell; truth, which would not, for the greatest bribe, open its lips to the slightest falsehood; contentment, which bears all losses without a murmur, because its real treasure cannot be taken from it; activity, which remembers that the kingdom of God consists not in words, but in deeds; charity, in fine, but not a factitious charity, borrowed, learned by heart, but a true love, a tenderness of soul, which alternately pities and consoles, soothes and beseeches; which cannot revile or despise; which 'rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things?'" Yes, I thought of the feeble ones, who, with a child-like faith, hope, and love, "follow on to know the Lord;" who "work out their own salvation with *fear and trembling,*" "bearing in their bodies the marks of the Lord Jesus;" and who, yet, never cease to cry, "My leanness, my leanness: woe unto me!" There is something inexpressibly touching, to me at least, in the idea that the uncomfortable spiritual experience of a whole life might be carried just so far beyond the grave, as to cause the freed spirit to doubt, for a brief moment, the reality of her interest in "the precious blood of Jesus Christ." But if there could be such a moment of doubt, after the immortal spirit has burst her frail tenement of clay, how indescribable

would the transport be the moment after, when the full consciousness of a complete salvation possessed her matured powers! Who can conceive her emotion on first beholding the glory of heaven's sunshine, and hearing the pure harmony of heaven's music, as they flood forth through the gates of the New Jerusalem, now opened wide to take the ransomed sinner home! Ah, "it doth not yet appear what we shall be: but we know that, when *he* shall appear, we shall be like *him*; for *we shall see him as he is*." And he that hath this hope in him purifieth himself, even as *he* is pure." Blessed Lord, thou hast ransomed me by thy blood, and thou alone canst make me holy: carry on thy perfect work, and let the language of my heart be, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

For many days did the words, "*the sunshine of heaven*," dwell in my mind. My heart clung to them. I pondered them, not as the embodiment of a gifted poet's rich fancy, but as signifying a glorious reality, which no mortal's imagination, even in its highest flight, can reach. By a very natural association, I thought of the vision that John saw of the heavenly Jerusalem; and turning to the inspired record, I read,—"*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof*." Yes, my soul, it is a glorious reality, that thy Lord is himself "the sunshine of heaven:" for "the Lamb is the light" of "the holy city, New Jerusalem." Rejoice, O my soul, as I read the words of an inspired apostle, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Sing, O my soul, sing aloud to thy Saviour,—

"Thy goodness, like the sun,
Dawned on our early days,
Ere infant reason had begun
To form our lips to praise.

"Each object we beheld
Gave pleasure to our eyes;
And nature all our senses held
In bands of sweet surprise.

"But pleasures more refined
Awaited that blest day;

When light arose upon our mind
And chased our sins away."

Well do I remember the thick darkness of the night of guilt that enveloped my soul, as with the pall of death, before the light of redemption pierced its gloom. There was the malignant spirit of sin, and no knowledge or desire for the presence of the Spirit of holiness: there was the ever present suffering, the inevitable consequence of transgression, but not a ray of the hope that the gospel inspires. Darker grew that night—closer were drawn the chains by which Satan had bound me—deeper was my soul sinking in the "horrible pit" and "miry clay" of sin—sharper became the sorrows that are inseparable from guilt. But "the day of *his* power" was at hand, and "what was I that I could withstand God?" when the night was at the darkest, I looked up, and Jesus "showed himself through the lattice." He shone as "the bright and morning star;" the harbinger of himself, the glorious "Sun of righteousness." The morning broke. First the early dawn of Christ's truth: then, the first view of the Sun himself, rising with healing in his beams: and now, a fuller view, through faith, by grace,—yes, *all by grace alone*. Like the natural sun, Jesus has a beginning in the soul; He rises higher and higher; He is sometimes hidden from the soul by clouds and vapors, that exhale from her own impure bosom; and he "shineth more and more unto the perfect day." But here the comparison ends. The natural sun begins declining the moment after he has shed his meridian rays; as rapidly as he ascended, so he descends to the west; and at last he sets, sometimes amid clouds and gloom. Not so the heavenly Sun. "The sunshine of heaven" pierces the gloom of the soul's guilt, and makes its "darkness visible:" it increases in strength as the soul "grows in grace, and in the knowledge of our Lord and Saviour Jesus Christ:" but "the perfect day" is the meridian glory of heaven, seen *in heaven*; for it can never be beheld by human eye or conceived by human mind, until Jesus has *there* revealed *himself* to the redeemed soul "*as he is*." And he is a sun, a light, that never declines, never sets. "The sunshine of heaven" is an everlasting sunshine, because "Jesus Christ is the same yesterday, to-day, and for ever:" "there shall

be no night there"—no night in the city which the glory of God lightens, and of which the Lamb is the light.

"Light of those whose dreary dwelling
Borders on the shades of death,
Come! and, by thyself revealing,
Dissipate the clouds beneath.

"The new heaven and earth's Creator,
In our deepest darkness rise!
Scattering all the night of nature,
Pouring day upon our eyes!

"Come, extend thy wonted favor
To our ruined, guilty race;
Come, thou dear, exalted Saviour,
Come, apply thy saving grace."

AN UNWORTHY FOLLOWER OF THE LAMB.

LONG ABSENT FROM GOD.

"It appeared this morning," said Henry Martyn, "as if I had been long absent from God." With Martyn, to be absent from God was to be unhappy. Reader, is it so with you? Do you derive your chief happiness from walking with God? Do you perceive his absence as quickly as you perceive the absence of an earthly friend? Do you feel lonely, dispirited, unhappy on account of that absence? Do you count his presence as your chiefest joy?

If so, there are two things which it behoves you to do with all your might; first, render him the most earnest and devout thanksgiving for the grace that has made his presence a delight. There are thousands upon thousands in Christian lands, who see no beauty in his character, who dread his presence as they dread the grave. If you have been reconciled to him, if you have been made to delight in him, if you regard communion with him as the sweetest of all communion, you have more to thank him for than if he had given you in absolute propriety not merely all the kingdoms of the earth, but all the hosts of heaven.

The next thing you have to do, is to take the utmost pains not to wander from him. This is the only way you can, for any length of time, be separated from him. If you tread in the footsteps of Christ, you will always be near to God.

Reader, is this language intelligible to you? Do the terms absence of God, communion with God, bring no idea to your mind, or at least, no idea that has been realized in your experience? Are you in thought and feeling, far away from God, and have you no desire to be near him? If you are far from him in life, you will be far from him in death, and throughout eternity!

How many years have you been going farther and farther away from Him? What long intervals, what deserts and gulfs of sin are now between you and Him! Continue your present course a little longer, and there will be an impassable gulf between you!

But though you may be for ever at a distance from his blissful presence, you will not be beyond the reach of his justice. That will find you out, though the rocks and mountains should in answer to your despairing cry fall on you, and endeavor to hide you from his face.—*New York Observer*.

CHRIST BOTH GOD AND MAN.

WHEN thou hearest of Christ, do not think him God only, or man only, but both together. For I know Christ was hungry, and I know that with five loaves he fed five thousand men, beside women and children. I know Christ was thirsty, and I know Christ turned water into wine. I know Christ was carried in a ship, and I know Christ walked on the waters. I know Christ died, and I know Christ raised the dead. I know Christ was set before Pilate, I know Christ sits with the Father. I know Christ was worshipped by the angels, and I know Christ was stoned by the Jews. And truly, some of these I ascribe to the human, others to the Divine nature; for by reason of this he is said to be both together.—CHRYSOSTOM.

LOOKING UNTO JESUS.

HE was meek and lowly of heart, and from the study of his character we shall best learn the lessons of humility. Contemplating the work of redemption, we become more and more impressed with the sense of our natural darkness, and helplessness, and misery, from which, it was requisite to ransom us at such a price; more and more conscious that we are utterly unworthy of all the amazing condescension and love which have been manifested toward us; ashamed of the callousness of our tenderest sensibility, and of the poor returns of our most active services. Considerations like these, abating our pride, and reducing our opinion of ourselves, naturally moderate our pretensions towards others. We become less disposed to exact that respect for our persons and that deference for our authority, which we naturally covet; we less sensibly feel a slight, and less hotly resent it; we grow less irritable, less prone to be dissatisfied; more soft, and meek, and courteous, and placable, and condescending. We are not literally required to practise the same humiliating submissions, to which our blessed Saviour

himself was not ashamed to stoop, but the spirit of the remark applies to us, "the servant is not greater than his Lord;" and we should especially bear this truth in mind when the occasion calls upon us to discharge some duty, or patiently to suffer some ill-treatment, whereby our pride will be wounded, and we are likely to be, in some degree, degraded from the rank we had possessed in the world's estimation. At the same time the Sacred Scriptures assure us, that to the powerful operations of the Holy Spirit, purchased for us by the death of Christ, we must be indebted for the success of all our endeavors after improvement in virtue; the conviction of this truth tends to render us diffident of our own powers, and to suppress the first risings of vanity. Thus, while we are conducted to heights of virtue no otherwise attainable, due care is taken to prevent our becoming giddy from our elevation. It is the Scripture characteristic of the Gospel system, that by it all disposition to exalt ourselves is excluded; and if we really grow in grace, we shall also grow in humility.—
WILBERFORCE.

BELIEVING AGAINST APPEARANCES.

IN order to make his children trust solely in him, God sometimes deprives them of the sensible effects of faith on which they were too much inclined to depend. Your experience under these circumstances may be somewhat similar to that of Paul when he said, "We were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves but in God which raiseth the dead." The object of God's dealings with you is revealed. You must not trust in yourself. All self-righteousness must fall before the cross, like Dagon before the Ark. Doubtless you have still much of self within you. You are seeking self under the garb of humility, and amid those general lamentations over your miseries, which, instead of directing your eyes to the Saviour, are perhaps turning them away from him. To deliver you from this delusion, God removes all your consolations, so that you may be obliged to walk simply by faith, and to hope, resting exclusively on the promises.

When you trust thus in God, you are, even when in the most desponding state, not less acceptable to him, than if you were full of joy and love. Doubtless a heart full of love and joy is an inestimable blessing, when at the same time, we rest our hope of salvation and our confidence in the merits of Christ alone. Nevertheless, I know not

if there be anything more honoring to God, than the state of that man, who, feeling the depth of his misery, finding in himself nothing to rest upon, conscious of nothing but emptiness, weakness, and opposition to the will of God, rests upon the promise of God and gives him glory, saying, "God cannot lie: Hath he said, and shall he not do it? Hath he spoken, and shall he not bring it to pass?"

They whose faith is commended in God's Word, are they who believed against all appearances, and in opposition to all discouragements. Abraham is commended, because, "not being weak in faith, he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Noah is commended, because upon the testimony of God, he believed, contrary to all appearances, in the coming of the deluge, and for one hundred and twenty years continued to give credit to the threatenings of God, notwithstanding the apparent delay of the execution. Paul commends those who died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them. Christ commended the faith of the woman of Canaan, who persevered in following him, notwithstanding the apparent coldness with which he treated her at first. "O woman! great is thy faith."

On the other hand, the faith of Thomas who required to see and feel before he believed, was not commended. "Thomas, because thou hast seen, thou hast believed: blessed are they who have not seen, and yet have believed."

We learn likewise from the history of the Israelites, that they who believe only what they see and feel and touch, neither believe nor rejoice for any length of time. They soon dishonor God by their despondency, and bring upon themselves his displeasure. When Israel saw the power of God displayed against the Egyptians, "When the waters covered their enemies and there was none left of them, then they believed his word and sang praises;" but the Spirit adds, "they soon forgot his works, and waited not for his counsel." As soon as some new difficulty presented itself in the wilderness, their faith wavered, "they turned their backs and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy." Hence, far from commending their faith, the Spirit of God says, "Therefore the Lord heard this and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel, because they believed not in God, and trusted not in his salvation."

Let that unbelieving and rebellious peo-

ple teach us not to tempt the Lord on every occasion, saying, "Is the Lord among us or not?" Let us cleave unto the Lord with a steadfast heart, knowing in whom we have believed. Let us dismiss as injurious to his faithfulness, all discouraging thoughts which may arise in our minds, when the

Lord, to prove us, makes us to encamp like Israel in dry places; let us press onwards, persuaded, that he who hath called us is faithful, and will not suffer us to perish by the way. Like Hezekiah, let us trust in the Lord, let us cleave to him, and not turn away from him.—RACHAT.

Poetry.

HEAVEN.

Oh, heaven is nearer than mortals think,
When they look with a trembling dread
At the misty future that stretches on
From the silent home of the dead.

'Tis no lone isle in a boundless main,
No brilliant but distant shore,
Where the lovely ones who are called away
Must go to return no more.

No; heaven is near us; the mighty veil
Of mortality blinds the eye,
That we see not the angel bands who crowd
On the shores of eternity.

Yet oft, in the hours of holy thought,
To the thirsting soul is given
The power to pierce through the mist of sense
To the beauteous scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall;
Till the soul is restless to soar away,
And longs for the angel call.

I know, when the silver chord is loosed,
When the veil is rent away,
Not long and dark shall the passage be
To the realms of endless day.

The eye that shuts in a dying hour,
Will open the next in bliss;
The welcome will sound in a heavenly world,
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends,
To the arms of the loved and lost;
And those smiling faces will greet us then
Which on earth we have valued most.
New-York Recorder.

Narratives and Anecdotes.

THE PLANT OF RENOWN.

A PARABLE.

THERE was a small colony planted on a creek of a vast continent. Their soil was very fertile, but its limits were somewhat narrow. However, its size and resources were sufficient for the inhabitants. We said that its limits were narrow. On the landward side it was enclosed by an amphitheatre of rocky mountains, so precipitous, that nothing, save the white clouds and the dwindling eagle, could pass over them; on the other side, it looked out on the bulging expanses of the immeasurable main. At the time we speak of, a pestilence had broken out, which made fearful havoc all through the population. It was a dreadful disease, before whose touch the sturdiest manhood crumbled down, and the brightest beauty withered away. It was not long till two appalling discoveries were made. First, it was found that no one had escaped it; for, though some exhibited its virulence more

fearfully than others, the little child in the cradle and the shepherd in the distant plain were smitten, as well as the grown people in the village streets; and next, the doctors declared that it was beyond their skill—they could do nothing for it. Just at the time the plague was raging worst, a stranger appeared, and told them there was a cure. He said that there was a plant which healed this disorder, and he described it. He mentioned that it was a lowly plant, not conspicuous nor very arresting to the eye; that it had a red blossom and sweet-scented leaves, and a bruised looking stem, and that it was evergreen. He told a number of other particulars regarding it; and, as he could not tarry longer at that time, he left a paper in which, he said, they would find a full description of it, and directions how to find it. The tidings diffused considerable activity through the sickly colony. A plant of such

efficacy deserved the most diligent search. Almost all agreed that it must be far away; but a discussion arose whether it lay beyond the cliffs or across the sea. Most thought the latter: and some set to work and built a ship, and, when they had launched her, they christened her "*Ecclesia*," and hoisted a red-cross flag, and sent round word that the fine ship *Ecclesia* was about to set sail in search of the famous plant, and all who wished to escape the plague were invited to take passage in this good ship. A few others however, thought that the ship was going the wrong way, and that they would have better success by trying to get over the cliffs. This was an arduous enterprise; for the precipices were beetling steep and extremely high. A few attempts were made to climb by ravines and gulleys, which, however ended in walls of glassy smoothness; and, after many weariful efforts, the climbers either grew dizzy and fell back, or allowed themselves to slide down again to the crumbling debris at the bottom. But others, more inventive, busied themselves constructing artificial wings and aerial engines of various kinds, *Imitatio Christi*, asceticism, penitential prayers, and such like; and some of them answered exceedingly well for a little, and rose so high, that their neighbors really thought they would reach the top; but, after getting a certain height, whether it was owing to the weakness of the materials, or a powerful current which they always met at a certain elevation, and which by a sort of down-draught blew them back from the brow of the mountain, they uniformly found themselves again on the spot from which they first ascended. A long time had now passed on, and multitudes had died of the plague, without any clearer views of the specific plant; when a poor sufferer who had already gone on a fruitless expedition in the ship, and from the severity of his anguish was eager in trying every scheme, lay tossing on his bed. He got hold of a large paper-roll which lay on a shelf beside him. It was very dirty, and the ink was faded; but, to while away the time, he began to unfold it, and found from the beginning that it was the Book of the Balm of Gilead. He at once suspected that it was the book which the stranger had left so long ago, and wondered how they had suffered it to fall aside; and he had not read far till it told him that if he would only read on, it would put him in the way of finding the Plant of Renown. It gave a full description—many particulars of which he had never heard before—and as he advanced in his feverish earnestness, unrolling it fold by fold, and reading rapidly as he went along, hoping that it would tell him the very spot where he should look for it, he found the plant

itself! There it lay in the heart of the long-neglected volume; and LUTHER's eye glistened as he read, "Christ is the end of the law for righteousness to every one that believeth."—"But where is Christ to be found? Must I ascend the height, or descend into the deep? Must I climb these cliffs, or cross that sea? Oh! no. Christ is here—nigh me—God's present gift to me conveyed in the volume of this book. I see him. I accept him. I believe." From that moment Christ was Luther's righteousness; and in the flash of sudden joy with which he discovered the Lord his righteousness, though it did not so strike him at the moment, Luther's eternal life began.

The apologue has prematurely betrayed itself; but no matter: it is so historically true that it could not be hid. The cure for a plague-stricken, dying world, was long concealed in the Bible, till, led by the Spirit of God, Luther found it there. You have only to go where Luther went, and you will find it again. But so inveterate is the disposition to travel far, or do some great thing for the sake of some surpassing good, that few are content with a salvation which has already come to their house. Leaving their Bible behind them they go to sea in the ship of a so-called apostolic church, or they make to themselves the wings of a mystic piety, and, by dint of *personal effort* try to bring Christ down from above. But all their labor is futile. That only "Christ" who is the "end of the law" and the "sinner's righteousness," is in the Bible already, and as such, is God's free gift to me—a gift unspeakable in its intrinsic value—unspeakable in the everlasting results which its acceptance involves—Godlike in the freeness with which it is offered, and Godlike in the nearness with which it is brought; but missed by many because so nigh, and rejected by others because so free.—DR. HAMILTON.

THE YOUNG MEN'S TRYSTING TREE.

It was in the spring of 1812, and the preacher's text was John iii. 16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Two young men heard this sermon, the one the son of a farmer in the parish, the other the son of one of the villagers. They met as the congregation dispersed. "Did you feel anything particularly in church to-day?" Alexander Patterson said to his acquaintance, Robert Edie, as they found themselves alone upon the road.

"I never," he continued, "felt myself to be a lost sinner till to-day, when I was listening to that sermon."

"It is very strange," said his companion ;
 "it was just the same with me."

They were near a plantation, into which they wandered, as the conversation proceeded. Hidden at last from all human sight, it was proposed that they should join in prayer. Screened by the opening foliage, they knelt on the fresh green sod, and poured out in turn their earnest petitions to the hearer and answerer of prayer. Both dated their conversion from that day.

Alexander Patterson went shortly afterwards to reside in the neighboring parish of Dairsie, but attended regularly on the Sabbath at Kilmany church. His friend Robert Edie, generally conveyed him part of the way home. About one hundred yards from the road along which they travelled, in the thickly screened seclusion of a close plantation, and under the shade of a branching fir tree, the two friends found a quiet retreat, where each returning Sabbath evening, the eye that seeth in secret looked upon these two youthful disciples of the Saviour upon their knees, and for an hour their ardent prayers alternately ascend to the throne of grace. The practice was continued for years, till a private foot-path of their own had been opened to the trysting tree ; and when, a few years ago, after a long absence on the part of both, they met at Kilmany, at Mr. Edie's suggestion they revisited the spot, and renewing the sacred exercise, offered up their joint thanksgiving to that God who had kept them by his grace, and in each of their separate spheres had honored each of them with usefulness in the church.—Mr. Patterson has now labored for twenty-two years as a missionary in the Canongate of Edinburgh, not without many pleasing evidences that his labors have been blessed ; and I have reason to believe that by his efforts in behalf of Bible and Missionary Societies, through means of Sabbath Schools and prayer meetings, and by the light of a guiding and consistent example, Mr. Edie's life, while one of active industry, has also been one of devoted Christian usefulness.—*Memoirs of Dr. Chalmers.*

A BACKSLIDER RECLAIMED.

MR. VANDERKISTE, city missionary, states, that he had been sent on one occasion with a brother missionary to preach in Victoria Park, and to reason with the infidels who usually assembled there—he says :—

"I had been speaking in the open air, and was giving away tracts, previous to departing. On presenting one to a young man who had been hearing me, he appeared much troubled, and desirous to make some communication. He was dirty, unwashed,

unshaven, and looked very dissipated and miserable. I made some remark on the importance of religion, on which his eyes became moistened with tears. 'I feel,' said he 'in a dreadful state of mind. I came out of the Blind Beggar,' pointing to a public-house hard by, 'when they turned out for church time, and I stopped to listen to you, and now I feel wretched and miserable. I was not always,' said he, pointing to his dirty and dissipated appearance, 'as you see me on the Sabbath-day.' In reply to further questioning, I found he had once walked in the ways of religion, and had been a member of Spitalfields Wesleyan chapel. After running well for years, he fell into temptation, through companionship with sceptical individuals, and gradually relapsed into the lost and degraded condition in which I found him, mixed with a herd of wretched and degraded men, who were turned out on the Sabbath morning from the tap-room of the Blind Beggar. My words, he stated, had gone to his very soul ; his countenance was dejected and sad ; his heart seemed charged with misery. I invited him to attend a missionary station, at which I stood engaged to conduct worship in the evening, and commending him to the Saviour, we parted.

In the evening I looked for my new acquaintance, but he was not present, and I feared his good intentions had proved as the 'morning cloud' and 'the early dew,' which 'goeth away,' Hos. vi. 4. The good resolutions of the unconverted are too often like the life of man, 'in the morning it is green, in the evening it is cut down and withered.'

Time rolled on and another year had been added to the past, when one week evening, being in the east of London, I stepped into the place of worship where the party who forms the subject of this anecdote had informed me he was once a member. After the service, on rising to leave, I observed a well-dressed young person making his way towards me, who was perfectly unknown to me, but who shook me heartily by the hand, and appeared much pleased. Amongst the very many duties and incidents connected with my missionary career, the one to which I have alluded had been all but forgotten ; and I told the party who so warmly recognised me, that I thanked him for his kind expressions, but did not remember to have known him. When, however, he reminded me of our meeting at Mile End Gate, I at once recognised him—but how changed ! In the well-dressed, neatly-trimmed, happy, and healthy-looking person who stood before me, I might well be excused for not remembering the besmeared sot, pipe in hand, unshaven, dirty, and haggard, almost in tatters, issuing from a public-house on the Sabbath-day,

surrounded by vile and debauched companions—but so it was. God had thrown him in my path, and applied the Scriptures with power to his heart. He had found his way back that very evening to that ancient sanctuary,—

‘The old house at home,’—
to the seat where his mother had sat before him, and the Lord Jesus there spoke forgiveness to the heart of this troubled wanderer from his fold.”—*Baptist Reporter*.

Christian Missions.

MISSION SCHOOLS IN ASAM.

(Extracted from the Report adopted by the Mission, Feb. 4, 1854.)

OUR organization is a missionary one; our work simple and definite; it is to make known the Gospel of Christ to every creature. Assuming this, then, as the object to be aimed at, the question arises, Can schools be made an auxiliary in this work; and if so, how far does the aid rendered by them justify an outlay of expenses? In order to settle this point, we must carefully consider the nature of the missionary work, both in respect to the instrumentality used, and the character of the people to whom it is to be applied. Were we called upon to make known the Gospel to a people with neither Christian books, nor any correct moral ideas; where every religious term must be accompanied with its definition, to be repeated and re-repeated as often as it is used, perhaps for years, it must be evident that the means of evangelization must differ in many important respects from such as are used among an educated and enlightened community. ‘Faith cometh by hearing.’ The mind must first be illuminated, before there can be intelligent faith. And the process of illumination will vary with the character and condition of the people. If they are civilized and enlightened, the work will be more direct, but if they are stupid, ignorant and debased, the progress will be slow, and the work complicated. The missionary must meet with difficulties, at every step, occasioned by the inability of the people to understand. In cases like the latter your Committee believe schools may be made a valuable auxiliary to the missionary; they constitute, really, a class of assistants, and do for him an important and indispensable work, and he will have little difficulty, we apprehend, in turning the results of the schools to account in the advancement of his direct object.

It follows, then, that the importance of schools in the spread of the gospel, will vary with the intelligence of a people. With a people in a Christian country, schools are only necessary to prepare the preacher. The people being already educated, the necessity of an inferior agency

is obviated. The minister may pass directly to his work; his illustrations will be readily understood. Nor has he to meet a false system of science deeply inwrought into the mind, ready to cast suspicion upon every thing he utters, as in a heathen land. Hence the home missionary operations, so far as they relate to the educated portions of the country, could only embrace legitimately ministerial education and ministerial support. The error into which those have fallen who denounce schools, is in extending a principle which is restricted by the conditions in the case. In a country where there is no Christian literature, there is room for an inferior agency. Could it be supplied from other sources, it would not strictly constitute a part of the missionary’s work. But this is impossible. He must either make books himself, or natives must be raised up to make them. But natives, in order to do this, must be educated in a language in which there is a Christian literature. As well may we look for valuable works from the merest school boy, as from a converted heathen, just emerging from the mysteries of paganism, unaided by a foreign literature. The missionary may therefore call in to his aid, a high school, in which English, or some other language well supplied with religious books, is taught; and such a school, so far as it tends to produce a Christian literature, will be a direct aid to the missionary in the work of evangelization. The necessity for such a school is claimed, over and above its importance as a means of providing for the training of a native ministry, which is regarded essential even in a Christian land.

But let us go further, and take a people not only destitute of Christian books, but without schools; a people unable to read, and without the means of learning. Here the missionary must advance a step further, and adapt his instructions to these peculiar circumstances; and he can do this no more effectually than by calling in to his aid the primary school, which, as an auxiliary, will impart a thousand ideas which he must

actually stop to communicate himself, when he ought to be using these very ideas in the furtherance of his work. The schools are also preparing the people for the influence of Christian books, by putting them into a condition to read them; thus in a twofold way they are aiding the missionary in the work of evangelization. Should the question arise, Are these schools a *sine qua non*, in the work of evangelization? we should answer, No,—no more than a cook or a washerman is indispensable to a missionary. He *can* cook his own food, and wash his own clothes. So likewise *can* he impart all these germs of thought, taught in the primary school. He *can* also either give the heathen a Christian literature, or go to each individual in person, and tell him all it would be possible for him to learn of the Christian religion from books; but would this be economy? Is not the number of missionaries too small, and their time too valuable, to be spent in a work which auxiliary agencies can do as well or better?

The *Asamese* are a people both without a Christian literature and without schools. Not one in a hundred is able to read. Nor have they scarcely any disposition to consider the simplest truths, when clearly presented before them. Their Christian literature consists of the New Testament, a few tracts, primary school books, and our monthly paper, while the Government schools are wholly given to teaching the Bengali. In view of all this, will any one say, We do not require schools; or that, though good in themselves, they are not an important auxiliary in the work proposed to be done here by the missionary? Your Committee believe that a part of their appropriate work can be done much better and more economically by schools than by themselves; and by employing this agency they will be able to accomplish a greater amount of the more advanced portion of the varied work before them.

As a fuller exhibition of our views on the subject of schools, we embody an extract from an article published in the *Missionary Magazine* for Jan. 1848, as a part of our report.*

"Much has been said, abroad and at home, of the *relative* importance of preaching and teaching; and many excellent hearts have been troubled lest in the founding and multiplying of schools, the great work of evangelizing should be departed from, and ministers, called to the apostleship of the gospel, 'should leave the word of God and serve tables.' This solicitude, highly

commendable in itself, has partly arisen, doubtless, from a misconception of what preaching or teaching *is*, in Missions among the heathen; transferring to those terms *there* the meanings which they bear *here*. But preaching among the heathen is emphatically and pre-eminently *teaching*; it is instilling knowledge, elementary religious truth, drop by drop, into minds with difficulty and by patient skill laid open to receive it. It is, first, disciplining these minds, teaching them to think, distinguish and reason, and furnishing them with new means and faculties for right acquisition and impression; and then communicating and iterating this elementary truth, even as they are able to bear it. And *teaching*, at least as it is conducted among the Missions of our own connection, is one of the most effective forms of *preaching*, if by 'preaching,' we mean, so to exhibit truth as to 'make wise unto salvation.' The whole history of our Mission schools is a blessed exemplification of this. They have been signally nurseries of piety, and, in its noblest sense, of sound learning. The word of God has 'dwelt in them richly,' and the Spirit of God has quickened the word with a regenerating and sanctifying power.

"A principal hindrance to the operation of divine truth, whether in Christian or heathen lands, consists in the things which *prevent its ingress* into the understanding and the heart, and its *abiding* there. Give the truth a *lodgment*, and it will, ordinarily, in some form or other, assert its power. The heaven will disclose its presence, if once *hid*. And hence a primary question with all missionaries is, How reach the understanding and the heart? How deposit 'the seed of the word, and *keep it there*, till it germinate and grow? The answer is, 'Preach the word.' As said our Lord, who knew what was in man, and how to enlighten, and move, and save man, 'Preach my gospel to every creature.' Publish the glad tidings orally, face to face; where eye shall meet eye, and heart heart. Preach in the house and by the way, in the solemn assembly or by the river side, in the chariot, or in the prison. And why *preach*? Because the voice and the eye are God's appointed ministers to *reach the understanding and the heart*; and because being so appointed and adjusted to each other, they are faithful fellow-helpers, and cannot, one or the other, forego their mutual aid without virtual self-despoliation. But does not the religious *teacher preach*? Does *he* not with voice, and eye, and heart, labor to convey to the understandings and heart of the little group around him the facts and principles that concern 'the life eternal?' And does he not labor to do this in circumstances most

* Instructions of the Executive Committee, on designating the Rev. I. J. Stoddard to the charge of the Nowgong Orphan Institution.

eminently propitious to success? Apart from the heathen world around and all its corrupting abominations, with nothing pandering to the eye or ear that shall clog 'the entrance of the word that giveth light,' or 'catch away' the bountifully scattered seed, he plies his work day after day and week by week, with line upon line and precept upon precept, upon the same understandings and the same hearts,—and those minds and hearts least overrun with noxious weeds, and least scorched and blackened with the raging of heathen lusts, till the waste becomes a garden, and buds and blooms of richest promise, and the early ripening fruit, begin to appear.

"Substantially the same process, to be successful, must be diligently prosecuted by the *preaching* missionary, though with inferior advantages. *His* pupils are abroad in the busy haunts of men, worldly heathen men, and in the midst of sights unspeakably abhorrent and unimaginably vile. The hearers may be numerous, but of all ages and occupations; and they are ever shifting. He preaches the gospel, but they are listless; the seed falls by the way side, or on the rock, or among thorns and thistles. Birds of the air gather it, briars and thorns choke it. He needs to prepare the soil. The *preacher* must in effect, if not in form, act the *teacher*. He must call aside the arrested inquirer, must teach him day by day, and gradually upraise his mind from the stupor and feebleness of heathenism by gradually infusing into it, in their simplest elements, the light and the power of the gospel. This is the ordinary method; and if there are exceptions, it is when God in some *marvellous* measure has already prepared the way before him.

"It will have been noted, that the teaching of which we speak as being practically one with preaching, is of a specific character, and the Mission schools in which it is prosecuted are of a specific cast. The schools are in charge of religious teachers, and either taught by the missionary, or subject to his immediate supervision and control. They are, strictly speaking, *evangelical* schools, and the teaching is evangelical. The main subjects of instruction are moral and religious truth, things pertaining to duty, grace and salvation; and the great object of all the teaching, beginning middle and end, is the manifestation, to the minds of the pupils, of the glorious Gospel,—that God may 'give the light of the *knowledge* of his glory in the face of Jesus Christ.' It is a widely different thing to multiply heathen schools under heathen teachers, for intellectual culture simply, with a view to individual aggrandizement or even the general elevation of social life;—as though civilization were

of necessity or right the precursor of Christianization, and not its consequent. The true method as we hold it, the *divine* method as presented in the Bible and abundantly sustained by all missionary experience, is, *first* the kingdom of God and his righteousness, and *then* all other needful things. And if this method be reverently followed, it matters little what the *form* of evangelization or where the *place*, that is to say, what the *kind* of labor; provided it be adapted to time, character and circumstance, and provided also that it be in pursuance of arrangements mutually made, by the missionary and those on whose behalf he labors, and be prosecuted steadily and to a suitable extent."

In conformity with the conclusions arrived at above, your Committee would recommend, besides the one high school for the whole Mission.

1st. A primary, or village school, to be established in every place where the missionary can make a permanent preaching post.

2nd. That the Scriptures and religious books be the principal studies.

3rd. That these schools be in charge of Christian teachers, so far as they can be obtained.

4th. That villages, in which schools are established, be required to build their own school houses.

5th. That Sabbath schools be established in connection with these schools, to be conducted by the missionary himself when present in the village.

In looking over the reports on the Girls' Boarding Schools at Sibsagor and Gowa-hati, your Committee are convinced that these schools are doing a good and important work; and we do not see how they can be materially altered for the better. The general character of these schools, and the influence they are exerting, are too fully brought out in the reports above referred to, to require further comment here.

Nowgong Orphan Institution.

In reviewing the origin, progress and present state of this institution, the Committee have abundant reason to regard it as an instrumentality of good, and one on which God has been pleased to bestow special tokens of His favour in the conversion of souls. It presents a field of incessant and varied labor, where day by day the tender and unbiased mind may be brought under the influence of the truths of the Gospel. Like all other missionary efforts, it is a work of trial and responsibility, but if carried on in a spirit of faith, prayer and perseverance, its success is sure.

Our peculiar position in this country, owing to the mighty obstacles with which we have to contend, renders it necessary

for us to *adapt* our efforts to the people with whom we labor. The minds of the young being open to conviction, renders our efforts among them an important auxiliary in our work. They are not yet brought under the galling yoke. The experience of the world shows also, that the truths and influences brought to bear upon us in early life, exert a more or less controlling influence while we live; and we believe that it is impossible for a heathen youth to remain at heart a heathen, after passing through such a course as is marked out in the Orphan Institution.

Again, when we see how few are ready to come to our aid from Christian lands, how small the prospect of much addition, how large the field opened and opening, how necessary to have native laborers; and when we remember that more than nineteen twentieths of all the Karen converts in Burmah were brought to God through the instrumentality of native assistants, your Committee cannot resist the conviction, that this institution, as *one* of the instrumentalities for raising up native help, ought to be sustained and vigorously prosecuted.

With regard to the question whether any modifications are advisable, your Committee need not enlarge. The whole subject of the Institution came under the consideration and definite action of the Mission so recently, that your Committee do not feel prepared at present to suggest any radical change.

In reply to the queries proposed by the Deputation, we would remark, that we see no grounds for distinguishing the objects of the Institution as "*local* and *general*," referring to the former the conversion of the pupils, and to the latter the raising up of teachers and preachers. The school was established on broad grounds, and with reference to the interests of the whole Mission; and we conceive that the conversion of the pupils has claims to be regarded as an object of a general nature, equally with their education. We should deprecate, therefore, any measure intended to separate these two interests, as being fatal to the prosperity of the Institution.

1. In regard to the first query, we could not recommend, for present adoption, the limitations there proposed in regard to piety and mental training. When our Mission has reached a more advanced stage, we may be able to obtain pupils of more mature age and promise than those which were received at first. Nor do we consider it indispensable that the pupils should be *orphans*, provided there is sufficient reason to believe that they are not in danger of being withdrawn by their parents or other relations. We would recommend that in future no pupils be admitted under ten

years of age. We should be happy to receive pious youth of mature age and superior qualifications, if there were any such to be found; but we have none of this description, except such as have been raised up in our schools.

2. We believe that any measure intended to save expense by shortening the course of study, would defeat the objects of the Institution; and though a more rapid supply of laborers might be obtained, yet they would, we fear, be unqualified for their labors.* Our want is *better* men, with a more thorough course of training, rather than *more* men. We believe greater good will be accomplished by a small number of tried and reliable men, than by a great number of such as are unprepared.

3. We consider that the interests of this Mission require at least *one* school, of a high order, to which the labors of a missionary should be principally devoted. The same view has been taken by the Executive Committee, and a Missionary has been specifically appointed to this service. We conceive that the withdrawal of the services of a missionary superintendent would be equivalent to the abandonment of the Institution as a *Mission* Seminary, and reduce it to the state of an ordinary station Boarding School.

4. We should be in favor of the older pupils, especially those who contemplate entering the ministry, travelling with a missionary during a portion of the cold season, and thus becoming familiar with their future work.

5. We believe that due attention has been paid to securing strict purity of morals in the Girls' Department. They are now entirely distinct from the Boys' Department, and under the immediate supervision and instruction of Mrs. Stoddard. Your Committee are not aware that any instance of immorality has occurred under the present arrangement, nor do they apprehend that there is greater danger in this respect than there would be if the school was removed to any other station. But the Boys' Department being the only part of the school strictly common to the whole Mission, it might be well, in the matter of accounts, to have the departments separate, in order that the expense of the Mission school might appear only what it really is.

This Report having been recommended, the Committee beg leave to state:

That the Mission, learning from the Deputation that the views of the Executive Committee are not likely to harmonize

* This sentence was amended by an addition to the effect that such pupils as were *unpromising*, might with advantage be discharged before completing the full course; but the paper containing the amendment was mislaid.

with those of the report, and your Committee having been instructed to frame, if practicable, a basis, which will secure the co-operation of the Deputation, beg leave further to report : That they have drawn up such a basis and submitted it to the Deputation, but have failed to secure his co-operation.

DR. PECK'S REVISED PLAN FOR REMODELING THE ORPHAN INSTITUTION.

1. THAT the Nowgong Orphan Institution be remodelled with a view to its becoming, as soon as practicable, a central normal school, for the preparatory training of native preachers and school teachers ; it being understood that this is not to interfere with the establishment of a theological institution, when the interests of the Mission shall so require.

2. That the institution be divided, for the present, into two departments, primary and normal ; and that the term of study in either department shall not exceed three years.

3. That the number of its pupils, including such as may be designated to the normal department, be limited to forty ; that none be admitted under ten years of age ; that in all future admissions into the primary department, pupils of promise be selected from such as are either already pious, or have manifested their preference for the Christian religion by the abandonment of caste, and may be regarded as inquirers ; and that none be admitted into the normal department except members of churches in good standing and giving evidence also of talents and character requisite to usefulness as preachers and school teachers.

4. That instruction be given in the vernacular language ; that no English be taught after the first of October next, nor Bengali ; and that Bengali text books be used for only so long time as shall be indispensable for the preparation and printing of Asamese books,—a period not exceeding, as is supposed, three years.

5. That the superintendent travel and preach in the cold season, when practicable, and at other times so far as the claims of the institution shall permit ; and that to this end, the teaching be entrusted, as may consist with the interests of the school, to female assistant missionaries and native helpers, the normal department having also an annual vacation of three months for the same purpose.

6. That the Girls' department now belonging to the institution be separated from it, and be regarded as a station school, on the same footing as the Girls' schools at Sibsagor and Gowahati.

The above outline is presented with the understanding that the institution will re-

tain the mixed character thus given to it, only until the supposed impediment to a more radical change shall be removed by the increasing number of youth converted to the Christian faith ; when the school is to become exclusively a normal school, and such additional modifications shall be made in its plan as shall then appear to be suitable.

**REPORT ON THE ABOVE REVISED PLAN,
ADOPTED FEB. 4, 1854.**

THE Committee to whom was referred the consideration of the revised plan of compromise presented by the Deputation, in regard to the modifications of the Nowgong Orphan Institution, beg leave to report :

That they have found themselves exceedingly embarrassed, in the discharge of the duty imposed upon them, from the peculiar circumstances of the case.

In the first place your Committee conceive that the Executive Committee have fully indicated their purpose in regard to the objects and maintenance of the Institution by repeated and definite acts from its commencement ; such as sending out a missionary family to superintend it ; by approving of the last action of the Mission in reference to it ; and by the views contained in the instructions of the Committee at the time of sending forth the present superintendent of the school. The Mission having, up to the present visit of the Deputation, received no different intimation from the Rooms, feel that for the present organization and character of the Institution, the Executive Committee are responsible equally with the Mission.

In the next place, the Mission are unanimous in regard to the exceeding great importance of sustaining the institution. When called upon to report, they stated the sentiment fully and strongly that it ought to be sustained ; that it contains powerful evangelizing elements, which we consider admirably adapted to the present state of the people, and to the raising up of the native agency we so much need.

At this point the Deputation stated to the Mission that these views do not harmonize with his own, and that he has strong apprehension that the Executive Committee will not be prepared to maintain them, or to sustain the school on its present basis. He therefore laid before the Mission the modifications which, in his opinion, would accord with the views of the Executive Committee. These modifications the Mission, after consideration, deemed most injurious to the institution in many respects ; nevertheless, being desirous of effecting, as far as possible, harmony of action between the Deputation and the Mission, a Committee was appointed to draw up, if prac-

licable, a basis of compromise. This was done with a sincere desire to secure the co-operation of the Deputation; and on the part of the Mission important concessions were made. The result was not so favourable as had been anticipated. The concessions made by the Mission in the plan of compromise, were not acceded to. The Deputation felt that he could not justify himself before the Executive Committee, should he concede all the principles involved in the proposed compromise.

Under these circumstances the Mission felt embarrassed. They could not conscientiously accede to the principles and modifications proposed by the Deputation. They believed that the tendency would be to vitally injure the institution; to fetter our operations; and put back the Mission many years. The Mission, therefore, felt compelled to fall back upon their original ground, and leave the responsibility of carrying out these modifications to the Executive Committee. Here the Mission considered that their action and responsibility in a measure ended.

But the Deputation, feeling the necessity and desirableness of securing an adjustment while on the ground, has again presented the subject before the Mission with a revised basis of compromise. Several of the modifications we regard as desirable, and such as would have been gradually made by the Mission itself. Yet the honest conviction of your Committee is, that taking it as a whole, it is in advance of the present state of the Mission, and contemplates a state of things as widely different, as the time of sowing and the time of reaping. Your Committee therefore feel embarrassed in reference to the nature of the recommendation they ought to submit to the Mission.

But considering the injurious effects on the institution of a state of suspense, and the difficulty of adjusting this matter satisfactorily by writing, your Committee would recommend, as the best thing under existing circumstances, the acceptance of the plan now submitted by the Deputation.

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

BALASORE.

THE language of Orissa was one of the first into which the Serampore missionaries undertook to translate the word of God, after the completion of the Bengali version. Thus we find that, at a committee meeting held by them on the 17th of January, 1804, it was resolved "that an Orissa pandit should be immediately retained at the expense of the mission;" the task of producing the translation with his assistance being allotted to Mr. Carey. The British arms had recently achieved the conquest of a considerable portion of the province of Orissa, and the brethren who were waiting and longing for openings for the proclamation of the gospel, "thought this was an opportunity not to be neglected." The Oriya version was therefore immediately commenced, and was carried forward with that steady perseverance which so eminently distinguished Carey. It will, perhaps, be scarcely credited that on the 20th of September, 1804, the New Testament was ad-

vertised as "ready for the press;"* and that a grammar of the Oriya language, the joint production of Mr. Carey and his pandit, was at the same time announced, as preparing for publication.

It is almost superfluous to say that up to this time no Oriya book had ever been printed, no attempt having yet been made to prepare types of the peculiar character used in this language. This difficulty was, however, soon surmounted by Carey; and the first fount of Oriya types, prepared under his superintendence, was completed in the year 1807.

The delay necessarily occasioned by the preparation of the types must have had a beneficial effect upon the Oriya version of the New Testament. Having been completed in eight months, in 1804, many corrections must have been

* See PRIMITIÆ ORIENTALES, vol. iii. p. xxxvi. "The New Testament in the Oriya language, translated by Pooroosh Ram, the Orissa Pandit; revised and compared with the Original Greek, by Mr. William Carey."

required; but as it was not put to press until 1807, whilst in the mean time Carey had been steadily advancing in his knowledge of the language, he was then able to introduce the requisite improvements in the translation. The Oriya New Testament was finished at press in March, 1809, another volume containing the Scriptures from the book of Job to Solomon's Song, was published in the November following, and the first edition of the entire Bible, in five volumes, was completed in 1815.

But we must go back to notice the earliest attempts made to send preachers of the word of life to the inhabitants of Orissa. At the beginning of 1805, when Messrs Cran and Des-Granges were deliberating as to where they should commence a station on behalf of the London Missionary Society, some of those whose advice they sought directed their attention to Cuttack and Ganjam. They knew, however, that the brethren at Serampore had undertaken a translation of the scriptures into the language of Orissa, and that they were likely soon to send missionaries there, and therefore preferred to settle at Vizagapatam. But, greatly as the Serampore missionaries wished to have a station in Orissa, years elapsed before they could accomplish their desire. In January, 1808, having portions of the New Testament and a few scripture tracts ready for circulation in that province, they sent the native brethren Krishna Pál and Sebak Rám to preach and distribute books as freely as possible between Calcutta and Purí. The two itinerants found that they could not approach the temple of Jagannáth, where they had hoped to be enabled to testify of Christ, but they appear to have diligently availed themselves of such opportunities for preaching as their journey afforded. The Serampore brethren then wished to send Mr. Robinson to labor in Orissa; but on making the necessary preliminary enquiries, they ascertained, in the early part of 1808, that the Government would not consent to the arrangement. Thus prevented from sending an English missionary, the brethren at length resolved to employ one of their own converts, and in the middle of 1809, they selected John Peter for this important service. It appears that at first it was their intention to send him to settle at Cuttack, but ultimately it was decided that he should reside at Balasore.

John Peter has been called an Armenian; but this is not strictly correct. His complexion was singularly black, and his father was a native from the Malabar coast, who, having become servant to an Armenian, had been induced to join the religious community to which his master belonged. Before his conversion, John Peter was addicted to drunkenness and other profligate courses, but a striking change was manifested in his life after he professed to have embraced the gospel, which was brought to his ears by the Serampore missionaries in the year 1806. In May, 1808, he was received by them as a member of the church, and very soon began to speak in Bengáli; of which language he acquired such a command as to become "one of the most eloquent and pathetic of the preachers in it." Having for about two years witnessed his disinterested efforts for the salvation of the heathen, and his remarkable industry and success in the study of the native languages, the brethren proposed to him that he should go to Orissa, and, after due consideration, he consented to do so. On the 18th of October, 1809, he was solemnly set apart to the work of the mission, together with Mr. C. C. Aratoon; and early in January, 1810, he embarked for Balasore, taking with him a number of Oriya and Bengáli New Testaments, with portions of the Old Testament and scripture tracts. He arrived at his destination on the 17th of the same month, and lost no time in commencing his work. On the first Sabbath a large company of natives assembled to hear him preach, and considerable interest was immediately excited by the books which he distributed. From the first he was able to make himself understood by many of the people, and he soon succeeded in acquiring the Oriya language.

At the earnest request of John Peter, Krishna Dás was sent to Balasore to assist him in preaching the gospel. This brother was converted by means of a Bengáli New Testament and tracts, which were left in his shop, at Rámkrishnapore, by Mr. Ward, in November, 1801. He read these books to his fellow-villagers, as he had promised Mr. Ward to do; and thus several persons were brought to Christ. After his baptism he began to preach, and was repeatedly sent into

the district of Malda, where he labored very actively. Messrs. Creighton and Ellerton, who resided there, esteemed him very highly; and the latter, who possessed a superior knowledge of Bengali, was accustomed to listen to his preaching with great delight and profit. Krishna Dás reached Balasore in March, 1810.

John Peter, when a lad, had attended an English school, and afterwards had been employed first as a writer in an attorney's office, and then as a school-master. He had thus attained a much better knowledge of English than was common to men of his class. After his arrival at Balasore a European soldier from the garrison called upon him and attended worship at his bungalow. This man being seriously disposed, and much interested by the missionary's conversation, brought many of his comrades with him, and Peter preached to them in English, apparently with no small ability. The Colonel in command of the garrison soon became acquainted with the circumstance, and intimated his intention of coming to hear the preacher for himself. Of the result we find the following account in a letter written in May. "On Lord's-day morning the 15th ult. almost all the European officers and ladies at Balasore came to worship. They gave me notice of their coming, and desired me to wait till they arrived. They heard the word of God with great seriousness. I preached from John xiv. 1. The Europeans here behave very kindly to me."

Nor were these attempts to benefit the soldiers fruitless. The person who first called on Peter, appears soon to have been powerfully impressed by the truth, and on the 22nd of April he was baptized, in the presence of many spectators, both European and native. The following month three more persons belonging to the army were baptized, and one of these, William Smith, is well known to many of our readers as the faithful and laborious missionary who from February, 1817, to the present day has been proclaiming the gospel and "witnessing both to small and great" in and around the idolatrous city of Benares. Had the Balasore mission produced no other fruit than the conversion of our venerable brother Smith, the efforts made in it would not have been unrewarded. But many

others were baptized. We cannot afford space to enumerate the baptisms as they occurred, but will simply mention the fact that by the end of 1810, fifteen persons had thus united themselves to the missionaries in Christian fellowship.

At the close of November, however, the brethren in the army were removed from Balasore to Cuttack. Mr. Smith and another convert, named Green, had previously commenced speaking to the natives, and they now converted their march into a missionary itineracy, distributing many scriptures and tracts on the way, and announcing the gospel message to great numbers of people. After their arrival at Cuttack, they perseveringly labored in the same manner there, and we shall have occasion to refer to them again in a subsequent part of this paper.

But all the success which had hitherto been granted in relation to John Peter's endeavors, consisted in the conversion of Europeans and East Indians. He and Krishna Dás were indeed diligent in preaching to the Oriyas and pilgrims, but they were not yet at home in the language, and found the people very obdurate. Still they had some encouragement to hope for ultimate success. As early as March, an Oriya, named Sádhu-charan Dás, came and ate with them, and made no secret of having in this way lost his caste. Other similar cases occurred shortly afterwards; but there was no satisfactory evidence that any native had been converted. In November, however, an old bairagi, named Niranján, a native of Behar, took up his abode with Peter as an enquirer, and having afforded him good reason to hope that he had received the truth in the love of it, he was baptized in January, 1811. What his subsequent career was, cannot be ascertained, as six days after his baptism he left Balasore to return home. Peter wrote of him, "We were all much affected at parting. He wept much, and said he would go and make known the name of Jesus in his native place, and rather die than deny him." He promised to call on the missionaries as he passed through Calcutta, but we know not whether he did so; and, perhaps for this reason, his case has been regarded as almost worse than uncertain. We are, nevertheless, disposed to think, from the very little recorded concerning him, that he was a sincere

convert, and will hope that wherever his lot may have been cast, he was not lost sight of nor disowned by the good Shepherd who suffers not his sheep to be plucked out of his hand.

Nothing of peculiar interest took place during 1811. Preaching to the soldiers and to the natives was regularly carried on, and, as in the preceding year, some of the former were baptized. A few natives professed to be anxious to embrace Christianity, two of whom, concerning whose sincerity strong hopes were entertained, were taken away by death. The Serampore brethren having now provided John Peter with a horse, he extended his preaching excursions, and in November, journeyed to Cuttack, declaring the gospel all the way. Here he did much to confirm the brethren who had been baptized, and had the pleasure to baptize two persons who had been brought to Christ by the preaching of Mr. Smith. This brother, with some of his comrades, had been very industrious in distributing Oriya scriptures and tracts; and thus from Cuttack as well from Balasore, very considerable numbers of Christian books were scattered over the province.

At the end of 1811, we find another notice of Sádhu-charan, the Oriya who first gave up his caste. He visited Krishna Dás and spent a short time with him, and, having received from John Peter an Oriya Testament, went away with the promise that he would return with his family and be baptized. This, however, he never did.

In 1812, further additions were made to the church at Balasore, but Peter and his companion were still discouraged by the absence of conversions among the natives. Yet one incident recorded in their journals is very interesting. We will present it in John Peter's words. In November, he writes concerning his preaching at the Durgá Pujá: "A pilgrim, about seventy years of age, named Kishora Dás, on his journey to Jagannáth, heard me, and immediately expressed his approbation of the gospel. He has been with us for the last week, and has voluntarily renounced his former connections by eating with us. He says that he has long been searching for salvation, and was advised to visit Jagannáth. But after hearing the gospel, he gave up all reliance on Jagannáth. He is apt to learn." This

poor man took up his abode with a Christian friend at Balasore, and was accustomed to go out with John Peter and Krishna Dás when they went to preach. But he soon fell sick, and in Peter's journal for January the 5th, 1813, the following account is given of his end: "Poor Kishora Dás died this evening, and was buried decently in the English burying ground. Though at times his expressions indicated some fear respecting his future state, he appeared more composed towards the last, and would occasionally exclaim, 'I have no reliance on any god or goddess; my sole confidence is placed in Jesus Christ, the Friend of sinners.'" Was not this a brand plucked out of the fire?

In the latter part of 1812 the church in the army at Cuttack was removed to another part of India, and the body of believers in Orissa was weakened. Some too, who had been baptized had been previously excluded from fellowship for unholy conduct. All this was discouraging; but it was hoped that the seed which had been abundantly scattered would yet spring up and produce fruit, and that the brethren who were providentially taken away from Orissa, would carry the gospel with them, and become blessings in every place where they might be stationed. The latter hope, at least, was in some degree fulfilled; for about the middle of 1813, the Serampore brethren wrote to Mr. Smith, who had been removed to Allahabad; and he readily left the army, and joined himself to them as a probationer on missionary labor.

In January, 1813, John Peter visited Calcutta, preaching at Jellalore, Midnapore, and several other places on his way. On his return to Balasore in May, Krishna Dás, whose health was very feeble, went to Serampore, and, after lingering there for some time, died at his native village in the following September, full of faith in the great Redeemer.

At Balasore John Peter now endeavored to establish a vernacular school for children and obtained an Oriya teacher who appeared to be well affected towards Christianity. But this effort very soon failed. The natives refused to send their children, and the master became disheartened, and left. Meanwhile additions were made to the church by the baptism of three Euro-

pean soldiers, and an East-Indian woman, and, towards the end of the year, the missionary was encouraged in his labors amongst the natives by the hopeful conversion of a high caste Bráhmán, named Jagannáth Múkhújya.

In an interesting account of the early mission in Orissa, drawn up by Mr. Buckley, of Cuttack, he says of this convert: "It is now known that he was not of sound mind: and the only reference that Peter makes to him after his baptism, describes him as in confinement, and mentions his 'mournful affliction.'"^{*} But Mr. Buckley drew up his statement from imperfect materials. He was acquainted only with the PERIODICAL ACCOUNTS, published in England, which are chiefly made up of extracts from the MONTHLY CIRCULAR LETTERS, published at Serampore. Having before us a complete series of the latter work, we are able to furnish a more full and accurate account of this convert, whose case appears to possess considerable interest.

Jagannáth Múkhújya was designated at Balasore an *Attararáhi* Bráhmán; i. e. a Bráhmán of the northern country, Bengal. He was the son of Káli Thákur, a man in high repute for learning and sanctity, who had lived at Manikham, near Balasore and, at his death, left to his children a house and some landed property there. Jagannáth appears to have been born in Orissa; had learned Bengáli and a little Sanscrit, and was employed in Balasore, as a school master in a bábu's family. He had vainly sought for peace in the worship of various Hindu debtás, and had visited many sacred places. All this time, however, he lived in a state of the deepest profligacy. After wandering over the country with bairágis for three years, he returned to live at Balasore at the beginning of 1812, and there the doctrines of the Christian teacher attracted his attention. At first he hated and despised the new way; but having been induced to visit John Peter, he was greatly affected by his arguments, and, after deliberation, resolved to become a Christian. In his account of himself he thus states the reasons which led him to this determination:—"I must answer for myself before God. If the world and

my friends do not embrace the gospel, it is because they do not understand it. I will lead the way, and they will follow. I remained in a state of suspense for a fortnight; fears without and fightings within. At last, I called again on Mr. Peter. He renewed the conversation, and talked till dinner was on the table. I sat and dined with him; feeling no fear respecting gods, or caste, or friends."

A great sensation was produced in Balasore by this event. All eyes were turned towards the missionary and his new convert. At times Jagannáth was insulted, but he bore all patiently. It was reported that his relations wished to kill him, but he said, "I fear not: if they kill my body, my soul will be saved." He immediately became John Peter's assistant in preaching to the heathen; and much attention was given to the gospel, now that its power in him was displayed. On one occasion some of his old acquaintance said to him: "You are a son of Káli Thákur; what have you done? You put us all to shame. Your father was our great *guru*." Jagannáth replied: "I have opened a door for you, and hold up a light to you, that you may enter into the kingdom of God."

On the 27th of February, 1814, this interesting convert was baptized in the presence of a large concourse of people. "I trembled," wrote Peter, "but we were satisfied; and I could not but admit him to baptism." A few days after, he wrote again, "I yet tremble and am afraid for him, lest his friends and others, or bad men with their fiddles and dancing women should entangle him. He was very deeply sunk in these abominations. He attends me wherever I go, and answers those well who ask him respecting his conversion; at their request he opens the book and reads freely. His words are few, but to the purpose; and he is not ashamed to bear the cross. To all who entice or attempt to discourage him, he says, 'My salvation is in Christ: I will not hear you.' He then invites them to Christ. When I do not go out, he goes alone with the New Testament and speaks of this new thing."

An Oriya tailor who was deeply impressed at Jagannáth's baptism, afterwards associated much with the brethren and was accustomed to go out with them to speak of the gospel. In April, Peter was laid aside with

^{*} See the GENERAL BAPTIST REPOSITORY for February, 1852: p. 63.

a severe fever; but Jagannáth continued to preach and distribute tracts and scriptures with unremitted zeal, being sometimes aided by Khosali, the tailor, who professed to have received the gospel in his heart; but said he could not abandon his caste because of the distress of his relatives. We cannot relate all that is said of Jagannáth in Peter's journals. The only disparaging remark made concerning him is that he was "weak in gifts;" but there is abundant evidence that, from January to the end of July, he was actively engaged in preaching, and sometimes attracted very large congregations. The notice of his mournful affliction and confinement is given in a letter written in January, 1816, two years after his conversion; and in the July following Peter speaks of him as again with him. We can ascertain nothing more concerning him, except that it is said at Balasore, that he removed to Calcutta and died shortly after. We think, however, that we have enough to warrant the belief that Jagannáth Múkhújya was a sincere convert, and that until laid aside from usefulness by his pitiable malady, he was a convert whom any missionary might have rejoiced over with unusual satisfaction.

We have extended our account of this case to greater length than we intended, and must now hasten to conclude our sketch of this station. John Peter continued the labors we have described and was not unsuccessful. In 1814, some Europeans and others who had been brought to Christ by his preaching were baptized, and in 1816 there was reason to believe that a few more soldiers were converted by his ministry. They were, however, prevented from being baptized by sickness, and on their recovery were removed to Dum Dum. Encouragement was also afforded by the interest in the gospel displayed by several natives. Among these one, named Jay Hari Ghose, a writer to the court, who possessed some knowledge of English, appears to have awakened many hopes. He read the scriptures attentively, recommended them to others, told all to believe in Jesus, attended worship without shame, and defended the truth like a Christian. He was not prepared, however, to brave the loss of his family, and waited until they should be willing to join him in the public profession of the gospel; and

that time never came. As long as John Peter remained at Balasore this man appears to have been a hopeful inquirer after the truth.

Having for some time suffered from chronic dysentery, John Peter removed to Calcutta in the beginning of 1817, and though it was at first intended otherwise, he returned no more to Orissa. It is said that in the latter period of his residence at Balasore his character had sadly deteriorated. We find no reason to think that any reports of this kind reached the brethren at Serampore, then; but we know that after a short residence in Calcutta his depravity became painfully manifest, and he was excluded from the Church. He professed repentance; but his fall was repeated, and at length he died in most miserable circumstances in one of the Calcutta hospitals.

Our brother Smith of Benares, whose personal intercourse with Peter ceased in 1812, has kindly forwarded his recollections of his character, and we will not withhold them. He wrote in reply to our enquiries,—“Mr. John Peter was a zealous, faithful, and impressive preacher of the gospel; and the Lord blessed his labors in the conversion of many souls, who were sitting in darkness and in the shadow of death:—especially I myself was plucked as a brand from the fire, and have been preserved hitherto as a monument of divine mercy. Mr. Peter baptized about forty persons,* among whom were Episcopalians, Roman Catholics, and heathens. Several belonged to the army, and were dispersed; all of whom are, I hope, gone to their rest, except a few who are still preserved in the land of the living. Two natives, as far as I recollect, were baptized, one of them being a Bráhma. Both, I understand, died in faith. Mr. Peter was a man of ardent piety, humble, patient, and submissive to the will of his heavenly Father under a severe and distressing malady, with which he was afflicted for many months, and which was the cause of his removal to Calcutta.”

That the man of whom this could be written disgraced his Christian profession and sank into confirmed vicious habits, is a fact most painful and appalling. What his condition of

* The exact number was, we believe, thirty-five.

mind was at the last must remain doubtful until the day shall declare it. Let his melancholy example be a beacon to us, lest we too fall from our steadfastness.

The subsequent history of the efforts made by the Serampore brethren for the benefit of Orissa will furnish materials for another paper.

C. B. L.

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XV.—RABBI.

IN nine of the seventeen instances in which this word occurs, it is translated *Master*. "The actual signification of RAB in Hebrew," says the editor of the *Cyclopædia of Biblical Literature*, "is, 'a great one' i. e. a chief, a master; and would as a title be probably represented by the 'Excellenza' of southern Europe, which is perhaps as common as Rabbi was among the Jews. It was there employed as a title in the Jewish schools in a threefold form, indicating as many degrees, which might without much impropriety be compared, in the stricter sense, to the progressive academical degrees of Bachelor, Master, and Doctor. The lowest of these degrees of honour was RAB. This with the relative suffix became RABBI, 'my master,' which was of higher dignity; and beyond that was RABBAN, 'great master;' or with the suffix, RABBONI, 'my great master,' which was the highest of all. It is not certain, however, that this graduation of terms existed in the time of Christ." Campbell says, "Rabban is not the name of a degree superior to RABBI, though it seems intended for heightening the signification. It may be understood to denote eminent or learned Rabbi, and appears to have been but very seldom used." Gill ascribes the introduction of the term Rabbi itself to the time just before the appearing of our Lord; and Olshausen speaks of the distinction between Rab, Rabbi, and Rabban as subsequently introduced by "the

Rabbins, who were eager after titles." The following are the instances in which the word Rabbi is found in the Greek Testament.

Mat. xxiii. 7.... called of men *rabbi*, *rabbi*.

8.... be not ye called *rabbi*.

xxvi. 25.... *master*, is it I?

49.... hail, *master*, and kissed him.

Mark ix. 5.... *master*, it is good for us to be here.

xi. 21.... *master*, behold the fig tree.

xiv. 45.... *master*, *master*, and kissed him.

John i. 38.... *rabbi*, which is to say being interpreted, *master*,

49.... *rabbi*, thou art the Son of God.

iii. 2 ... *rabbi*, we know that thou art.

26 ... *rabbi*, he that was with thee.

iv. 31... prayed him, saying, *master*, eat.

vi. 25.. *rabbi*, when camest thou hither?

ix. 2.... *master*, who did sin?

xi. 8 ... *master*, the Jews of late.

The apostle John, in his interpretation of the title Rabbi, uses the word *DI-DASKALOS*, which is sometimes rendered in our version *master*, and sometimes, according to its primitive signification, *teacher*. Rabbi is also the word by which *DI-DASKALOS*, which occurs frequently in the Greek Testament, is commonly rendered in the Syriac version, the most respectable of all the ancient translations.—*Baptist Magazine*.

Notices of Books.

THE CALCUTTA MISSIONARY HYMN BOOK.

THOSE of our readers who reside in Calcutta are well aware that a monthly Missionary Prayer Meeting attended by Christians of the Presbyterian, Independent, and Baptist bodies in that city, has been established for several years. Considerable inconvenience

has been felt by those who unite in this service, arising from the want of a book of hymns common to all. The Baptist has been at a loss for a copy of the Congregational Hymn Book, or of the Scottish Psalms and Paraphrases, when worshipping in the

Union Chapel or the Free Kirk; and Independents and Presbyterians in the Baptist Chapels have equally suffered from the lack of the Selection of hymns in use there. To remove this inconvenience the little book to which we now call attention has been compiled, and it will henceforth be used at the Missionary Prayer Meeting, at whatever place of worship it may be held. It contains eighty hymns judiciously selected by Mr. Mullens of

Bhowanipore, who kindly undertook the preparation of the book, and is very neatly printed. We hope that all our Calcutta friends conscientiously fill up their places in the interesting and important assemblies for which the work has been prepared, and heartily recommend every one of them to purchase it. Its price has been fixed at 6 annas a copy; and it is sold at the Tract Society's Depository, No. 8, Old Court House Street.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Muttra.—Two converts were baptized at this station by Mr. Williams, on the 20th of April.

Assam.—Mr. Brown has informed us of the following additions to the missionary churches in this province:

"January 15th.—Four Asamese were baptized by Dr. Peck, at Sibsagor.

"January 29th.—Four at Nowgong by Mr. Bronson.

"April 2nd.—Three at Sibsagor by Mr. Whiting.

Akyab.—Three believers were baptized at this station on the 7th of May, by Mr. Moore.

NOTES OF A MISSIONARY TOUR IN ORISSA.

BY THE REV. W. MILLER.

Chanegere market, Jan. 13th, 1854.—Arriving before the people had assembled, we took refuge from the scorching sun in the veranda of a temple of Shîb, and spoke to the worshippers, who were then after bathing coming to perform their morning devotions. Some seemed quite astonished at the idea of idol-worship being pronounced sinful. Some admitted it was so, and enquired about the true God; how he was to be worshipped, and his mercy and favor obtained.

In the market had a congregation of three hundred persons. One of the native brethren commenced and delivered a powerful address on the love of Christ. I followed, on the blessedness of those who trust in him. A

deep impression was made, many audibly expressed their admiration of the Saviour, and desire to trust in him. Others to excuse themselves and stifle their convictions said, "If his image were here, we would worship him; but it is impossible to fix the mind, and worship without some visible representation of the object."

Tangi, near the Chilka Lake. Staid here two days and preached in it and four of the surrounding villages. Instigated by two Baishnabs who had come from Puri on a begging excursion, the people of Tangi displayed great rudeness and levity, so that we were compelled to desist from preaching. Some, however, sympathized with us, and came afterwards to the encampment and conversed for some time on religion. One young man afforded us pleasure by his apparently earnest enquiries after the truth. He had seen a copy of the New Testament in the possession of a relative, and was most anxious to possess one himself.

The Daroga for whom I prescribed medicine, visited me twice; he is a well disposed man and much attached to Europeans. I presented him with a New Testament and entreated him to seek after and secure the "one thing needful."

In one of the villages visited, the inhabitants had erected a large booth of the branches of trees, in which to read for several successive days the Bhâgabat, as a kind of thank-offering for their harvest. A Brâhman was present from some distance as master of the ceremonies. As they offered no objection, I stood in the booth and preached and distributed tracts to

those who could read. At the close, spoke to the Bráhmán about the sin of deceiving the people as he did, in one way and another; he replied, "I know I am doing wrong, and am convinced of the truth of your religion; but what can I do? I have a wife and several children to provide for, and this is the only way I can meet their demands." He was told of God's care for the fowls of the air and beasts of the forest and the promise of Matt. vi. 33, but manifested no disposition to carry out his convictions.

16th.—Went twelve miles south to Soonakulla, through a jungly and barren country. This village is beautifully situated at the base of a hill, and appears at first sight entirely enclosed on all sides by others. Visited the people in the evening, and after singing a hymn had nearly the whole of the males around us. All sat on the ground and paid great attention. Many were astonished at the idea of Christ dying for sinners, and had not before heard of it. One man thought it too good to be true. Two of our hearers were from a village far away in the interior and begged for tracts to take home and distribute among their friends; as no preacher nor Christian books had ever been there.

Went forward on the 17th to Beercole which is near the boundary of the Puri and Berhampore districts. Was delighted in the afternoon to have the company of brethren Wilkinson and Bailey of Berhampore, who had been laboring some days in the neighborhood.

18th.—Visited in company with Messrs. W. and B. a bráhmán village; but though some three hundred persons assembled in front of us, could not by any means get a hearing. They had made up their minds that we should not preath; and succeeded but too well in accomplishing their wicked purpose. We were obliged to leave them, offering up the prayer of our blessed Master, "Father, forgive them, for they know not what they do." Afternoon went to Rámpur, four miles distant. Finding the tent, which had been sent on in the morning, pitched in a damp and unhealthy place, went in search of a better; but without success. It was now dark, and as our last resource walked nearly a mile to the thannah, in the hope of being allowed to spend the night in the *ká-*

chárá. The Daroga being absent, we addressed his assistant on the subject, who very unkindly made many objections, the chief of which was, there was an idol under the same roof, though in a distinct apartment, and our staying would be offensive to it. After stating our willingness to depart in case the idol expressed himself in the least inconvenienced, we had our cots put up and a ~~mat~~ spread to sit on in the absence of chairs. In the meantime the room had become well filled with persons belonging to the establishment, with whom we conversed and disputed until a late hour.

19th.—Formed two companies and preached in the village, which is a very large one. Had many hearers. Some heard well, others very indifferently. Gave tracts to those who could read, and returned to Beercole.

At night my friends left me, and went by boat to Rumbah; intending to be at Berhampore for the following Sabbath.

I wished to go through Banpur to Nuagur, a large district marked "unexplored" on the map, and that had not been visited by a missionary. I was informed, however, that the road was impassable to garries, and dangerous in consequence of wild beasts. We were, therefore, obliged to go by water to Balanassi, whence there is a road. After spending the Sabbath at Balanassi, and preaching in it and three of the adjacent villages, early next morning, the 23rd, we commenced our journey to Gopalpur. Having travelled two miles, we crossed the road which leads to Berhampore, and found ourselves within the boundary of an extensive part of the province which now for the first time was being trod by "the feet of them who preach the gospel of peace, and bring glad tidings of good things." Rode ten miles through a thick jungle, here and there broken by houses and cultivation, to our destination, which proved to be a village of some four hundred houses, with several more at a short distance from it. We had no sooner arrived than the news spread through the place, and brought most of the population old and young to the tent. All were most inquisitive to know the object of our visit, and no little time was spent in making it known. In the evening we addressed two good congregations in the village. All paid pleasing atten-

tion, and in various ways expressed their sense of the truth and importance of what was made known.

24th.—Visited a Bráhmaṇ village to which we had been invited the previous evening. Our congregation comprised nearly the whole village; for though the ladies did not leave their houses, they stood at the doors listening. No opposition was offered. Questions were asked, and satisfactory replies given.

In the afternoon, went forward to Rungpore. We had heard of this being a populous place; but were not prepared to find some two thousand houses,—a Rájá and his residence,—a large temple of Jagannáth and Cars,—with a large annual festival, and a market twice a week,—and the principal street little inferior to that of Puri.

25th, Morning.—Preached and distributed tracts in the midst of the market. As soon as we commenced singing, three-fourths of the buyers and sellers were around us with their mouths open, staring at each other with amazement. A European speaking in their own language, increased if possible their surprise and called forth various remarks. Many, however, paid great attention and nodded assent. Their eagerness to get books was such, that we had to ascend a flight of steps, and distribute them from the top.

Afternoon, went to see the Rájá. After waiting a quarter of an hour, we were conducted through a large courtyard and up a flight of stone-steps to a room about sixteen feet square, where the Rájá was seated on a chair, and his ministers and Bráhmaṇs seated right and left on the ground, and two men behind him with punkas. A chair was placed in front of him for me. He appeared about forty years of age, and though there was something pleasing and intelligent in his countenance, neither it nor his dress bore any striking marks of royalty. After a few common-place remarks, I made known to him and his attendants the gospel and its requirements, and the blessings it communicates to kings and subjects, when embraced. At the close, his principal Bráhmaṇ said that what had been stated might be quite true, but as their Shástras presented to them Krishna as able to save, it would be unwise to leave him and have recourse to Jesus Christ. He was reminded of what was written in the Shástras of Krishna's immoralities and death, and

hence how absurd to expect salvation from him. I then presented the Rájá with a New Testament and begged of him to read the history of Christ as recorded in the Gospels, and judge for himself if he were not the only Saviour. We then proceeded to the most central part of the village, and preached and distributed tracts to a large congregation. We had many visitors at the tent, two of them were brothers of the Boal Rájá. They appeared thoughtful enquiring men and desirous of knowing the way of salvation.

26th.—Commenced at an early hour the journey to Kendudeep, twelve miles distant. Stayed midway at the village of Bansgurdah, and preached to the inhabitants. One of them had been to Cuttack once in his life, and was present at the Oriya worship in the chapel, and described the congregation, preacher, and something of the sermon. The remainder of the road lay through a frightful jungle, bounded on each side by hills. We were told that no traveller dare go this way alone, even in the day time, beasts of prey are so numerous. Reached our destination at 11 A. M. The head man of the village soon came and enquired how he could aid us, and insisted upon furnishing gratuitously wood, milk and cooking utensils, &c. Nor was this the only place in Nuagur where we experienced the same kindness. In a short time the village, as far as its male inhabitants are concerned, was seated around us, listening with apparent wonder and delight to the glad tidings. The tent not having come up, I retired to a small thatched building. Here I found a few stones dotted with red paint and part of a peacock's tail hung above them. On enquiry, I was told it was a Khund idol and temple, and that there were several villages of this people in the neighborhood, and that a village within view, at the foot of a mountain, was one. The preachers being tired after their day's journey, I went alone in the afternoon to the Khund village. Seeing me approach, all fled into their houses and fastened the doors. In time they were induced to come out and surround me. As they understood Oriya, and could speak it imperfectly, I told them of the interest I felt in their welfare and why I had come to their village. They seemed to understand and appreciate my object, and became very friendly

and told me something of their history, how they lived, and their objects of worship, &c. I was delighted to find that one young man could read Oriya. I left with him a copy of each of the tracts, and he promised to read them in the presence of his friends.

27th.—Went forward ten miles to Etamati, the principal village of Nnagur. It is situated on elevated ground in the centre of an immense and fertile valley, which appears encircled by a range of high hills. The native government officer who has charge of the district during, I suppose, the minority of the late Rájá's son, resides here with a large number of assistants and about fifty or sixty paiks. The Rájá some time before his death fled to Cuttack for protection; his chief minister having risen in rebellion against him, shot one of his servants, and burnt down some villages. Troops were sent from Cuttack to apprehend the rebel and protect the country, but he fled to the mountains, and secreted himself among the Khunds and is still I believe at large.

The market, which is a very large one and held twice a week, commenced soon after our arrival. We had no difficulty in gathering a congregation, but were surrounded in a few minutes by some five or six hundred persons. All remained to the close and paid great attention. Many questions were asked, and a favorable impression of Christianity was produced.

Our arrival and preaching having become known, the chief pandit of the place attended by forty of his friends came to the tent in the afternoon to hear and discuss the merits of the "new religion," and remained about an hour with us.

Evening, preached in the village to above three hundred persons and distributed tracts. During our stay we visited several large villages in the neighborhood of Etamati. The people were exceedingly friendly and attentive, and much less influenced by caste ideas than the inhabitants of other parts of the province. They appear given to hospitality and, had we needed, would have provided food and lodging for us. The tahsildar was also very obliging and aided us in various ways. I went to the káphari and made known the gospel to him and perhaps a hundred and fifty more persons.

We went also among the paiks and endeavored to arouse their attention to the all-important concerns of the soul and eternity. We were pleased by the attention paid, and furnished them with a tract each.

Before leaving, we visited the Rájá's residence and fort. We were attended by a guide who led us two miles through a jungle to the foot of a mountain covered with tall bamboos and having but one path to ascend. There was a kind of natural gateway and guard-house at the commencement of the path. As we advanced, the path gradually became narrower and deeper, until only one person could proceed at once, and it was twelve feet beneath the level of the jungle on each side. When I thought of our situation far away from any European, amid strangers and perhaps those who hated us and our message, and the ease with which an assassin might unperceived shoot us down from above, I confess I felt rather nervous and disposed to question the propriety of advancing. A sense of Almighty protection, however, soon gained the ascendancy, and after an ascent of half a mile over rocks and stones, we reached the summit of the hill, and found a large village in addition to the fort and the Rájá's residence.

The principal street is a very wide one and has a temple at each end. There is an abundant supply of water, but almost every article of food is brought from the plains below. We proclaimed the gospel in the midst of the village, and also visited the Naar, but did not of course get to see the Rani. A number of bairágis with several of her attendants received us, but the former were very proud and conceited, and showed no disposition to hear the humbling truths of the gospel. The fort is between the Naar and the villages, and consists of two long rows of houses, whose foundations are raised sixteen feet above the level of the street, and are entered by wooden ladders.

I will omit the remainder of the tour and its labors, with the exception of stating that it occupied thirty-two days, during which we visited fifty-two villages and nine markets, preached to one hundred congregations, distributed three thousand tracts, several hundred gospels, and fourteen copies of the New Testament, and travelled some three hundred miles.

THE CALCUTTA MISSIONARY HERALD.

AGRA.

FROM THE REV. R. WILLIAMS.

April 10th, 1854.—This morning I preached in a part of the city to a very large company, most of whom listened to the solemn truths of the gospel with a considerable degree of attention. One man especially seemed to be deeply impressed, followed me out of the crowd for some distance, inquired where I lived, and promised to call on me. In the evening I accompanied the native brethren to the market. We preached for an hour and a half, and had many hearers; some of whom heard attentively, and others were very troublesome, and disputed much with us. We were quite wearied out in answering their absurd and ridiculous arguments advanced in support of their respective systems. I hope, however, that some good was effected notwithstanding all the opposition that was offered.

11th.—Preached at *Lohá ká Mandí* to two good congregations. The first heard the word well, and assented to the truths of the gospel; the second objected, and for some time I could not get a hearing. One man especially, a Hindu, was very angry and boisterous in pleading on behalf of his gods. At length, however, I managed to put him down, and then preached in peace to the people, who seemed pleased with what they heard.

12th.—This morning I went to *Tájanj* and preached to three congregations. Both Hindus and Muhammadans opposed me with all their might. Controversy ensued. I endeavored to show that both parties are building their hopes of final salvation on one and the same foundation—on their own good works,—that this foundation is a rotten one, having no authority in the word of God,—that their nature is wholly corrupted and depraved,—that they are without righteousness and without strength,—that in their flesh or unrenewed nature, there dwelleth no good thing,—and that they are des-

titute equally of ability and inclination to do any thing that can be pleasing to God, or effectual for their own salvation. I then made known to them the only Saviour of sinners, and exhorted them to fly to him for refuge from the wrath to come. Some of them appeared to be satisfied that there is salvation in no other. One man followed me, and declared that he loved Christianity, and that he had heard about it for more than ten years. I advised him to look to the Lord for strength and grace to enable him to act in accordance with his convictions.

13th.—Preached at *Sent ká Mandí*. Some poor people heard attentively, but others, the rich natives living in that place, were very noisy and not at all disposed to listen to the truth. Hence, I was obliged to dispute with them for some considerable time. One individual would have it, that sin is washed away by bathing in the Ganges. He asked, "If the *Gangá* have not an intrinsic virtue, efficacy, and power in it, as we hold it has, how comes it to pass that it has actually refused to come into the canal which the Government has recently made for it?" I answered, "But it *has* already come into the canal, which was opened on the 6th instant. So then your *Gangá* itself is now become obedient to the powers that be. What do you say to that?" "You are not telling the truth: such a thing is not possible." I repeated my assertion, and assured him of the fact, but to no purpose, he would not believe me. In the evening I preached at the *Tripolia* in company with the native brethren. We had many hearers who admitted the truth of what was stated; some few only opposed us, and were soon put down. An aged man, standing in the crowd, who had known one of my native preachers before his conversion to Christianity, called out to him, "What have you obtained by becoming a Christian?"

He answered, "I have found a Saviour of more worth than all the world beside; through him I have obtained the pardon of my sins, reconciliation with God, and finally I shall have everlasting life. There is no salvation, no good in your system of Hinduism. Christ is the only Saviour of sinners." I also spoke to the old man in much the same strain, and invited him to call at my house.

14th.—Preached at *Bálam-ganj* to many attentive hearers, and had some conversation on religion with some Bengális. They endeavored to defend their system as well as they knew how, but after hearing what I said of the extreme folly of worshipping dumb idols, and of the necessity of turning from them to serve the living and true God, and Jesus Christ whom he hath sent, they were silent; and seemed more or less to feel the force of the truth advanced.

17th.—Preached to a company of poor people near to an idol temple, on the Bhurtpur road. I found that they had been on pilgrimage to some "holy shrine" near Ajmere. I asked them what benefit they had obtained by going, and what they had seen there. They said that they had seen a tomb, and that they had worshipped it; but could not say what real benefit they had derived. I then spoke to them and to others who gathered round me, of the glorious plan of salvation as revealed in the gospel, and urged them to abandon their idolatrous practices, which according to their own showing, were utterly worthless, and even worse than worthless, and to believe in the Lord Jesus Christ as the only Saviour of the guilty and the lost. An old Muhammadan, on horse-back, opposed me by saying that Christians eat that which is unclean: meaning pork, of course. My reply was, "The kingdom of God is not meat and drink." In the evening I left Agra by *gári dák* for Muttra, where I arrived in health and safety on Tuesday morning. In the evening of the same day I went with brethren Bernard and Mohan to the Bindraban gate of the city, where we preached to a very large company, most of the people heard without offering any opposition. While I was preaching my eye caught an aged man, a *bráhma*n, who appeared to listen with marked attention. I directed my discourse more especially to him, ad-

vising him to embrace the truth as it is in Jesus, *now*, while he has time and opportunity, and not to mind what the world may say. I afterwards learned from Bernard, that this man has shown himself very friendly towards Christianity for some considerable time past.

19th.—This morning we preached in the *Kattrá* and at *Malpurá*. In the former place we had a good congregation of poor country-people who listened attentively, and with apparent astonishment, to the glad tidings of salvation; but at the latter it was not so. There indeed, we had many hearers, but some of them were very clamorous. We were compelled to hold a long controversy. Our leading opponent was a man of little real sense or judgment. He contended that God is in all things, and that, consequently, the universe itself is God. Also that he is, alike, the author of vice and virtue. We, over and over again, confuted all his arguments, but he would not be convinced. On our way home, we passed a large tank. An old *pújári bráhma*n asked me to give him something. We had a long conversation with him and another *pandit*, and concluded by exhorting them to abandon at once and for ever the false gods they had hitherto worshipped, to repent of their sins and to believe in the Lord Jesus Christ. In the evening I preached in the Mission chapel to the native Christians.

20th.—I accompanied Bernard to the city and preached in two places to a goodly number of hearers, no opposition was offered to us to-day. All the people seemed to hear with some degree of attention and concern. Immediately on our return home we held a prayer-meeting in the chapel, when I examined two candidates for baptism. One, the wife of one of the native Christians; the other a *Rajpút* who had been under religious instruction for many months, both here and at Chitaura. Their answers to the several questions put to them were quite satisfactory; besides which, their exemplary conduct and behavior for a long time past induced the Church to accept them at once, without further probation. In the evening, after a brief discourse on the nature and import of the ordinance and prayer, I baptized the two candidates, and administered the Lord's Supper. I

trust that the Master of the feast was, indeed, with us, and that we all found it to be a time of refreshing from his presence. Several Hindus were present during the whole of the service, to whom I addressed myself at some length, pointing out to them the only way of salvation through a crucified Saviour, and concluded by asking them to contrast the two simple, yet significant ordinances which they had just witnessed, with the absurd rites and ceremonies of Hinduism, and mark well the difference.

21st.—This morning early, brother Bernard and I went to the city and preached to two large congregations, who heard us very well. I had some conversation with a blacksmith who appeared to be well disposed towards Christianity, as far as he understood it. I found him very ignorant on some points, and endeavored to set him right, as well as others who had gathered round his shop. On our way

home we visited the school and examined several classes of the boys. Some of them had made considerable progress in reading and in writing, and scriptural knowledge, since my last visit. This, I think, is to be attributed, in a great measure, to brother Bernard's attending, and assisting in the school for some hours every day. In the evening I left Muttra, for Agra. May the Lord command his blessing on all our poor efforts to advance the interests of his kingdom in this heathen land, and hasten the latter day glory. How long shall Satan, the prince of darkness, triumph? When shall it once be, that he shall be deprived of his usurped dominion over the children of men, and when He shall reign, whose right it is to reign over them? Well, that period will come. "Arise, O God, and plead thine own cause. Let thy way be known upon earth and thy saving health among all nations."

JOURNEY TO AND FROM KÁLIKÁPUR, IN THE DISTRICT OF TIPPERAH.

BY THE REV. J. JOHANNES.

(Continued from page 160.)

November 6th.—BEFORE I could leave my bed, there were numbers waiting for books. Every where there is a cry for books, and it is impossible to resist eager applicants for them.

At Dhonupará village he had a large congregation of hearers. Here we had not a few who came near our boat and made anxious enquiries after their friends who had joined us. Rám-dulál's mother also came, but was less bitter against him. "Mother," said the son, "why not follow me, and learn of Jesus Christ?" The mother said that she had other sons, who were opposed to the Christian truth. She could not leave all for him only.

7th.—Arrived at the end of our journey. I met a few of the converts, and walked with them to the village, about six miles. Here I saw many who were not our people waiting to hail my appearance. At night we met for worship, and I spent a very happy and agreeable season with the brethren and sisters.

8th.—The Rájá of Tipperah's Tah-

sildár called, as he said, to pay his respects to me. He has greatly befriended our converts, and to him I owe much. We talked for a good while, and I found him very favorable to Christianity. He is a clever and an influential man in the village. I presented him with a Bible, which he most thankfully received. He had a number of followers, to whom also I had it in my power to give the word of life, and to preach Christ and him crucified. All day people have been thronging my hut to see me. There were not a few of the relations of converts who had come to see those from this village who were employed by me at Chittagong, and had been absent from their friends for months. There were also Hindus and Musalmáns who said they wanted to see the change wrought in them by Christianity.

In the evening visited a Hindu village and found the disposition of the people favorable. A few months ago they were breathing out threatenings

and slaughter against the Church of Christ; but now they evince comparative kindness. God, the ever blessed God, has softened their hearts, and when we tell them of life and immortality brought to light through the gospel they give a willing ear to our words. What hath God wrought! A Hindu remarked, "If you or any other Sâhibs remain here, many more will be added to your number."

9th.—I am busily employed in finishing our Chapel. I hope to see it finished before I leave this. There is no small difficulty in procuring the necessary materials.

Yesterday one of our men was saved from the jaws of a monstrous tiger, which in his presence carried away a large buffalo. This place abounds with tigers, leopards and other animals, which are the dread of the neighbourhood. Last week a tigress with her cub passed about fifty yards from our huts. It is unsafe to venture out late at night. This will give some idea of our present locality. Our chapel is situated on the bank of a large tank. It is the best and the most elevated site I could select.

10th.—Early this morning numbers called for books. All demand large books. The people seem to be attracted by magnitude and the covers. I could not satisfy all. Some went away pleased, others disappointed. I have of late tried to conceal all the better bound books; but even then the object is not gained, as those who are more favored, go and show the gift to others, with no small triumph over them, as having been more successful. Natives have been perpetually going and coming all day. There is always employment for a Missionary: and I find I can appeal to the heart better with a few attentive hearers within doors than a large congregation on the roads or in the market places.

11th.—If any of my brethren had been present they would have concluded my hut was a hospital. One sick man said, "Sir, cure me; and I will be a Christian." I described to him the leprosy of the soul, the abominations of the heart. I administered what relief I could, and explained what real conversion was: and that we admitted and baptized no man who did not feel the plague of his heart, and concern for his soul. Since I have been at this place, I have had morning and

evening services with the brethren, and have been all day employed in preaching or giving away books.

12th.—A Hindu came from some distance to hear me. He had his followers, and said he was a Brâhman. He asked me who were baptized, and whether they were Brâhmans or influential persons. I said that men looked to the outward appearance, but God to the heart: hence we would welcome the lowest caste, or even a leper whose soul was in earnest for salvation. The man abashed left me, promising to come again. In the evening visited a Hindu *bârâ*. On the road I encountered the abuse of a man nearly an hundred years old. "You have disturbed our village," said he, "there is no security here when you make your appearance. People seem to be in a stir, and there is something said or done in the village which affects our security." His noise soon assembled a congregation.

13th.—Early this morning called to see a Brâhman and his family of whom I entertain no small hopes. He welcomed me cordially; but for fear of being attacked by the Hindus, he had not much to say. This man has a numerous family and derives his support from the produce of several bigahs of ground, which he has inherited from his ancestors, and for which he pays no revenue. He has every obstacle in the way of his becoming a Christian, and without the grace of God, no man can make such sacrifices. I advised him to study the word of God, and this he has promised to do. If he joins us, he is at once disinherited of his land, and with him all his family and disciples, who are not a few. We have now among our converts four Brâhmans, and if any thing stops the mouth of a Hindu, and silences him at once, it is the voice of his once powerful guru, urging him to renounce idolatry and to imitate him by believing in Jesus.

All day employed myself in instructing the converts. I find them daily growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. I am glad to observe that not a few of our female members are zealous advocates of Christianity. I have often seen them employed in telling their neighbors and friends to be reconciled to God by believing in him and embracing his proffered salvation.

17th.—While addressing a number of natives this morning at my house, or rather the Chapel compound, on the danger of enjoying Christian light and privileges and not regarding the hand of the Almighty in these dispensations, a Hindu, a warm and wicked opponent of the truth, suddenly, to the surprise of all present, fell senseless on the ground in a fit of epilepsy. The people alarmed, soon disappeared, putting the worst construction upon our books and preaching. This circumstance has kept away a good number of our usual attendants.

In the afternoon went out with a bundle of scriptures and tracts to preach and to distribute in the surrounding villages. The people encouraged us not a little by their attention to the preached word.

19th.—Had a Church-meeting in the evening. A Muhammadan who joined the Church two years ago, suddenly disappeared, and has not been heard of since. It is rumoured that he is forcibly detained by his family; a day's journey from the Christian village. I have asked the brethren to visit and see the man, and to bring me a report of the case. From my knowledge of his character, I have reason to hope that he will not apostatize from the faith.

20th.—While going about the villages early this morning, met Lochon Thákur, a very influential Bráhmán in the village, and father of our two Bráhmán converts. I followed him to his house, and when seated there, to my great surprise, the wife came out of the house, and on speaking of her children, wept most bitterly. Had much serious conversation with this family, and believe God has already inclined their hearts to think somewhat favorably of our religion.

21st.—I have been busy, superintending the completion of our meeting-house. Already people assemble to hear the preached word, and the brethren and sisters rejoice that they now have a place where they can conveniently meet to worship God.

From what I see and hear daily I have reason to hope and believe that the leaven of Christianity is spreading rapidly, and that the minds of the people are becoming more and more enlightened. When the people understand better and the power of religion is felt in the heart, there can be no

question, that it will be highly prized, and will not need much human recommendation. I am acquainted with not a few persons who at heart love the religion of the Lord Jesus Christ, but for fear of persecution and starvation will not make a public avowal of their faith and hope.

22nd.—Two interesting weavers called, as they said, to hold conversation with me. I begged to know the cause of their visit. "If we become Christians," said they, "for we know all will become Christians sooner or later, since all our gurus are turning such, what consideration will be made for all our sacrifices?" I replied, that Hindus in general contributed largely for the support of Bráhmans and their teachers, expended considerable sums of money in pilgrimages and offerings to the temple, &c. and all these things were done to obtain salvation; that according to their own confession the Christian religion was the best and would prevail; what then could they expect more, when this true religion was daily taught them by teachers appointed and located for their instruction? I further added that I had not a word of encouragement or inducement to offer to a man wedded to the world and living for the world. The two men soon left me, but not without assuring me that they hope one day to join the rest of their friends who had embraced the religion of Christ.

25th.—Had a pleasant meeting at the house of a weaver and his sister, who will both be baptized next Sabbath morning. These two had been afflicted much on account of opposition experienced from their friends and neighbors, but it is a matter of thanksgiving to God that they have maintained their steadfastness and have turned a deaf ear to the carnal suggestions and expostulation of their friends.

27th.—A number of Hindus and Muhammadans assembled to witness the baptism of our new converts. I was pleased at the silent attention paid by them. To a few persons, the simple ceremony of immersion was a disappointment. It was circulated in the village by the Bráhmans that the converts would be kept under water, or pressed down with a fish basket, for seven days, and then raised up! What will not superstitious minds believe?

29th.—This place being only a day's journey, or a little more, from Sita-

Kund, the people from the surrounding villages annually frequent the mela, and hence it appears that more than one individual has received our scriptures and tracts. So it is stated to me by more than one party. Bishonath and Bunikanto corroborate this statement. Bishonath heard the gospel at Chittagong, and the latter at Sitakund. From the year 1820 to 1854, I have frequented this mela, and hundreds of scriptures and tracts have been distributed to the pilgrims from Noacolly, Tipperah and the surrounding villages, long before our late brother Robinson of Dacca, and his native preachers visited Tipperah. I therefore wish to correct the following statement. In his last report to the Society, he says of the progress of the gospel in this

district: "The primary cause of the success, let it be remembered for our encouragement, was the preaching of the word in Tipperah by some of the native preachers from Dacca." The brethren at Kalikapur never saw, heard or received books from brother Robinson's preachers at Tipperah, from which place they are living more than a day's journey, and the preachers never crossed the hills to go over to Kalikapur till two or three years ago, when deputed to do so by brother Robinson. I believe the tracts were in their possession even before our brother was called to labor at Dacca. I would not have noticed the circumstance had not one or two at Chittagong asked whether the case was so.

(To be concluded.)

DACCA.

FROM THE REV. R. ROBINSON.

May 1st, 1854.—It is just a month, or a little more, since we arrived at Dacca, and I am certain you will feel interested to learn what I have hitherto been able to do, and to ascertain the plan of operation that I have proposed to myself.

Since my arrival the Church have unanimously appointed me co-pastor with Mr. Bion. I have undertaken to share the responsibilities connected with this position from a growing conviction that great vigilance over the spiritual interests of our Native Christian communities is essentially necessary to the success of the gospel among the heathen. Besides the Sabbath service we have a week-day service with the Native Christians. These are conducted by Mr. Bion and myself, alternately. The English duties on the Sabbath are similarly attended to. Two or three of the native preachers accompany me every morning to some place in the city, or some village in the neighbourhood for the purpose of preaching the gospel. The congregations are everywhere on the whole attentive; and though we have but little disputation, we have overheard parties who had listened to a discourse, conversing together on the truths of Christianity. Every evening is our *Chauk* evening. In our assemblies at the *Chauk* we

have a large infusion of Muhammadans; but it is seldom that we witness an exhibition on their part of that bitter hatred of every thing that pertains to Christianity which is but too apparent in other parts of the country.

A fortnight had scarcely elapsed after my arrival when I accompanied Mr. Bion to the *Baroni* or bathing festival of the Hindus which is annually celebrated at a place called *Lángalbandh*, situated on one of the tributaries of the Brahmaputra. The evening before we got to this village we encountered a terrific storm. Our boat became altogether unmanageable; and being utterly helpless, we were driven before the wind until we struck upon a sand-bank, where our boat remained until the storm had spent its fury. Hundreds of the unhappy people that had crowded their little boats and were making their way to the mela, lost their lives. Others too would have perished but for the timely interposition of one of our native preachers who was assisted by his boatmen in rescuing them from the general wreck. Those who were thus saved (the majority of them, females,) vowed by all that was sacred, never, on any consideration, to attend another *Baroni*.

The assemblage at *Lángalbandh*, notwithstanding the disasters of the

previous night was immense. We did much in the way of preaching that day. Would that we could witness the result of our labors! The people in some places were intensely eager for books; and two or three parties sat down with us in our boat after our preaching was over, and made several

inquiries regarding the religion of Christ.

There are one or two individuals at this place who have already avowed their determination to follow Christ. I hope at some future time to furnish you with some interesting particulars regarding them.

JESSORE.

To the Editor of the Calcutta Missionary Herald.

MY DEAR BROTHER,—I have the happiness of being assured, that amongst the readers of the HERALD there are many who very sincerely and earnestly desire to obey the apostle's exhortation, "Let us do good unto all men, especially to them who are of the household of faith."

The Baptist Mission in Jessore presents at this moment opportunities for doing good in various ways: and to draw the attention of our friends to them, is surely as much an act of brotherly love, as of faithfulness to our divine Master.

It must ever be one of the sweetest privileges of the Christian life, to minister to the wants and aid the weaknesses of our less favored brethren. Their ignorance and weakness, constitute at once their claim to our assistance, and the divinely appointed field for the exercise of Christian benevolence. Such a field exists in Jessore; and such claims the native Christians there can prefer, whilst it is hoped that not a few of them are sincerely desirous of growing in knowledge, and spiritual strength.

On their behalf, the members of the churches of Christ in India are now appealed to for help.

The Baptist Mission in Jessore, is one of the oldest in Bengal. The noble spirit of Christian enterprize which distinguished the first missionaries at Serampore, is held in especial, though traditional reverence here: and some of the schemes of well doing which they devised are still being prosecuted, and still yielding good fruit.

One of these schemes was the establishing of schools for Hindu and Musalmán boys, in which they might receive a good common education in Bengali, including instruction in the Scriptures.

Many hundreds of lads have been taught the leading facts and truths of the Bible in these schools, and though the instances in which the lads have actually become Christians, are at present but few, yet many proofs of the good effects produced by these schools might be adduced. The facts that the people have, for the last thirty years, steadily continued to send their children, and that the boys appear to take a lively interest in the instruction given, especially in that part of it which relates to the Scriptures;—we say, these facts are of themselves suggestive of very encouraging considerations.

But these schools are now, for want of the requisite aid, in danger—if not of becoming altogether extinct—of living but a languishing life. The removal from this district of some godly, and zealously beneficent members of the Civil Service, and the decline of the funds from this cause, together with other trying circumstances, have very seriously checked the prosperity of these schools. The number of schools has been gradually reduced, till now we have only four. In these four however the total average of attendance is not less than two hundred.

The salaries of the teachers have also dwindled down to a sum which is quite too small,—and with which we cannot expect them to be satisfied.

A more liberal supply of books is also very urgently needed. These four schools cannot, it is calculated, be carried on well at a cost of less than 25 Rupees a month; yet, taking into account the number of boys who receive daily instruction, this sum cannot be considered large.

It would indeed rejoice our hearts, if benevolent Christian friends would place at our disposal sufficient funds to

enable us to increase the number, as well as the efficiency, of the schools for those not born of Christian parents.

At the same time, we are bound to say that before the number of such schools is increased, the children of native Christians, especially those of the churches in the Sunderbunds, demand our very serious attention.

Mrs. Sale is endeavoring, to the utmost of her power, to educate as many of the girls as the parents can be induced to send to Jessore. There are at present sixteen girls in Mrs. Sale's boarding school, six of whom are orphans, though all are the children of native Christians with the exception of one little girl, whom we were very glad to take charge of at the request of her father three days ago. The poor man said, he felt his health failing, and feared his relatives would not be kind to his child when he was no more, and therefore he begged Mrs. Sale to take her. We do hope there is mercy in store for both parent and child. As to the progress of the girls in the boarding school, we will only say that it is attempted to give them such an education as will fit them for the duties of their station, and that we are encouraged to hope that the attempt will not be unsuccessful.

We are thankful to be able to say that at present the funds received for the purposes of female education, are sufficient to maintain the girls in the school. But we are hoping that they will not long be sufficient;—for we are very desirous of enlarging the school, and of doing something more than is at present attempted in the way of female education in the several churches and villages. We are also induced by the experience we have already had of the storms of Jessore, very much to wish for a pukka school-house for the girls.

Nevertheless, the education of our NATIVE CHRISTIAN BOYS is at the present moment a matter of still more urgent necessity. I fear it can hardly be said that any thing is being done towards giving them such instruction as ought to be the heritage of every Christian child.

One good school, under an intelligent Christian master in some central situation, would be a great blessing to this and future generations, but what are the means?

And the want of aid in the prose-

cution of the educational department of our labors, there is also another cause of anxiety;—the decay of our place of worship at Jessore; if indeed we can be said to have had a place of worship.

The religious services have hitherto been conducted in the Mission bungalow; but this place is now hardly safe, as the white ants are apparently bent on completing what the storms and rains have been gradually effecting for several years, viz. the destruction of its thatched roof, and the dissolution of its mud walls.

We do not contend, or even hope for any thing imposing or splendid, but we do beg for a place which will stand against a Jessore storm, and whose appearance will not be positively repulsive.

"Let all things be done decently," is an injunction that may surely be held to apply to the construction, and appearance of our places of worship, as well as to the conduct of our assemblies.

We do not envy our brethren of the Church of England the tasteful edifices for ecclesiastical purposes which they are enabled to erect; but we do occasionally regard the simple, neat, and yet substantial school-rooms, which the liberality of Christian friends has given to many of our brethren, with something like a feeling of regret that our resources do not permit us to emulate a style of building even so modest as that, in "our house of God." We need not stay to prove that an ill-looking and uncomfortable place of worship must operate unfavorably not only on the minds of by-standers, but on the feelings at least, of those who frequent it.

I content myself with doing what I proposed to do;—I have placed before our Christian friends several modes of doing good, all of them, as I believe, worthy of their attention; nay! all of them very important in their intimate connexion with the progress of truth and righteousness in this land. It is hoped therefore, that this appeal will not have been made altogether in vain.

Hoping you will pardon me for having occupied so much of your space, I am, my dear brother, in all Christian affection,

Yours very affectionately,

JOHN SALE.

May, 1854.

THE ORIENTAL BAPTIST.

JULY, 1854.

Theology.

AN ADDRESS DELIVERED AT THE CALCUTTA MONTHLY
MISSIONARY PRAYER MEETING, JUNE 5TH, 1854.

BY THE REV. J. TRAFFORD, M. A.

My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah lv. 8, 9.

THE difference between God's plans and ours is a circumstance of which we are continually reminded. Every disappointment, every surprise, every unforeseen or unexpected occurrence is a proof of it. The mysteries of the past, the difficulties of the present, the uncertainties of the future, are all thus spoken of because the thoughts of Him who orders them are not our thoughts, nor His ways our ways. And generally we have no hesitation in admitting that this difference arises from the superiority of His, in wisdom, power, and love. Our plans are marked with selfishness, and confined principally to the passing hour;—His embrace alike the whole of His creatures, and the entireness of their interests. The devices of man's heart are many, and come to naught, defeating each other, or requiring resources beyond his control;—they are the fruit of inexperience, and betray his ignorance.—but God seeth the end from the beginning, and makes all but contribute to the accomplishment of that one all-embracing plan, which is "ordered in all things and sure." The second of these verses we may well receive as the reason of the first; God's plans differ from ours because they are infinitely better.

It is not always indeed, we have the repose in God's wisdom and kindness which confidence in this truth should produce. There are not unfrequently, in the matters that more immediately concern ourselves, occurrences peculiarly distressing and unaccountable,

that produce feelings bordering on dismay. The friend most valued is removed from us;—the labor on which our heart is set is suspended by affliction;—a dark gloom suddenly settles on prospects that had been unusually bright;—concurrences of circumstances frustrate repeatedly the execution of a cherished purpose;—the thoughts of our hearts are not fulfilled;—we are marked as tried men,—we feel ourselves disappointed ones. Nor can we count it strange, after what we have already said, that this should be our experience. We can well believe that many movements that are to us retrograde, contribute to the advancement of a purpose higher than our own: many notes to us harsh, because heard alone, unite in perfect harmony with other strains, and make "music sweet to reach the ear of God." If under the influence of unusual sorrow we utter complaints against the Most High, the judgment of all our Christian friends takes part with God against us and justifies his ways; for "by these things men live, and in all these things is the life of the spirit." God assures us in anticipation of such sorrows that they come for our profit, not his pleasure:—piety suggests at the time that we should breathe the prayer,—“Not my will, but thine be done;”—and, the first strong gust of feeling past, we can turn to Him who has smitten us, acknowledging, “I know, O Lord, that thy judgments are right, and that thou hast afflicted me.”

But it is not merely in these personal events that the difference between God's thoughts and ours is felt. As one with Christ the interests of the church concern us:—as members of the human family, we feel interest in their advancement. Standing not isolated, but as members of a race, our thoughts turn from ourselves oftentimes to those related to us, their history, their condition, their course and end. Believing them under divine government we think of God's ways to man. We seek a theory of the past to understand the present and predict the future: we strive after the principles which shall account for what is strange, and justify those conclusions which will set our minds at rest. And, although we are free to confess that the reach of the great argument is beyond our powers, again and again attempts are made to shape our thoughts concerning it; and reason, history, and revelation are variously but all resorted to, to assist us in determining what ought to be attempted, and from such attempts what results may be depended on. And if Christian men who have been taught of God, and been brought to sympathize with him, we think of the happiness of man as a great object of the Divine Government; and the destruction of evil as the one great means whereby it may be reached. Of the blessedness of the creatures God has formed we cannot think him unmindful; but that blessedness in connexion with sin can never be attained. Our thought and anxiety therefore seek the welfare of men; our way to secure that welfare is in the inculcation of holiness. Thus far, it appears, the plans of God and ours are one. "He willeth not the death of any, but that they should turn from their iniquities and live." Our "hearts' desire is, that our brethren may be saved," and that "the wickedness of the wicked come to an end."

While, however, there is this seeming resemblance, because, to some extent, God's thoughts and plans have been adopted by us, the words first read stand in immediate connection with some striking illustrations of the difference between them. One point of difference to which we principally would direct your thoughts is of a *painful* kind—we may therefore, before referring to it, call attention to some others

noticed in the prophet's language which may fill our hearts with grateful wonder and holy joy.

In the preceding verses we are told of the abundant provision in God's plan *for the forgiveness of sin*. He will multiply pardons to those forsaking sin, "for His thoughts are not as our thoughts." In the explanation of this connection, our minds naturally recur to the dispensation of mercy through His Son. Think for a moment of *that* as it has become known to us by subsequent revelations. Consider how in it "Mercy and truth have met together, righteousness and peace have embraced each other;" on what security to the Divine Government pardon is bestowed; with what fulness and freeness it proceeds; how the confident hope of it may rejoice the penitent; what glorious results from it enrich the recipient. There have been thoughts in the hearts of men, who knew not this way of forgiveness, as to what God would or ought to do to a guilty world; there have been abundant illustrations of human conduct towards transgressors;—but, as compared with the plans of human device and the benevolence man has exemplified, "as the heavens are higher than the earth, God's ways are higher than the ways" of his creatures.

Think again of that to which the following verses make reference, the *certain efficiency of his word to give effect to his great and glorious plan*. The rain and the snow in their happy and certain influence symbolize the mighty working of his word on the minds of men. "The wilderness and the solitary place are glad for them:" "His word shall not return to him void." We toil all night, and may take nothing: our words are wind and empty air. What is the power of our persuasion? the force of our arguments? We cannot change the natural bias of the depraved heart—dissipate its vain illusions—destroy its prejudices, and make it in earnest on what it has habitually disregarded. "He speaks, and it is done." "He gives the word, and great is the company of them that bear it. Kings of armies fly apace, and he that tarrieth at home divideth the spoil."

Yet it is from these, his abounding love and wondrous working power, that our chief perplexity arises. The seeming inconsistency between these perfec-

tions and the actual state of the world occasions the severest trial of our faith. We look into *this* revelation, and learn there is a striking difference, in which we may well exult, between God and man in the benevolence of their hearts, and the efficiency of their words. He will forgive more readily, he will deliver more effectually and easily, than it has entered into our hearts to conceive. We turn to the revelation which we have in the world around us, and in another, a painful and perplexing sense, we find his ways are not as ours. There is, to instance one thing, the seeming restraint of God's benevolence, delaying the exertion of his power. Many centuries have passed since ample provision has been made for the exercise of power and mercy—but the great enemies of man are still maintaining their dominion. Idolatry, tyranny and ignorance hold men in degradation and woe. Perhaps there are as many at the present time in the world, living without God, as in any generation of the past. The relative proportion of the church and the world suggests apprehension rather than encouragement. Amidst the great changes that are taking place, men generally are not changed "from darkness to light and from the dominion of Satan unto God." That men should still remain thus, is a difficulty in our thoughts; as assuredly that they should so long have done so did not enter into the plans of the good men who have been before us. Think of the land, for example, in which we dwell. If a council of the wisest and most large-hearted of our fathers in the Mission could have had the direction of the results of their labors and of the triumphs of the truth in India, we had not been needed here as their successors. The idols long ago would have been fanned out of the land; the pride of caste destroyed; the abominations of heathenism at an end; philosophy, falsely so called, without a disciple; and every religion, except the true one, without a votary. No longer would there have been the exception in singing the praises of India, "*where every prospect pleases, and only man is vile*." The Bible would have been in every family, as well as in every language; and its truths in every heart, diffusing peace and joy. This, which they would have done, which according to their power

they attempted, and are honored for the attempt, we cannot think of as impossible with God, nor as beyond the extent of His benevolence. The present state of the world then, is an illustration that His ways are not as our ways, and the purposes of his mind not as those of our fathers. Few engaged in Christian labor are strangers to the discouragement which God's apparent delay occasions: and there may be sometimes a petulance or impatience that hesitates to admit that the difference of God's ways in this matter arises from their being higher and wiser than ours. An attempt to explain the *cause* of this delay would be justly reprov'd as presumptuous; it is among "the secret things that belong to God;" while yet some few thoughts which *may have the effect of staying our judgment, if disposed to condemn that delay*, may profitably for a while engage our attention. The faith and patience of the saints in laboring for the salvation of men are exercised not as the accidental result of God's acting on a merely different plan:—the trial is the necessary consequence of his working out a far higher one.

1. Consider that *the rapidity with which an undertaking advances is always regarded as relative to the importance of that undertaking*. Two things occupying the same time in accomplishment may be justly pronounced, the one as slowly, the other as rapidly performed. The humiliation of a formidable foe, and the subjugation of a petty tribe—the construction of a great national work, and the erection of a private residence, may occupy the same number of months or years:—the time shall in the one case be pronounced short, in the other long. Now God's thoughts concerning the world's conversion and our thoughts of it may be so different—that though, were he simply working to realize our plan, God might seem to shew unnecessary delay, could we understand the way in which he is working out his own, and *what that is*, we should be impressed with the rapidity of the movement. The announcement of both may be in similar words: i. e. we may be content to employ the language God has prompted his servants to use in announcing to us his purposes: but we must remember that the same words employed by differ-

ent persons express different thoughts. The *thoughts* will partake of the grandeur or meanness of those who use the words. In the case before us the words are human: they must be so, for us to understand them; the ideas are divine, and worthy of the Being who seeks to express them. We speak of the conversion of the world as an end to be realized, and there is present to our minds a countless number of the human race raised to purity and enjoyment, and endowed with endless life. We contemplate the destruction of every positive evil, the holy exercise of all our powers, the complete satisfaction of every desire in the divine fulness: men of every race changed from all that excites our pity and disgust into conformity with all that is approved as right or enjoined as duty. All this may be in God's thought too: it is in ours because it was first in his; but have we attained to a true conception of the glories thus spoken of? have we reached His meaning in the language employed? We believe that his idea of the redemption of mankind is high above ours, as the heavens are higher than the earth. Take an illustration justifying such confidence. We have often read of the disciples journeying to Emmaus, and remember their expression of disappointment respecting the mission of the Saviour. They "thought it had been he who should have redeemed Israel," and so far represented the more pious among the Jews who had been taught out of the Scriptures and confided in Jesus. The words expressive of their faith, might be used by us to convey our own: but the conceptions which they had, corresponding to these words, were mean and earthly. The Israel they thought of was that according to the flesh; the redemption they aspired after consisted in deliverance from the Roman yoke, and the re-establishment of the theocracy under Jesus; and the means they would have used corresponded to those of earthly conquerors, "the battle of the warrior, with confused noise and garments rolled in blood." These were not the thoughts of Jesus, nor the thoughts of God. And have we, brethren, ideas on this great subject which, *relatively to God's ideas*, are much beyond theirs? As far as facts can guide our opinions and interpretations of prophecy, we doubtless have

great advantage over the ancient church; we understand about the sufferings of Christ: but when we speak of the glory, that is to follow those sufferings, we are continually recurring to the prophecies of that early church; and if God's thoughts so transcended theirs concerning the foundation and nature of his kingdom, though there had been an expression of them in his word, may not his thoughts concerning the glory and extension of this kingdom equally transcend ours, notwithstanding all the assistance we can derive from Scripture? We have been taken to a higher eminence that we may see more clearly and widely our Creator's works: but the slight elevation serves more to suggest to us how much we do not know, than to justify congratulations on what we do. What the race of man is to become under the government of Messiah it has not entered into the heart of man to conceive. And history justifies such an assertion. Think of the first Missionaries who visited Britain to convert its barbarous tribes to the faith of the Gospel. The gradual elevation of that people through a long course of ages, an elevation accelerated and directed by the truth then brought to them; that truth to be slowly apprehended and endeared by a succession of trials that would shake the foundations of society; that elevation to be reached only by the antagonism and conflict of centuries, yet at length making them in their island home and in their distant settlements to present a nobler form of humanity than any people before them:—all this was foreign to the thoughts of the first Missionaries to Britain, yet contemplated in God's plans, and apparently only as the means to something greater. What the history of one people has been may but prefigure the history of many, yea the history of the race; and if such are the intentions of the Supreme, if through "all these ages one increasing purpose runs, and the thoughts of men are widened by the process of the suns"—then what would satisfy us in the conversion of the world and what would satisfy the Father of all—the recompence with which we should be content, and that which was set before the Saviour, may be far more widely different than the petty plan of earthly greatness which was the

thought of the carnal Jew, and the wildest vision of human perfectibility which the most enthusiastic of our race has indulged. And, if so, let the probable greatness of the divine plan suggest to us the prematurity of any expression concerning the slowness of its development.

2. If it be objected that such human progress wrought out according to any known laws in operation would require a far longer period than that which Christians have been wont to speak of as awaiting the human race, we may remark that in the prosecution of a great undertaking we look for a certain uniformity of progress. The work of a wise man is proportionate in its beginning, its advancement and end. The house which is to stand for many generations, which has had its foundations laid deep and wide, receives not its superstructure and adornment with unseemly haste. Slowly its walls are reared, and painfully are its ornaments elaborated; for it is so to embody an idea from which the architect shall long receive honor—it is to minister to the comfort of many generations, that its proprietors may have a recompence. Now there is the striking fact, whatever be the difficulty of it to our minds, that for upwards of four thousand years the race of man waited for its deliverer, and Christ came not. Generation after generation passed, needing salvation as much as we do; but God left the nations, with one exception, to walk in their own ways. And we have the testimony of inspiration with reference to this fact, that, though the delay was long, “*in due time*,” “*when the fulness of the time was come*,” God sent his Son. The cause of that delay we may be as ignorant of, as of that of which we now complain; but we hesitate not to receive God’s own testimony, that in the earliest fitting time he was mindful to fulfil his promises. Whether we are content to say, as some, that by these centuries preceding Christ the helplessness of man to raise himself was to be proved to him, and so his own experience would shut him up to the divine plan—or that it behoved him by slow degrees to reach a state of civilization in which the belief of miracles would not be ascribed to credulity, and his language would have attained a fitness to receive a final revelation,—or are rather disposed to say,

“The reason we cannot tell;” there surely was wisdom in delay, till after such a period, although an incalculable number of the human race might seem thereby precluded from salvation. All this period of time preparations were going on, and the conflict of races, the inquiries of philosophy, and the advancement of society served to “make straight the way of the Lord.” Bear all this in mind, and our wonder may abate that the top-stone has not yet been brought forth with shouting of rejoicing, and that the glory of the Lord has not yet descended to fill the temple of the Lord. If that temple, erected from the ruins of human nature, is to be beautiful in the eyes of the universe through endless ages; if preparations lasting through four thousand years were needed before the public proclamation concerning it could be made, “Behold I have laid in Zion for a foundation, a stone,” is it out of proportion that after only eighteen hundred years we can see little approach towards completion, and that amidst the rubbish that surrounds it, it may require a practised eye to discover its goodly proportions, and appreciate its richest ornaments? Or, to change the illustration, if for the introduction of Christ’s kingdom so many overturnings were required as the world witnessed before our era, would it be a worthy result of its establishment for Christ to conquer with the rapidity of an Alexander, and after just fulfilling the letter of his word by bringing the men of a single generation to himself, with haste conclude his mediatorial reign by raising all the dead to judgment? The end in that case would not correspond to the beginning, nor can we think it would be pronounced worthy of it. With men indeed, rapidity of movement has great attraction. Our time is short, our opportunities few: what we do, we are wise in doing with our might. We need be in haste about our work, for we hasten away. It does not follow that because this is necessary to man it is suitable to God. And if we think of the vast period which marked the preparation of the earth for man; the wondrous plan whereby, when he had forfeited life, his race might continue to perpetuate itself; and the slow but assured progress which this race is making towards what we know from individuals is possible to it; then this long

tion of generations is to us no stumbling block: God's ways are not, we say, as our ways; for "a thousand years in his sight are but as yesterday when it is past, and as a watch in the night."

3. We will only further remark that *the progress of an undertaking must be considered with relation to the agency employed.* The divine work, therefore, must be viewed as connected with the human instrumentality with which it is accomplished. The faith has been committed to the saints:—they are the light of the world and the salt of the earth. On them rests the sole responsibility of making known the words whereby men must be saved; by them alone will God work for the redemption of their fellows. The kind of agency thus employed, its established relation to the work we have at heart, must be remembered as we judge of God's alleged *unreasonable* delay. The wisdom of appointing such an agency is another matter. With our experience of its imperfections, when we are sorely tried by them we think perhaps we could have devised a more effectual plan. A veritable angel flying through the heavens to proclaim the Gospel to all kindreds and tongues would with us have been a good substitute for all the Missionaries of every land. How intently would men listen to an old prophet renewing his ministry! Would it not have been well if the voice of God's thunders had uttered the warnings of his word? or that the invisible hand traced words to appal the impious? But would we in truth accept such agency as a substitute for that which we have? or do we not see at once "this our way had been our folly?" It is God's way to work by law rather than by miracle; to create no new agency, if there be one adapted for the work in existence; to win men by persuasion rather than compel them by violence,—and when we think of *their* adaptation to address us who are men of like passions with ourselves, and who have known and felt the word of life,—when we remember the illustrations of the efficiency of this instrumentality which the history of the church supplies when it has been meet for the Master's use—when we reflect on the discipline and improvement and scope for the exercise of piety which this appointment to labor with God brings to those

thus employed,—when we consider the high honor connected with this proof of Christ's confidence and affection to be universally admitted as belonging to them when they receive commendation as faithful servants: knowing too that the preference of this instrumentality was given by one acquainted with it, and that he was not discouraged though foreseeing all its imperfections,—we hesitate not to add that in this appointment "his way is higher than ours, even as the heavens are higher than the earth." But if the advantages justify the choice, we must be prepared for their cost, and may not complain in paying it. And as a consequence of this arrangement God does not work often because he is straitened in his people. He goes not forth with our hosts when there is sin in our camp. The worldliness, the selfishness, the indolence, the wrong motives, the unwise courses of even renewed men, the feebleness of their powers, the shortness of their lives, all must be taken into consideration therefore as aiding us to justify the ways of God to man. A healthful state of the church ever precedes its enlargement, and therefore to every complaint of delay, there comes the reproof, "O house of Israel, consider *your* ways." The time, the set time to favor Zion is come, when her servants take pleasure in her stones and favor the dust thereof.

We know full well that we are here on the verge of questions full of difficulty, for the removal of which we are free to confess our inability. There is one objection, however, which may arise in some minds, connected with this subject, and with a few words in reply to this we shall conclude. "It is not my difficulty," a Christian laborer may say, "that God has determined to work *only* by the church,—why is it that he does not *always* work with it? that so often his people work ineffectually, because they work alone? There is, for example, the activity of the church at the present day, considered as a whole. The good wrought is not at all proportionate to the means employed. Many most devoted men might be specified who have labored in vain. I am myself by no means satisfied with the result of my own exertions." The case might be strongly put: we believe it could be satisfactorily met. *As to the Church generally*, and God's unfaithfulness to it in the present ge-

neration, we might ask, Is it so universally alive to its high privileges and responsibility, as the complaint implies? Where is the proof of it? Is it seen in its self-denying liberality, its individual effort, its catholicity of spirit, its absence of worldly conformity, its devout unceasing prayer? Are the churches planted in heathendom a people thus prepared? have we such representations of those in our fatherland? There is a great change, we allow; a growing one, we would fain believe; and that to some extent God is blessing its labor none will dispute; and if not in the way and to the extent some of its more sanguine members anticipated, is it for the church, after slumbering for centuries, before it has well aroused itself and commenced labor, to turn with repining towards her glorious and forbearing Master who has been seeking her co-operation so long in vain, and accuse Him of tardiness in blessing? When God has proved our patience as we have exemplified his, it will be more seemly to complain. *As to marked instances of Christian devotedness that have issued in no good results, or not sufficiently important results, we do not believe in them.* Zealous consecration to God is never lost to the church or to the world, although it may fail of the object it directly contemplated. A knowledge of the circumstances of the individual and his labors would, in most cases, readily account for what is lamented, without attributing unfaithfulness to God. Some few cases might, perhaps, be thus explained, that when from any peculiar adaptation to a work we glory in man, his frailty and feebleness are to be shewn as a matter of discipline to the church, to teach it that all such glorying is vain. But if these cases be few, and devoted laborers many, who have not had their work prosper, they do not therefore live in vain. Israel was not gathered by the ministry of Christ, but his labors were not therefore unrewarded.

And *as to matters relating to ourselves*, and the complaints we utter of want of success; is there one of us who dares utter a reproach against the Most High? Of which have we more reason to complain,—our labors, or their results?—the former, as we might have made them,—the latter, as we wished they might prove? I may

wonder that God does not bless you more abundantly; you may wonder that other brethren so seldom rejoice in the fruit of their toils, but each feels when going to God, the appropriateness of the confession, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces;" and with full faith receives His challenge with reference to the work given him to do, "Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

THE YOUNG RULER.

"And when he was gone forth into the way, there came one running, and kneeled to him and asked him, Good Master, what shall I do that I may inherit eternal life?" &c. Mark x. 17—22.

A BELIEF in the existence of a future state of rewards and punishments is common to all mankind. However distorted the views that are entertained by many regarding the nature of the wicked, however beclouded by superstition their conceptions of sin and holiness, still there exists a deep-rooted consciousness, that that which is essentially *oneself*, is incapable of decay. It is this conviction that invests the enquiry of the young man of our text with such importance and universal interest: "What shall I do that I may inherit eternal life?"—life not in the sense of bare existence, but of that highest state of enjoyment which God has destined shall be the portion of the righteous.

We propose in the first place, to consider the circumstances recorded in the narrative before us, and in the second place, to draw a few practical lessons from it.

1. Observe then, the character and deportment of the young man. We are told in the parallel passage in Luke that he was a "ruler," most probably a ruler of one of the numerous synagogues then existing in Judea. From the exactness with which it appears he adhered to the external observance of the law, we are justified in ranking him with the sect of Pharisees, especially as the Sadducees, the only other popular sect in Judea, abandoned themselves for the most part to a licentious mode of life, and denied the existence of any future

state. However this may have been, certain it is that he was a man of wealth, and consequently high social position. Our text says: "He had great possessions."

Sincerity appears to have been a prominent feature in this young man's character, or if the solitary transaction recorded by the evangelist cannot be considered as affording us a satisfactory indication of his character generally, still we do not hesitate to affirm he was sincere when he interrogated our Lord regarding the way of life. It was not an event of frequent occurrence that a Jew, and a Pharisee, in the higher walks of life, and surrounded by every worldly advantage that affluence could procure, was induced to forget his position, as it were, and resort to the contemned Nazarene for religious instruction. But this man did more. As an indication of his sincerity we are informed that he "came running and kneeled down" to our Lord! Again, "Jesus, beholding him, loved him." Had he been a hypocrite, endeavoring by fulsome flattery the more successfully to express his contempt for this teacher in Israel, would Jesus have loved him? Or when the nature of Christ's reply was such, that he deemed compliance impossible, would the young man have been "*sad* at the saying, and gone away grieved?" Who can doubt the sincerity of his disappointment?

Our Lord's reply to the question, "What shall I do to inherit eternal life?" is worthy of notice. But before he satisfies the enquirer, he rebukes him for the unjustifiable application of the epithet "*good*," or infallible, to one whom he viewed as nothing beyond an ordinary religious instructor; and it is as though he had said: "If you consider me a merely human teacher, why do you invest me with an attribute that pertains essentially to the Supreme?"

In replying to the ruler's enquiry, our Lord desired him to keep the commandments. To obtain eternal life, we must either obey the whole law and avoid the guilt that attaches to the smallest violation of it, or if we have not been able to do this, (and who among men has?) we must depend for salvation on Him who *has obeyed* that law, and to a participation in the merits of whose obedience faith alone can introduce us. Accordingly to elicit

the ground of the hope which the young man entertained, Jesus directs him to the commandments, and enumerates the precepts contained in the second table of the law, probably because, whilst they immediately enjoined the duties owing to fellow-men, they necessarily involved the duties that were owing to God.

From the nature of the young man's reply, it is evident he had never considered the spiritual import of the law. "All these have I observed from my youth," of childhood. His obedience to the law had comprehended the mere external observance of it. He was a stranger to its inward meaning and displays his ignorance in the question, "What lack I yet?" He thought he had performed all that was required; but in truth he had laid considerable emphasis upon the superficial, whereas the profounder, and more important, had been totally ignored. His outward deportment accordingly was all that was desirable, that which met the observation of men was altogether virtuous; but the affections of the heart, the secret desires of the spirit, the undeveloped sentiments of the soul, had these been brought into entire subjection to the divine law? Were these as sacredly guarded, as assiduously watched over, as had been the outward life? Were there no corruptions rankling within, which needed only to be left to themselves that they might develope the hidden man of the heart?

Nor was this young man singular in the lax and superficial views he entertained of the divine requirements. The publicly recognized teachers of the law never ventured beyond the obligation connected with the external observance of its precepts. The condition of the young ruler was precisely that of the great Apostle of the Gentiles prior to his conversion. There was a time as he himself avers, when "touching the righteousness of the law he was blameless." As long as he thought the law judged the outward conduct alone, so long he flattered himself on his entire freedom from sin. It never occurred to him that the law had a spiritual import, that it was designed to govern the affections of the heart as well as the actions of the life. But when this new feature exhibited itself, (Rom vii. 7, 9,) conviction came home to him with resistless power and

he awoke, oppressed with an alarming consciousness of guilt.

But let us hasten to our Lord's rejoinder: "One thing thou lackest,"—or as it is in a parallel passage: "If thou wilt be perfect." This young man that had evidently strained every nerve with a view to encompass the external obedience of the law, was still far, very far removed from the perfection to which he aspired. The higher design of the law had not yet been fulfilled—the spirit had not yet been subjected to its power. Without this, his obedience had been altogether defective. Perfect obedience is that in which the entire unimpeachableness of the external life is the result of an unexceptional submission of heart and mind to the authority of the divine law. Judged by this standard, the young man's endeavors to obey the law had been fruitless; so that all hope of salvation by the law was now crushed for ever. He must fall back on Him who *has* rendered the perfect obedience demanded by God, and who invites all sinners to take refuge in him. Men cannot in their own persons render a perfect obedience; but they can render it in Christ Jesus the righteous. Hence our Lord said to the young man: "If thou wilt be perfect...follow me." Love to God and love to man constitute the sum and substance of the law. Attest your love to God, by following me who am the Messiah, and let the distribution of your goods among the "wretched sons of want" afford a satisfactory indication of your love to men.

But the young ruler had not counted the cost at which the perfection he desired was to be attained. "He was sad at that saying, and went away grieved: for he had great possessions." How hardly shall they that have riches enter into the kingdom of God!

The narrative furnishes us with lessons of the highest importance:

1. Like the young ruler we should be sincere in our search after truth; but, unlike him, we should at the very outset resolve to *do* whatever discovers itself to be our duty. "If any man will do His will, he shall know of the doctrine whether it be of God." He that is sincere in his enquiries, but undecided as to the great principles by which his conduct ought to be governed, will be "ever learning, but never able to come to a knowledge of the truth."

2. We must be prepared to make any and every sacrifice for the sake of Christ. Talk you of the abandonment of social position which the profession of Christ may involve? Did He not leave the glory in which He dwelt with the Father, and assume the form of a *servant*? Do you regret the loss of wealth? Did not He who was rich, for your sakes become *poor*?—Do you lay emphasis on the fair name the world has conferred on you? Did not Jesus humble himself and make himself of *no reputation*? The only name *He* received as a reward of His deathless attachment was that of Nazarene! How frequently did the finger of scorn point to the "despised and rejected of men," and the proud lips of the Pharisee utter the words: "The friend of publicans and sinners!"

3. Formalism is not religion. The young ruler was satisfied with the external observance of the Law. You may have the form of godliness, whilst you deny its power. An idiot may have the cloak and staff of a philosopher; but he wants his soul. You may attend the house of prayer, you may be loud in your praises, devout in your attitude, reverential in your whole demeanor, and yet be dead. Have you felt the power of the Gospel? Has the divine life been generated within you? Has the Divine Spirit energized the dormant faculties of your soul, ennobled your desires, purified the affections of your nature? Remember the condemnation of the church at Sardis: "I know thy works, that thou hast a name to live, and art dead!"

4. Lastly, amiability of disposition will not secure eternal life. The young man of our text was an amiable person, for "Jesus, beholding him, loved him." Nature may have endowed you with tender sensibilities, with a ready sympathy, with a compassionate heart, with an honorable attachment to every thing virtuous; but to trust to one's own moral qualities is to lean on a broken reed. If you learn to depend on these you will find yourself very far from the kingdom of heaven. Every disposition of your mind may indicate what is lovely—you may be altogether a loveable being; but you will never inherit eternal life unless you follow Christ, become assimilated to His character, and are remoulded by the energy of His grace.

Dacca.

B. R.

Poetry.

ASPIRE.

BY M. F. TUPPER.

HIGHER, higher, ever higher—
Let thy watchword be "Aspire!"
Noble Christian youth;
Whatsoever be God's behest,
Try to do that duty best
In the strength of Truth.

Let a just Ambition fire
Every motive and desire,
God and Man to serve;
Man, with zeal and honor due,
God, with gratitude most true,
And all the spirit's nerve!

Let not Doubt thine efforts tire,
God will give what all require—
Raiment, home, and food;
And with these contented well,
Bid thine aspirations swell
To the Highest Good!

From the perils deep and dire
Of Temptation's sensual mire
Keep thy chastened feet;
Dread, and hate, and turn away
From the lure that leads astray,
Satan's pleasure-cheat!

And, while thus a self-denier,
Stand the stalwart self-reliant—
Bravely battling on.
Though alone—no soul alive
Ever stoutly dared to strive,
But saw the battle won!

Higher then, and always higher—
Let Man's motto be "Aspire;"
Whosoever he be!
Holy liver! happy dier!
Earth's poor best, and Heaven's quire,
Are reserved for thee!

Narratives and Anecdotes.

DIVINE PROVIDENCE.

Who else was it but the God of Elijah, who, only a short time ago, in our neighborhood, so kindly delivered a poor man out of his distress; not, indeed, by a raven, but by a poor singing bird? The man was sitting, early in the morning, at his house door; his eyes were red with weeping, and his heart cried to heaven, for he was expecting an officer to come and distraint him for a small debt. And whilst sitting thus, with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until, at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself within an empty cupboard. The good man, who had little imagined who had sent him the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favorite hymn, "Fear thou not when darkness reigns;" and as he listened to it, he found it soothe and comfort his mind. Suddenly some one knocked at the door. "Ah, it is the officer," thought the man, and was sore afraid. But, no, it was the servant of a respectable lady, who said that the neighbors had seen a bird fly into his house, and she wished to know if he had caught it; "Oh yes," answered the man, "and here it is," and the bird was carried away. A few minutes af-

ter, the servant came again. "You have done my mistress a great service," said she, "she sets a high value upon the bird, which had escaped from her. She is much obliged to you, and requests you to accept this trifle with her thanks." The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed! And when the officer came, he said, "Here is the amount of the debt; now leave me in peace, for God has sent it me."—*Elijah the Tishbite.*

AN APT ILLUSTRATION.

AMONG the negro servants of Mr. M——, was one who had received an impression from some travelling preacher that immersion was all that was needful to salvation, and that the water which cleansed the body, would (if consecrated by a minister) purify the soul. His doctrine was, in short, very much that of baptismal regeneration, shorn of its metaphysical subtleties and refinements. Mr. M—— labored hard to convince him of his error, but to no purpose. His arguments were of as little avail as common sense and the Bible to those who receive and preach "for commandments the tradition of men."

There is a peculiar lighting up of the countenance in an African, which always

denotes the successful issue of an effort to convince his understanding, or to reach his heart. Mr. M—— looked for this sign in vain. After all his array of proofs and reasons, Jim's face was as solid and severe as marble. Not a feature was moved—not a glance of the eye gave one token of success. The heresy still remained untouched, "Immersion was regeneration."

At length the master changed his tactics, and a homely illustration did what argument could not effect. "Jim," said he, "if I take an ink bottle, and empty it, and cork it tight, and put a string round the neck, and drag it through the river, how long will it take to clean out the inside?"

Jim's face lighted up in a moment, as with a general illumination, and with his eyes open to their full extent, a smile relaxing every feature, he said, "Why, massa, you 'll never get it clean that way, in the world."

This was Mr. M——'s text, with which he was enabled to make a way for the truth to Jim's mind and heart, and to overthrow the error that was keeping him from the only fountain that can cleanse the soul.

The argument of the master may excite a smile, but there is a mine of theology in it, and the answer given to it, which outweighs in value many a finely woven theory of human perfectibility or sacramental power. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "The whole head is sick, and the whole heart faint." "Except a man be born of the Spirit, he cannot see the kingdom of God."—*Christian Treasury*.

THE LADY AND THE BALLAD.

A FEW years ago a Jewish lady knocked at the door of a minister of the Gospel residing in the town of ———. Her object was a philanthropic one. The clergyman was engaged, and his wife received the Jewish lady. In the course of a short conversation, the latter expressed her enmity to the true faith, and her ignorance of its peculiar tenets. After some further remarks, the clergyman entered, and commenced speaking with earnest faithfulness of the Gospel of Christ. The Jewish lady boldly avowed her hatred to the doctrine of the despised Nazarene, and indignantly rejected aught but the Jewish faith. On the stranger departing, the faithful servant of the Lord presented her with a copy of God's blessed Word, with this earnest request, that she would read it; and doubtless his soul went forth in prayer that its holy truths might melt the heart of the proud Israelite, until Christ the Saviour, the hope

of glory, was acknowledged by her. The Bible was received, the request was *unheeded*—it was placed upon a shelf, and there neglected and laid aside as a useless thing, and the dust of days and months, and years, gathered o'er its sacred and unopened pages; but the eye of Abraham's God rested on that Jewish lady, and His thoughts towards her were those of love.

Six years after our friend's interview with the clergyman, she went out one morning to make a purchase in some neighbouring shop. On returning home, she was inspecting the purchased article, and her eyes fell on the lines of an old ballad, in which it had been wrapped. She read, and her attention was arrested. The subject of the ballad was a young woman, whose history it in part related. It recorded some grievous sin into which she had fallen, and the consequent misery which it entailed. "I will try and get the remainder of this ballad," thought the Jewish lady, "that I may see the end of the poor young woman." Back she went to the shop, and having made known her request, the remainder of the poem was taken from the waste paper, and for a mere trifle given to her. She returned home greedily to devour what she had obtained; but, oh! how little did she anticipate the result! She read, not only of the misery of the young woman, but also of the way in which *she was led to Christ*, and found peace and forgiveness in his work of atoning love, and then her happy end was described: how simple faith in a crucified Redeemer irradiated her dying hours with glory. "Christ," said the Jewish lady to herself; "surely I once heard of this Christ." Then flashed across her mind her interview with the minister of God; his earnest request sounded in her ears; his neglected present was remembered. "I will go," she said to herself, "and fetch that book, which will tell me something more of this Christ who gave peace and joy to the dying female." She opened the book—she read on, and on, and on, hour after hour—the six years' forgotten gift was studied—light dawned on her soul—the despised Nazarene came before her as a rejected Saviour. "I will go again to the giver of this book," she thought, "and learn from him what it means." She did so. She sought out the man of God, who was still laboring at his post. She learned the way of God more perfectly. Like Lydia of old, the Lord opened her heart, and ere long she received Christ with joy; and now she counted all but loss for the excellency of the knowledge of Christ. She boldly declared her faith, went through trial and opposition, the loss of property and loss of friends, was baptized into the Protestant faith, and became

a rejoicing member of the Church militant. She still lives, and is a happy proof of the abiding peace which flows from a knowledge of Christ. And, doubtless, when the Lord shall come again and take her to him-

self, she will sit down with Abraham, Isaac, and Jacob in his kingdom, and with them sing praises unto the Lamb, who hath redeemed her by his blood.—*Christian Monthly Penny Magazine*.

Essays and Extracts.

THE SANTÁLS.

Now that the railway is opening a ready means of communication into the heart of the Santál country, to the north west, it would seem not an inappropriate time to draw attention to this numerous and interesting race of hill-men, in the hope that they may not be among the last to derive benefit from this wonderful improvement of modern times. Beginning with the Moharbanja, in Orissa, as their southern boundary, the Santáls abound more or less, through the tributary meháls, lying west of Balasore, Jellasore, Midnapore, Bánkúrá, Súrí, Rájmáhal; and thence westward through Bhagalpore and Monghyr, in Behar; including a territory not less than 400 miles in extent, north and south. How far they extend to the west, it is not easy to say. They appear to have entered Orissa from the north, but at what period is unknown. That they are one and the same race, speaking a common language, there is abundant evidence to show. A gentleman, who knew them in Orissa, writing from Rájmáhal, a short time since, says:—

"I am becoming pretty fluent in Santál. The language is altogether the same as that spoken in Orissa, with local variations: such as words borrowed from the Oriya in Orissa, and here from the low Hindustání. The people are by no means either so amiable or obliging as those in Orissa. I even miss the offer of the '*párkom*,' to sit upon; which is always in readiness for a visitor in a Santál *sáe* in Orissa. There is the same cast of countenance, though the people here are more slim in body, the same frizzly hair, and the same devotion to their '*kándiá*.' The villages are all alike; plenty of children, plenty of pigs, and plenty of hens. The houses are in advance of those in Orissa; being larger, and having higher doors as entrances."

In Orissa, the Santáls are a hardy, industrious people, generally short,

stout, robust, of broad features, with very dark complexion and hair somewhat curly. They are particularly mild and placable, of a very social turn, especially with persons speaking their language. While, on the one hand, the Santáls are less cringing and complimentary to foreigners, than their Hindú neighbors, they are, on the other, decidedly more civil and courteous among themselves, and more hospitable to strangers. No sooner does a visitor approach the door of a Santál house, than he is offered a seat, generally the *párkom*, or rude cot,—numbers of which are usually seen outside the house. Both in their labors and amusements, there is a far greater mingling of the sexes, than among "respectable" Hindus; nor is this without its legitimate influence on their manners and customs. True, the Santál wife may not presume to take her food in company with her husband; but she is allowed a large share of influence in all the domestic arrangements; and the general bearing of the men towards the women, is much more respectful, kind and conciliatory than is seen among orthodox Hindus. Santál women are frank and open, ready to converse even with strangers, being happily destitute of that squeamishness so general among most eastern females. The rites of hospitality are usually performed by the wife, and often with a scrupulousness and kindness of manner which would do credit to an enlightened house-keeper. The Santáls are noted for their large families. Their villages swarm with troops of hardy children, generally seen in a state of nudity, or but very slightly removed therefrom. Polygamy is allowed; though it would seem not to be very common, except in cases where a man takes the widow of his elder brother, to whom, according to Santál custom, he is entitled. There can be little doubt of the

Sántáls being aborigines of the country. Their traditions, though very much mixed up with the mythology of the Hindús, mark them as a distinct race. According to them, the first human pair, a brother and sister, whom they call Pilchu-hánám, and Pilchu-brúdhí, sprang from duck's eggs, and were brought into the marriage relation, under the influence of *hándiá*, by Litá, or Márang Búru, one of the gods, and not unlikely, the same as Siva or Mahádev of the Hindus. A few traces of the Mosaic history are to be met with in these traditions: such, for instance, as the original nakedness of our first parents; a supply of clothing subsequently being furnished them by the gods; the dispersion of mankind; together with some faint allusions to a general deluge. The division of the Sántáls into clans or tribes is not wholly unlike that of the ancient Israelites. All eat and associate freely together, there being neither high nor low caste among them. They are, however, in this part of the country, a caste by themselves, and with the single exception of the Krumbis—a tribe very like the Sántáls, and often found living in the same village,—refuse food cooked by any except their own people. As to inter-marriages, a Sántál is not allowed to marry in his own clan, but must seek a wife from another tribe. The exact number of tribes is not known. The following have been met with.

1. The Murudi-had, or sacred caste. These receive a small amount of land rent free for their priestly services.
2. Múrmú-had.
3. Hásdá-had.
4. Saren-had.
5. Kisku-had.
6. Tudú-had.
7. Hemron-had.

The children, unlike those of slave-holders by their female slaves, belong invariably to the clan of the father. The loss of caste, though a great bugbear to a Sántál, is by no means so serious an affair as among the Hindus. A few pots of *hándiá* and eight or ten rupees soon put all right, if the offender be a man. Not so, however, with the unfortunate *female* outcast, who, it is affirmed, can by no possible means regain her standing; a distinction not wholly unlike what obtains among enlightened people, where a thousand irregularities are tolerated in "the lords of creation," for any one of which the female offender, is summarily banished from "all good society."

The Sántál's inveterate fondness for strong drink is a great evil. Such as it is, however, it is a part of his religion, and is likely to stand or fall with it. They lay claim to divine authority for the preparation and use of the *hándiá*, and no important ceremony, whether festive, matrimonial or religious, can be duly celebrated in the absence of this favorite, universal beverage. It is a very simple fermented preparation from the rice, and, taken in moderation, seldom intoxicates. But moderation in the use of stimulants, is not a common virtue amongst the Sántáls, any more than it is amongst many people much better instructed. They are especially fond of sitting by their pots of *hándiá*, drinking and gossiping the whole day; during which, a hard drinker manages to dispose of several gallons! Distilled spirits of any and every kind never come amiss to a Sántál; though, at present, their high price operates as a salutary check to indulgence.

The Sántáls are an agricultural people, and, when not grievously oppressed by their petty Hindu rulers, as is generally the case in Orissa, often acquire a respectable competence. They appear to have a decided preference for the new and jungly parts of the country, and are rarely found in the vicinity of large towns. They very seldom engage as servants,—though a few have been known to go as *coolies* to the Mauritius—apparently preferring the wild freedom of a forest life, before the luxuries of the city, if these are to be purchased at the expense of servitude. During the dry season, they are much engaged in the preparation and sale of timber, fire-wood, charcoal, leaves, gums and other crude materials from the jungle. Parties of men, women and children may often be seen, of a morning, bending their firm, elastic steps towards a market, ten miles distant, in order to barter their loads of wood, leaves, &c. for a few simple necessities,—it may be, for plain rice. A strong man usually obtains from four to six pice—seldom two annas—for his load of wood; women and children less, in proportion,—often not more than a single pice. Little girls, not more than eight or ten years old, often accompany these trading parties, with only a rag of clothing about their loins, while they walk along under their burdens, straight as an arrow and

nimble as a deer. They are usually in a very cheerful mood, either singing or talking and laughing as they go.

Unlike the Hindus, the Sántáls appear never to use their bullocks as beasts of burden; but scruple not to yoke cows as well as oxen to the plough and cart: a practice for which they are much despised by their neighbors, the Hindus. Buffaloes are much used by them in the cultivation of their lands. Sheep, goats, pigs, and hens usually abound in a Sántál village. Cock-fighting is a very favorite amusement and often carried to great extent.

The Sántáls, both male and female, are excessively fond of music and dancing: one can hardly pass an evening, when the weather is fair, near one of their villages, and not hear the fife and drum. In February last, the writer attended a large *játrá* among the Sántáls, at a place called Sahastraling. Old and young, male and female, assembled in thousands, and entered with great spirit and gusto into the hilarity of the occasion. The women, in their best, set off with massive brass ornaments, joined hands with the men and danced in the open air, with their heads uncovered. The men aimed at something more gay and grotesque in their costume, and, if all the colors and varied beauty of the rainbow were not shadowed forth by them, certainly the hedge-hog, the peacock, and a variety of the feathered tribe, were laid under contribution, in order to supply the young Sántál beaux with goodly plumes. These varied, both as to length and beauty. While some were no more than a single foot in height, others were full five feet; and shot up like stalks of lettuce gone to seed! Nor was the perpendicular regarded as the only or most graceful position for wearing these borrowed feathers; they were set or hung in all directions and inclinations, from the perpendicular to the horizontal. Strips of red, blue, and yellow cloth, bound about their heads and loins, added to the effect. The drum and fife were accompanied by the human voice, and parties of twenty or thirty, joining hands, danced in circles, or more correctly semi-circles. There may have been twenty-five or thirty of these parties in the field; and each, with its own music in its centre, labored and danced the live-long day, as well as one whole night. The con-

tinued heavy roar of so many drums, and the clamor of a multitude of human voices, the wild gaiety and grotesque costumes of the dancers, their half naked bodies, besmeared with sweat and dust, as they labored on under the vertical rays of a tropical sun, all combined to produce a spectacle of truly savage life, at once imposing and impressive. At this *játrá* I discovered very few signs of intemperance.

THE LANGUAGE of this people is certainly very primitive, and beyond the almost perfect identity of vowel and consonantal sounds—not more than three or four sounds having been discovered in the Sántál, which are not accurately expressed by the Bengáli characters—would appear to have little in common with the languages of the Hindus except what has been borrowed. With different shades of variation, the same language is spoken in common by Sántáls, Msháles, Kodás, Múndá Bhúmijas and others of the great Kol family.* Its great peculiarity is its *dove-tailing* the pronouns with the declension of the verb, so as to cause, in transitive verbs, a *double* agreement, i. e. making the verb agree in person, number, and case both with its nominative and accusative; and this, with a *dual* and *plural* throughout all the moods and tenses, serves to multiply the inflections to an almost unlimited extent, rendering it very difficult for a foreigner to become fluent in the use of the language. Such an arrangement is far better adapted to promote accuracy and precision of expression, than to aid in generalizing and classifying. Indeed, it would seem difficult for a Sántál, speaking his own peculiar language, to be either vague or ambiguous; and this feature of the language strikingly corresponds with the frank and sincere character of the people. Whether there be any natural connection between the two, I leave others to determine. Though unwritten until recently, the Sántál cannot fairly be termed a barren language. Like all other languages, it adapts itself to the wants of the people who use it as a medium of thought. The Sántáls being a rude people, their language can of course boast few strictly theological or scientific terms. These, as they are required, must

* Probably three-fourths of the Lurka Kol dialect is the same as the Sántál.

be introduced chiefly from the language of their neighbors. Words of Sanskrit origin, will, it is believed, be found the most convenient for adoption. In the present state of things, any attempt to enlighten and improve the condition of the Sántáls, to be successful, must be made chiefly through the medium of their own vernacular. This certainly is the most direct method of enlisting their affections and securing their confidence. They listen with an air of uneasiness and distrust, when spoken to in a foreign tongue, however familiar they may have become with it, compared to the animation and lively interest evinced the moment their own language is honored as the medium of discourse. Unlike many of the Oriyas, the Sántáls are *not ashamed* of their mother-tongue.

THE RELIGION of the Sántáls is a strange mixture of Hindu superstition, demon-worship, and a belief in, and dread of, witches, ghosts and hobgoblins. As proof positive, that Hinduism is making inroads on the more simple, primitive religious rites of this rude people, I need only to mention the fact, that in many places the wretched *charak-pújá*, or swinging festival, has been introduced by the Sántáls; among whom, backs scarred with the iron hooks are becoming common. In many villages this barbarous custom has been taken up with a zeal worthy of a better cause.

The Sántáls are said to worship the sun as the supreme God; but, in Orissa, Litú, or Máraṅg Búru, is the divinity most honored. In private and in public, by priests and people, at all times, in sickness and in health, in prosperity and in adversity, Máraṅg Búru is invoked with prayers and offerings, such as goats, sheep, bullocks, fowls, rice, fruit, flowers, hándiá, &c. &c. There is said to be a large stone image of this god, in the human form, at Sikár-ghát, a place where the people resort twice a year for the purpose of depositing in a branch of the Ganges, a bone, preserved as a sacred relic of a deceased relative. This custom of purification for the dead, is very ancient and, apparently, universal. The neglect of it involves the loss of caste. Besides Sikár-ghát, there are several appointed places on the Dámudá, at more convenient distances, for the performance of this sacred rite. Ashwin and Mágh, or about October and January, are the

two propitious months for this ceremony; when multitudes of Sántáls congregate at Sikár-ghát and other places of resort, shave their heads, bathe, wash their clothes, make a few simple offerings, cast their relic into the sacred stream, and return home. On these occasions, the Sántáls are allowed the services of a barber, washerman, and bráhmán, but on no other.

Mániko is said to be an elder brother of Máraṅg Búru, and is invoked once a year by the Náikís, or priests, with prayers, libations, and offerings of white goats and fowls. There is said to be a stone image of this god at Sikár-ghát; also of Jáhererá, his sister, who is likewise invoked by the Náikís with prayers and offerings of pullets of a particular color.

Connected with every Sántál village is a sacred grove of *sál* trees, called the Jáher. This is a common, though not the exclusive, place of worship. Each village has its Mánjhí-hánám, or original founder, who receives divine honors in the Jáher. He receives an annual pújá, and is also invoked on special occasions, when hens, goats, hándiá, &c. are offered. Besides these, each family has its own *odáh-bongá*, or household gods, to whom are offered fowls, goats, hándiá, &c.

Abge-bongá, is the name of a god worshipped by the separate tribes or clans twice a year; at which times rams, he-goats, and red cocks are offered; and all the males of the tribe, within a convenient distance, unite in a general feast, prepared mostly from the slaughtered animals. No female is allowed to taste of it; and all that is not eaten the same day is consumed by fire in the evening.

Rangkiní, a sanguinary Hindu goddess, is worshipped by the Sántáls in certain localities. Human victims are said to be sacrificed to this divinity, for the purpose of obtaining wealth. The Sántáls do not wholly deny this charge; but affirm that their Hindu rulers are much more frequently guilty of this kind of murder, than themselves. I have repeatedly been told, when pressing the enquiry, that now-a-days, few Sántáls can afford such an offering: a pretty plain intimation that human sacrifices are not unknown among them; but, like the sacrifice of bullocks in the territory of a Hindu rájá, they are, if at all practised at present, kept a profound secret.

The Sántáls swear by the skin of the tiger, or by the head of the same beast drawn on a mango leaf, fully believing that a false oath will be punished by this animal. They also swear by their gods, and by the head of their children. Their tricks of witchcraft, jugglery, &c. &c. are too numerous, minute and disgusting for detail here. All these things combine to show that the Sántáls are in the fearful state of those who, "when they knew God, glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

The Editor of the *FRIEND OF INDIA* and others have spoken of the Sántáls as bearing a striking resemblance to the Karens of Burmah; and the hope has been expressed that, like the kindred race on the eastern side of the Bay, they would offer a ready and glorious conquest to the gospel. As it regards manners and customs and the general character of the people, there certainly does appear to be a great similarity between the two races. Whether, when proper means of enlightenment are brought to bear upon them, the Sántál reception of the doctrines and precepts of the gospel will be alike ready and cheerful, remains to be seen; thus far, that state of preparation for embracing Christianity, so happily manifest among the Karens, has not become evident among the Sántáls. During the eight years that our attention has,—more or less in connection with our labors among the Oriyas,—been turned towards them, thirty or more youths have, at different times, been taught to read and write in our school. The greater part of these have returned to their former habits of life; whilst three have afforded pleasing evidence of conversion, and are members of the church—two of them being usefully employed as

assistants in the Mission. Eight others are now receiving instruction, several of whom appear very hopeful. A number of small lads are also connected with our school at Sántipúr. Two of those who had broken caste have been known to be received again into caste among their people. The Sántáls learn quite as readily as the Hindus. Of course, they know little of the value of learning, and are but poorly prepared to appreciate its advantages. Those youths who have come to us, have, not unfrequently, been of a class which, freed from domestic ties, lives, in a manner, afloat on society. This may account for so many having again deserted the school. But even from this class, several have turned out well; and show the Sántáls to be fully capable of improvement. Whenever and wherever we have been able to preach the gospel of Christ to them in their own language, a respectful, and often, for the time, serious, attention has been paid. In a few instances, deeply interesting enquirers have been met with; but strong clan attachments, superstitious fears, and the power of early habits coming to the aid of a carnal mind, have in most instances, to outward appearance, caused the word to be unfruitful.

Still the conviction forces itself on the mind that the Sántáls offer an inviting field for missionary effort. To attempt their improvement by means of merely secular education would be impolitic; and would probably in the end prove a disappointment. Christian teachers, under missionary superintendence, are the great desideratum. Village schools should be established in favorable localities, both for the purpose of enlightening the minds of the people generally, and of developing the talents of the most studious and enterprising of the lads, who should, after a year or two, be admitted into a higher school, and encouraged to pursue higher branches of learning.

By means of such a system, it would, with the divine blessing, be comparatively easy to bring a powerful and most salutary influence to bear upon a large and deeply interesting class of our fellow-men, now "sitting in the region and shadow of death." The difficulties to be encountered in the adoption of such a plan, arise chiefly from the want of funds and suitable teachers. In Orissa, the Sántáls are generally so poor as

scarcely to be able to spare their children to attend school, and, of course, not appreciating the value of learning, they do not exert themselves to the extent they might. In addition, therefore, to the salaries of teachers, which for village schools need not exceed 5 or 6 Rs. a month, it would probably be found necessary at first, in order to secure permanent attendance, to offer a small monthly allowance to the parents of the children. Even 4 or 8 annas a month, would be a valuable consideration to parents whose children are compelled to labor to secure the bare necessities of life, as soon as they are able to set one foot before another. Scholarships of from 2 to 3 Rs. a month should also be provided for such as might be selected for the higher school, as in this case they would be compelled to leave their homes. The *Sántals* almost invariably express a desire to have their children instructed; but as constantly plead their *poverty*, as an excuse for their neglect of all efforts in that direction.

While the Government of India expends its thousands on the education of the *rich*, it would seem but simple justice that it should do something for the elevation of the poorer classes; and especially for those so far out of the pale of civilization, as these hill tribes generally are. The benevolent disposition now displayed by Government towards this class of its subjects, may be regarded as an encouraging omen; and, if missionaries are to be left untrammelled in their evangelistic efforts, I, for one, see no impropriety in their becoming the means of conveying Government beneficence to this class of the people.

As to teachers, our mission in Orissa could supply a limited number for the village schools. It is to be hoped that

the same is true of other missions to the north and west, should those in charge of them be induced to take up the subject; and, if successful, the schools themselves would soon supply the demand, while a superior grade of teachers would by degrees be forthcoming, to manage the select schools, under the more immediate superintendence of the missionary.

The results of our own experience, —not the most encouraging, it is confessed, still affording ground for hope, —together with a few simple suggestions, are now given to the public. Should others in a more favorable position, and furnished with ampler resources, be hereby induced to turn their attention towards efforts for the enlightenment and evangelization of this long-neglected people, this paper will not have been written in vain. As an additional inducement to engage in the work, it may be mentioned that—besides a brief Introduction to the *Sántal* language, consisting of a Grammar, Reading Lessons and a Vocabulary, a Primer of 21 pp., Sequel of 44 pp.,—a tract, “The Essence of True Religion” and the Gospel of Matthew, are now in print. All, with the exception of portions of the first named work, are in the Bengáli character. The translation of the remaining three Gospels, and of Genesis, is far advanced, and, funds for their publication being available, they can be put to press, as soon as the number of readers in *Sántal* shall become sufficient to make such a step desirable. Oriya, Bengáli or Hindustáni, as the case may be, would necessarily be taught, even in the primary schools, while the above-named publications would suffice for a commencement in their own vernacular.

J. PHILLIPS.

Jellalore, June 5th, 1854.

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

MIDNAPORE.

THAT we may shew as nearly as possible at one view what the brethren at Serampore did for the spiritual welfare of Orissa, we shall now depart from the strict chronological order

we have hitherto observed in our accounts of their stations, and present a short summary of their operations at Midnapore. Before we enter upon this, however, a few facts must be

stated by which it will be seen how the efforts made at this station were related to those which had been previously put forth at Balasore.

After John Peter's removal from Orissa, the Serampore brethren were very anxious to send another missionary to that province,—and, if possible, a European. Many of our readers may be familiar with the fact that in December, 1817, the late Dr. Yates was strongly urged by them to settle in Cuttack and commence a mission in that city. They failed in this, but having previously set before the Committee in England the necessity of sending out a missionary expressly appointed to the work of God in Orissa, their wishes had been met there, and in March, 1818, Mr. Stephen Sutton arrived at Serampore with this object in view. It was soon decided that he should make Cuttack his station, and in July he was ready to proceed thither; but when the permission of Government was solicited, it was refused, owing to the then very unsettled state of the province. Mr. Sutton was, therefore, compelled to relinquish his hopes of usefulness in Orissa, and a few months afterwards he commenced laboring at Murshidabad.

Disappointed in these attempts to station an English missionary at Cuttack, but fully resolved to do something more for the salvation of Orissa, the brethren now determined to place a country-born missionary at Midnapore. John Peter had been very kindly received at this town when he travelled through it in 1813, and as it lies on the road by which pilgrims from Bengal, &c., make their journey to the temple at Puri, and is situated on the borders of Orissa, it was looked upon as a place where preaching the gospel and the distribution of Christian books might be carried on with very great advantage. The person chosen to occupy the new station was Domingo D'Cruz, a member of the Lal Bazar Church, who had for some time been actively engaged in seeking the spiritual good of the natives in Calcutta, while supporting himself in a secular situation.

Mr. D'Cruz commenced his work at Midnapore in September, 1818. Having been joined by Madan, a native preacher, he appears to have been very active in itinerating in the surrounding district. The natives there

generally speak the Bengali language, but Oriya books were put into the hands of many who could understand them; and in February, 1819, Mr. D'Cruz distributed a large number in a preaching excursion as far as Balasore. At this town he speaks of assembling a congregation in the house formerly occupied by John Peter, of whose labors he also found traces at Jellasure.

At Midnapore, Mr. D'Cruz had many hearers among the drummers and others in the military lines, and his efforts for their good were not without fruit. Many heathens were impressed by his preaching and that of the native assistants, and some were baptized. Owing to the imperfect manner in which the accounts of the Serampore mission were published for a few years subsequent to 1819, we are not able to give a connected view of the progress of this station, but there is enough in the records preserved to satisfy us that Mr. D'Cruz was exceedingly diligent both in Midnapore and in the numerous towns and villages around it.

But other laborers were now coming to the help of the Lord in Orissa. The General Baptists had long been wishing to engage in the work of foreign missions, and Providence was directing them to this province. We shall copy from a letter written by Mr. Fuller to Mr. Ward in January, 1813, a notice of the origin of their Missionary Society which will perhaps be interesting to many. Mr. Fuller says:—"The New Connexion, as they are called, of the General Baptists, (that of Mr. Dan Taylor, which includes most of the Leicestershire, and Lincolnshire churches, and others lower down,) have lately taken an interest in the mission. At one of their conferences they resolved to recommend collections in their churches for repairing the loss by fire, and I have received several sums from them. A while ago I also received a letter from a Mr. Pike, the General Baptist minister at Derby, requesting to know whether they could be permitted to send one of their brethren out as a missionary, to act in conjunction with ours; or, if not, whether they might not have a native brother, chosen by you, whom they might consider as their missionary, whom they would give £14 a year to support, and to

whom they might sometimes write, and from whom receive a letter,—you acting as translators between them? This proposal came not from them as a body, but merely from the church at Derby. To the first, I answered, I thought there would be an objection, as, though there were no disputes on the subjects wherein we differed at present, yet the measure they proposed might occasion them; and unanimity was of great importance. To the second, I said there could be no objection, and it would be gratifying to us. I consider the business now as settled, having received another letter from Mr. Pike, in which he proposes sending me their £14 shortly. I could wish therefore that as suitable a native brother as any you have should be chosen as theirs, and that a letter be sent to the Rev. Mr. Pike, Derby, giving him the name and any other particulars of their missionary, and inviting them to send an occasional letter to him to your care, and that you will translate it for him. A thing like this may do good in many ways." In compliance with this arrangement a native brother named Sádak Sháh—who died in September, 1853,—was for some time supported in itinerant labors by Mr. Pike's church.

The General Baptist Missionary Society was formed in 1816, and in May, 1821, its first missionaries, Messrs. Bampton and Peggs, were sent out to India. They sailed from England in company with Mr. Ward, and were directed by their Committee to decide upon a missionary station after having consulted with the brethren at Serampore. Nothing was thought of Orissa; but the Committee were inclined to select Assam, or, if that were unsuitable, the Punjab, or some district of central India, or one of the great Asiatic islands. On reaching Serampore, however, the missionaries there having advised the newly arrived brethren to make Orissa the scene of their operations, they resolved to do so. Application was made on their behalf to the Governor General, the Marquis of Hastings, to permit them to proceed to Cuttack; and it was successful. They therefore left Serampore for that city in January, 1822.

The wants of Orissa being thus, in a measure, met by the formation of a missionary station at Cuttack, the

Serampore brethren wrote to Mr. D'Cruz to remove from Midnapore to Bírhum. He was, however, unwilling that Midnapore should be abandoned, after so much labor and money had been expended upon it, and the station was continued until about the middle of 1823, when, there being much to discourage him in the obduracy of his hearers, he was removed to Serampore; and Midnapore was resigned in the hope that "the divine word might at some future time be again carried thither with far greater effect." During his residence at Midnapore Mr. D'Cruz baptized nine persons on a profession of their faith in Christ; of whom six were Hindus; one a Musalmán; and two Roman Catholic natives. He left behind him some inquirers, and of a few of them good hopes were entertained.

Meanwhile the first edition of the Oriya New Testament had been exhausted, and a second edition of four thousand copies had been put to press. It was published in 1822, and was thus made ready to the hands of the brethren at Cuttack. Oriya tracts having also been freely supplied to them, they commenced their mission with peculiar and great advantages.

When the missionaries formed themselves into a little church at Cuttack, they were joined by two persons who had been baptized by John Peter at Balasore. A third was added subsequently; and all, we believe, afforded great comfort to the missionaries, by the consistency of their Christian deportment.* The first person baptized by them was also one who had derived much advantage from John Peter's ministry, though he had apparently lost his former convictions before the establishment of the mission at Cuttack.

But there were no Oriya converts there to join themselves to the missionaries, and for a considerable time they labored under great discouragements, in the indifference or scorn with which their message was received. They were, however, diligent in preaching and distributing the scriptures and tracts, and in due season were permitted to rejoice in the conversion of the heathen. The circumstances at-

* For an interesting notice of these persons the reader is referred to the ORIENTAL BAPTIST for February, 1853; p. 56.

tending the beginning of the work of grace amongst the natives are peculiarly interesting and may be briefly mentioned here. A guru, named Sundara Dás, who had several disciples, and possessed considerable influence, had obtained a few of the Serampore Oriya tracts which were distributed by the missionaries, and the truths they contained were gladly received by him, and commended to the belief of his followers. In the year 1826 deputations of his disciples visited Mr. Lacey and received from him more tracts, a gospel, and a New Testament. These they studied and when, some months afterwards, the guru was visited by Messrs. Lacey and Sutton, it was found that he and his people possessed a large amount of Scriptural knowledge, and were, in a remarkable degree, prepared to embrace the gospel. Thus the Christian scriptures and books prepared years before at Serampore had, almost unaided by any missionary's voice, effected a great work in the minds of many, the importance of which can scarcely be over-estimated. Reverentially placing the New Testament upon his head the old guru said to his disciples in the presence of the missionaries,—“My children, there is truth, and there is great truth; *this* is the great truth. There are gifts of rice, of clothing, and of wisdom: this is wisdom, the highest gift. Rice decays; clothing perishes; but wisdom never dies. Take this, my children, and let this be your guide; all the silver and gold in the world cannot purchase this.” This guru afterwards proved himself “not fit for the kingdom of God;” but several of his disciples were baptized, and have been efficient helpers in proclaiming the gospel to their countrymen.

In the papers on the early history of the Orissa mission to which reference has before been made, Mr. Buckley says, “The first Oriya Bible was much blessed in the early history of the mission... All our elder converts were much indebted to Carey's Bible in the early stages of their Christian course. This was the book which divine grace taught them to prize, when brought out of darkness into marvellous light. ... The disclosures of the final day may reveal many evidences of the usefulness of the first Oriya Bible with which we are at present unacquainted; but enough is now known,

not only to warrant the statement that those who, at a considerable expenditure of time, labor and money, prepared and printed it, did not labor in vain in the Lord; but to enable us to add that it was blessed in that interesting and remarkable manner in which those who are conversant with the annals of biblical translations know that *first translations* have often been. It appears to have been used in the mission from the commencement of our operations till 1840,* when the revised version of the New Testament by Mr. Sutton was completed. .. Carey's Bible is still used by the pastor of the church [the late Mr. Lacey],† and by one or two of the elder native preachers; but the other brethren, European and native, use the revised version in their ministrations. It is the sincere prayer of the writer that the Oriya scriptures now in general use, may be blessed by the Holy Spirit to the enlightening of many ignorant minds, and to the edification of those who through grace have believed. Still, it should not be overlooked, that the influence which the first translation of the word of God in any language has on subsequent ones, may render it an extensive blessing when its direct use is superseded. Tyndale substantially lives in our incomparable English Bible; and, in this view, the effect of Carey's labors for the good of Orissa will never die. To him belongs the honor of giving the Word of God to more of the nations of the earth than any servant of Christ in any age; and it is a fact which ought to be familiar to all our young friends and others who are interested in our mission, that he gave to Orissa her first Bible—a noble and peerless gift.”‡

* “A revised edition of some of the gospels had been published in 1836 or 1837.”

† This was written in 1851.

‡ We subjoin a brief summary of the editions of Oriya Scriptures published by the Serampore Missionaries:—

1809. The New Testament published in March, and the Poetical Books in November. 1000 copies each.

1811. The Prophetical Books, published in March, 1000 copies.

1814. The Historical Books, published in April. 1000 copies.

1815. The Pentateuch. 1000 copies.

1822. The New Testament, 2nd Edition. sent to press in 1817. 4000 copies.

1832. The Pentateuch. 2nd Edition. 2000 copies.

An edition of 1500 copies of the Psalms

The Oriya tracts published by the Serampore missionaries were,—a translation of Rām Basu's Immortal History of Jesus Christ, in poetry; two tracts on Jagannath; the Ten Commandments; Scripture Extracts; &c. &c. and we have Mr. Buckley's testimony that they also "were signally blessed of God."

And now having presented a brief history of what the Serampore missionaries did for Orissa, we must close this paper. The reader will see from the facts presented here and in our account of the Balasore station, that these honored brethren began their attempts to give the gospel to Orissa as soon as the success of the British arms had thrown that province open to European influence; that they effected a translation of the entire scriptures and of a few tracts into the Oriya language; that they supported missionaries in the province for several years;

was also printed at the request of the Orissa missionaries, in the year 1832.

A 3rd Edition of the Oriya New Testament was projected by the Serampore missionaries, and a new font of types was prepared for the purpose; but it appears not to have been sent to press.

that they did all they could to obtain for it European missionaries from the Baptist Missionary Society; that, failing in this, they commended it to the brethren of the General Baptist Missionary Society; that they assisted these brethren by the republication of their tracts and scriptures for their use; and that it pleased God to reward all these labors by a very cheering amount of success. We have taken pleasure in collecting the facts here offered to our readers, and we trust they will not be found uninteresting nor unworthy of acceptance. In conclusion we have only to express our joy that labors so great and important have not been permitted to fall to the ground; but have been entered into and zealously improved by the noble band of brethren who now occupy the field in Orissa. We bless God for the grace given to those brethren in their manifold labors, and for the success with which they have been rewarded, and we pray that they may not be hindered nor weakened in their great work until all the desert around shall be glad for them, and the wilderness rejoice and blossom like the rose.

C. B. L.

Christian Missions.

ORISSA BAPTIST MISSIONS.

Extracted from the Indian Reports for 1853-4.

BERHAMPORE, ZILLAH GANJAM.

Missionaries.—H. WILKINSON, W. BAILEY.

Native Preachers.—TAMA, SARTHI, ERABHAU.

Ditto (Invalid) BALAJI, DINABANDHU.

In March and April, the numerously attended festivals at Taiini Parbata were periodically visited by our Native Preachers; and the car festivals at Ganjam and Berhampore by the Missionaries and Native Preachers unitedly.

Early in December we commenced our first missionary tour, to Conchoor, Hingjeelee Katu, Pitallah, and Aska. At the former place we met with four or five interesting inquirers. We had repeated conversations with them; and from subsequent accounts of their continued perseverance in search of truth, and their hatred of idolatry, we are led to hope that they are "not far from the kingdom of God."

Our second tour was in the eastern division of the Ganjam zillah,—Bhat Koomoora, Pooroosootampoor, Pratapoor, and Sindera-poor, and the surrounding villages.

Our third tour was to Chetterpore, Ganjam, Rumbah, Kesipoog, Beercool, and Banpoor. Nearly all with whom we came in contact on the borders of the Chilka Lake were eager to obtain books.

Our last tour was to Coorala, Pathpoor, Digapundi, Chikiti, Ichapoor, and Soonapoor. During our travels, we came in contact with many that had heard the Gospel in past years, and with many others that had read our tracts and gospels.

STATE OF THE CHURCH, ETC.

Though we have not the pleasure, this year, to report so many cases of conversion as last, we have not been without indications of the presence and blessing of God amongst us. Four have been added to the church, and several others are desirous of uniting with us.

We regret we have had to exclude two from our communion, one for frequent exhibitions of violent temper and the use of abusive language.

The statistics of the Church are,—Baptized, 4; Excluded, 2; Dead, 1; Present number of Members, 62.

MRS. WILKINSON'S REPORT OF THE GIRLS' ASYLUM.

In January of last year we took charge of this institution; in consequence of the removal of Mr. and Mrs. Stubbins to Cuttack, consisting then of thirty-nine children.

In April we received four interesting little girls from the Agent for the suppression of human sacrifices among the Khonds: they had been rescued only a few days before. One of them is a remarkably amiable and precocious child.

During the year most of the children have enjoyed good health, except one, who has long been an invalid, and who appears to be in a consumption. The usual course of study has been continued; viz., one half of the day devoted to lessons, writing, &c., and the other half employed in some useful work, as sewing, knitting, or crochet-work. The cooking, and all domestic duties, are done by the young people themselves in their several regular turns. For the morning studies I have secured the services of an aged, respectable pundit, instead of the female teacher who formerly assisted in that department. While most of the children have made commendable progress in general knowledge, we trust some have advanced in that knowledge which maketh wise unto salvation.

During the year, ten have been received into the school, and nine have been married from it. I have also to report one death. The deceased was a member of the church; and in her case we can truly say, "we sorrow not as those without hope."

CHRISTIAN AND HEATHEN FEMALES, AND INDO-BRITONS.

Mrs. Bailey and myself have conducted the weekly meeting for Christian females alternately, and have visited them frequently at their own houses. The heathen women at Gopalpore continue to receive instruction willingly when we visit that neighborhood, as do those nearer home. Visits to the Indo-British we find pleasant and useful; not only as affording us an opportunity for lending them books and for religious conversation, but also for securing their more regular attendance at public worship.

MR. AND MRS. BAILEY'S REPORT OF THE BOYS' ASYLUM.

On the 1st of February, 1853, we took charge of the Boys' Asylum, which had been efficiently conducted by Mr. and Mrs. Wilkinson for several years. Through the tender mercy of God, the past year has

been almost unparalleled in the health of the children. We have had no deaths, and, with the exception of an occasional attack of fever, scarcely any disease whatever.

Twelve of our elder boys are stationed at our New Location in the jungle under an efficient native superintendent, where they are learning to be cultivators of the soil. In addition to a weekly report which we receive, the Missionaries have made frequent visits, and have much pleasure in bearing testimony to their general good conduct and persevering industry. Four have had separate land apportioned to them; and after the harvest of next year, are to be married to young persons from the Female Asylum. Five others are learning to be weavers with a Christian at Berhampore, and one to be a tailor: thus it will be seen, that while we are solicitous to give them instruction, we are also anxious to provide for them openings in life in which they may obtain a respectable livelihood when they may have been removed from our care. Two were married on the 1st of April; and they have not only labored hard with their own hands (as farmers) for the bread that perishes, but as professors of Christianity have given us much satisfaction. Two, after giving evidence of their piety, were baptized.

CUTTACK.

Missionaries.—A SUTTON, I. STUBBINS.

W. BROOKS, *Missionary Printer.*

Native Preachers.—GUNGA DHOR, RAMA CHUNDRA, SEBO PATRA, GHANU SHYAM, AND JAGU ROUL.

Without entering into details, we may briefly say, that more than thirty festivals, and upwards of a hundred markets, have been visited in different parts of the district, and some of them several times, either by ourselves or our native ministers. Thus it is believed that most of the largest festivals, and almost every important market in the Central Division of Cuttack, and in some instances in the regions beyond it, have been visited during the period embraced in this Report.

In all these tours, Tracts and single Gospels, and in some cases the whole of the New Testament, Selections from the Scriptures, or Harmony of the Gospels, have been freely distributed; and it has often been deeply interesting to witness persons leisurely walking along reading the word of life, or several of them seated together beneath the shade of some friendly tree, and one of the party reading and explaining to the rest.

We thankfully acknowledge the valuable aid we have received on various occasions from our esteemed friend, Mr. Brooks, who has cheerfully accompanied us in our visits to the bazars, and also in our tours, as

frequently as his more immediate duties would allow.

STATE OF THE CHURCH.

Seventeen persons have been baptized on a profession of faith at Cuttack and Khundittur. With one exception, the whole were Hindus. Six persons have been added to us by letter, and one by restoration. We have, however, dismissed two to Piplee; and, including several under suspension last year, have been obliged to exclude ten from our fellowship.

Our services on the Sabbath have been pretty well attended both in English and Oriya; but the week-night services in the latter language have been too generally very thinly attended.

AT KHUNDITTUR

Sebo Sahu, assisted by Jagu Roul, Komboo Naik, and Indeepadhan, has conducted the public services during the past year. The community at this station has suffered much by frequent removals.

Six of the persons mentioned as being baptized were baptized at this station. One, in consequence of family difficulties, has since abandoned his new associates, and we know not where he is. Another has been deterred from joining us, it is feared, by the administration of some deleterious drug, which has destroyed his sanity. This crime is fearfully prevalent in this region, and, it is hoped, will soon call forth some special inquiry.

The statistics of Cuttack and Khundittur, which form one church, are as follows:—

Baptized 17, Received by letter 6, Restored 1, Removed 2, Excluded 10, Dead 2; Total Increase 10. Number of Members in Communion 150.

CHAGA.

Of this station it is not necessary to present a lengthened report. Pursua Rout has continued his labors all the year; but there has been no addition from among the heathen, and but one person baptized from out of the nominal Christian community.

Once a month, the Lord's supper has been administered by one of the Cuttack pastors; and not unfrequently, on ordinary Lord's-days, one of the native preachers from Cuttack has gone to assist Pursua in his pulpit ministrations.

The most material circumstance to be noticed is the enlargement of the chapel. This has been effected at an expense of about 250 Rupees.

The statistics are, one addition by baptism, and one by letter, while four have been excluded for immoral conduct; leaving the number of members 65.

MALE ASYLUM.

This school has been during the past year under the charge of Dr. and Mrs. Sutton, assisted, until her marriage, by Mary Sutton. There have been fifty-eight

names on the list, of which, however, several are a kind of out-door apprentices, learning to be farmers and weavers, while others are boarded and clothed on the premises, but are learning in various ways to provide for their own future maintenance. Some of these lads attend school part of the day, but others are required to be wholly given to their work.

The usual books and studies have been attended to during the whole of 1853. But at our last annual gathering, it was resolved to attach an English department to our institution. The desire to learn English has become so strong in the minds of many of our Christian Hindus, that it cannot now be resisted. We shall be thankful for any assistance those who sympathise with us in our concern for our rapidly increasing Christian population may afford.

This department was opened in February and at present numbers twenty-four youths, all of them sons of our Hindu Christians.

FEMALE ASYLUM.

This institution is under the charge of Mrs. Stubbins. The average number of girls since Jan. 1853 has been fifty-nine. Six new ones have been received, and four others have applied; but we regret to add that we feel a difficulty in receiving them on account of the present low state of the funds.

Two have been married: the first to a rescued Meriah living at Chaga, a Christian village; the second, who is a member of the church, to a pious youth in Cuttack.

Eleven of the girls now in the school are members of the church: of these, four have been baptized during the year.

In the last mentioned language, forty-seven read the Scriptures intelligibly, and readily answer questions on the portions read. With one exception, the remainder are quite young, and form two interesting classes. Many of these are quick, intelligent, and affectionate. In teaching them two of the elder girls assist, and have labored steadily and zealously week after week; and when their pupils have been examined, the young teachers have received some special marks of approbation.

CHRISTIAN AND HEATHEN FEMALES.

In Cuttack there are three native Christian villages. The women in these afford to the females connected with the Mission an interesting sphere of labor. Besides these, a number of East Indian and heathen females have been frequently visited. The latter seem to have a peculiar claim on the sympathies and prayers of Christians: they cannot read, and seldom mingle with the crowds who attend the preaching of the Missionaries and Native Preachers. The only way of conveying the Gospel to them seems to be to take it to their humble dwellings.

THE ACADEMY.

Of the four young men admitted on probation at the re-opening of the institution in 1853, one only has been fully accepted as a student for the Christian ministry.

While our hopes respecting three of the young men have been frustrated, we do not consider the time and money bestowed upon them thrown away. They are all young men of irreproachable character; and though not at present expecting to be formally engaged in the ministry, yet it is hoped that we shall in future years see the labor bestowed produce good fruit. Two of them have returned to Chaga to engage in farming, and another has resumed his occupation in the printing-office.

Two others have been accepted as students for the current year.

PRINTING DEPARTMENT.

With the exception of "Lucy and her Dhaye" for the Mission schools, no new work has issued from the Press during the period embraced by this Report. *Fifty-eight thousand Tracts*, reprints mostly of those known to have been extensively useful, and *seven thousand Gospels*, have been printed.

PIPLEE AND POOREE.

Missionary.—W. MILLER.

Native Preachers.—DAMODAR AND MAKUNDA.

Though in reference to the possession and development of the fruits of the Spirit, the church here is by no means all we desire, we thank God for having witnessed some indications of improvement during the year. The Redeemer's new commandment to his disciples has more generally been regarded; more correct views of the sacredness and responsibility of the Christian character have been entertained; an earnest desire for the conversion of the ungodly, and the universal reign of Christ, has in various ways been expressed. The public services of the house of God, meetings for prayer, and other private means of grace, have been better attended.

The statistics of the church are—exclusive of the native preachers and their wives, who are members of the Cuttack church—Lost by death, 1; by removal, 2; Gained by baptism, 4; by restoration, 2. Present number of Members, 18.

PUBLIC SERVICES, ETC.

A prayer-meeting and preaching twice on the Lord's-day, and once during the week, have been conducted in the chapel by the Missionary and Native Preachers alternately when in the station. We have often been encouraged by the presence of heathen spectators and hearers at these services.

CHRISTIAN VILLAGE.

It affords us pleasure to state, that our land is almost all occupied; and that we

have succeeded in obtaining, at a moderate rent, an additional four acres for building. Though this does not exactly join the village yet it is sufficiently near for all practical purposes. Four houses have been erected, two of which are occupied: the other two will be in a week or two.

SCHOOLS.

Two vernacular schools, composed of Christian, Hindu, and Musulmán boys, and conducted by two Christian schoolmasters, have been carried on as before during the year. The attendance has not varied much from that of the preceding year. The boys have been subjected to a monthly examination, and their progress in Christian knowledge, arithmetic, writing on tal leaf, reading of the Abidhán, and other exercises, has on the whole been satisfactory and encouraging.

LABORS AMONG THE HEATHEN.

In January, accompanied by Mr. Brooks, we made a tour of nearly a month. Encamping at Delang, Ghuradea, Kanas, Kalapaddur, Bhusandpur, Tangi, Jhankea, and Khurdah, the Gospel was preached in these, many of the intervening, and adjacent villages. At Kanas salt golah, we had large congregations of persons from various parts of the province: many were from Sambhalpur, and beyond the western boundary of Orissa. Altogether forty villages, and three markets, were preached in, and many hundreds heard the Gospel and received tracts at the tent.

In February we visited* Bolong, Nimapurra, Nursingpoor, Kakateepoor, Gope, and Gabkunda, and spent fourteen days in preaching in these and the surrounding villages, and also in four markets. Nursingpoor is the centre of a large district that had not previously been visited. We stayed here three days, and found the people most anxious to hear and to receive books. At Kakateepoor, among those who came to the tent, was a man of the Naik caste connected with the temples. His mind was so wrought upon by the truths which he heard from our lips, and the perusal of a tract, that he said he could no longer remain an idolater, but would in a month or two join us and profess Christianity. We have since heard that he died shortly before the time appointed for coming out. He was quite familiar with the way of life, and there is reason for hope concerning him.

During part of the hot season, and through the rains, the numerous markets and villages around Piplee were as usual visited, and the Gospel proclaimed, and tracts and Gospels circulated. Among the results of these labors which have come to our knowledge, we may notice the fact of one family having renounced idolatry and professed Christianity, and two more being apparently on the eve of doing so.

In October and November, several days were spent among the large and populous villages between Piplee and Pooree.

In December, a tour of twenty-six days was made in the eastern part of the district. Fourteen markets and forty villages were visited, and the Gospel proclaimed to eighty congregations, composed of from forty to three hundred persons. Tracts and Gospels were freely distributed, and fourteen copies of the New Testament were presented to parties who would appreciate and peruse them.

In January and February, 1854, we were engaged in the Banpoor, Raupoor, Nua-garda, and Panchgarda districts.

FESTIVALS VISITED.

Three large festivals at Bhobaneswara, one at Bolong, Kopelas, Kakateepore, and Neel Madhab, have been visited. Congregations of several hundred persons were addressed in each, and many hours were spent in conversation and disputation with the thousands present from various parts of the province.

POOREE.

We removed to Pooree April 25th, and proclaimed the Gospel in the town daily up to July 12th.

At the Chandana festival, which began May 11th and closed June 1st, we obtained a respectable congregation and a good hearing each day, but found it difficult to distribute books in consequence of the great press and violence of the people.

In the interval of this and the Snan festival, it was our melancholy duty to visit in his cell a man who had committed murder, and was under sentence of death. We found him painfully ignorant, and as indifferent respecting his situation. He had no correct idea of God, man's responsibility, sin, heaven, hell, nor of the magnitude of his own crime. After much conversation, and visiting him three or four times, light, by which he saw that he was a sinner—exposed to the wrath of God—and that only the Lord Jesus could save him, appeared to have entered his understanding. When taking leave of him, he solicited our prayers and expressed his determination to die trusting in Jesus.

The Snan festival occurred June 21st. We were occupied most of the day in preaching, discussion, and conversation among the people. The ceremony of the day furnished a good introduction to more important subjects; and we were encouraged by seeing many of our hearers listen with deep interest, and retire convinced that idolatry was sinful, and that the religion of Christ was alone worthy of their attention and reception.

THE CAR FESTIVAL

commenced July 8th, and was ushered in by a frightful disaster, involving the loss of

TWENTY-THREE LIVES, and serious injury to three more persons. This occurred on the morning of the day on which the idols are visible for the first time after the Snan. A large crowd of people had, at an early hour, gathered around the door of Jagannath's temple, with the intention of entering and having their first *darshan*: hence the moment the door was opened there was a general rush inside, during which twenty-six persons, chiefly Bengali females, were knocked down and trampled on. Twenty-one were killed on the spot, and two others died shortly afterwards from injuries received.

The festival was comparatively a small one; not more than 30,000 persons were present.

June 29th, we were joined by Mr. Stubbins, who, with three Native Preachers from Cuttack, formed a very seasonable and important addition to our number and strength. Hence we were able to form two parties, and come in contact with a much large number of people.

The appearance of so many in array against Jagannath was to the Pundas the signal for all manner of offensive measures on their part. Hence they received us with no kind feeling, but exhibited their hatred by causing sand, gravel, mud, &c., mingled with vile speeches and curses, to bear upon us in a manner that beggars description. We, however, maintained our ground and succeeded in getting a hearing. We had the pleasure of addressing large congregations morning and afternoon of each day. Among our hearers were some who listened with serious attention, and some who despised idolatry, and knew much of, and highly appreciated, the religion of Christ. On the morning of the 9th and 10th we were several hours at the Atharanalla bridge preaching and distributing tracts and Gospels among the returning pilgrims. About 5000 were circulated in the Oriya, Bengali, and Hindi languages.

An English service was conducted each Sabbath afternoon during our stay at Pooree.

BALASORE.

O. R. BACHELER,* ..	} <i>Missionaries.</i>
R. COOLEY,	
B. B. SMITH, their	
wives, and	
MISS CRAWFORD,	} <i>Native Preacher.</i>
RAMA,	

PREACHING TO THE HEATHEN.

This has been continued as in former years, preaching for the most part, while at the station, daily in the Bazar and other

* Now in America.

places near. Balasore being a place of much trade, we usually have hearers in the bazar from all parts of the district. Though we seldom fail of a good hearing, still it is to be lamented that there is so little disposition manifested by the people to obey what so many of them are ready to acknowledge to be the truth.

During the cold season several preaching excursions were made by the senior Missionary at the station and native preachers in different parts of the district—and in two instances these excursions extended beyond the limits of the Balasore district, the one to Jajipore, some 60 miles south of Balasore, and the other into the Midnapore district. Numerous markets were attended, and villages visited, when the people uniformly heard the gospel, apparently with much interest, and were eager to obtain books.

THE CHRISTIAN COMMUNITY is gradually increasing, both in numbers and influence—and is destined, we trust, to exert a still wider influence on the surrounding heathen. It has been, for the most part, a year of peace, harmony and prosperity, for which we should be thankful to our Heavenly Father, as well as encouraged to greater diligence for the benefit of the people. Nine have been added to our little church by baptism during the year—five by letter, and one restored. Two have been dismissed by letter, and one suspended. The present number of communicants is thirty-six.

Our English service has been kept up during the year—preaching every Sabbath evening by the Missionaries.

BOYS' BOARDING SCHOOL.

This consists of 32 rescued Meriahs or Khonds and one little Oriya lad; three of the boys having married, and left the school during the year; one of whom is employed as a teacher in one of the bazar schools.

Most of the boys have pursued their studies with commendable zeal—the principal of which have been Reading, Writing, Arithmetic, Geography, and Bible History. They have all attended Sabbath school, and have seldom failed of having good lessons, and have often manifested much interest in the precious truths they have learned. In order that they might cultivate habits of industry, they have all been required to labor more or less daily, some at trades, and others engage in agriculture or horticulture. Through the Divine blessing they have been favored with good health. No death or serious illness has occurred among them during the year. We have been much gratified with their general conduct, which for the most part has been honest and upright. Several of them have manifested much interest in re-

ligion during the year; and we are led to hope that the labor bestowed upon this interesting class of lads will not prove in vain.

GIRLS' BOARDING SCHOOL.

In June last, six of the girls were cut down by cholera. Three others have since married and left the school. Within the year four have been baptized, and several others appear to be striving to “enter in at the strait gate,” while others alas! are hardened from refusing to yield to the claims of the Saviour.

In learning and good habits, the school has made commendable advancement. Present number of girls in the school is twenty.

THE NEW CHAPEL

was opened on the first Lord's-day in March. It is a very commodious and substantial house of worship, being 70 feet in length and 40 in width, and all of solid masonry.

DISPENSARY.

This has been kept up as usual during the year. The number of patients about as last year—more or less daily; some days fifteen or twenty.

In time of cholera much assistance has been rendered to those attacked with that fearful scourge. Our limited means have not allowed us to render much assistance to the suffering, aside from medical treatment.

BAZAR SCHOOLS.

The school which has long been kept up on the Mission premises, has been prosperous during the year. It has two teachers and now numbers over forty scholars. There are two other schools under Christian teachers in villages near by, numbering about twenty scholars each. One of these schools is sustained by Miss Crawford. Another school numbering about twenty has recently been commenced under a Christian teacher. In all of the schools the Scriptures are studied more or less, and the scholars are required to attend worship at the Chapel every Sabbath morning

JELLASORE.

MR. AND MRS. J. PHILLIPS,	} <i>Missionaries.</i>
MOHES AND SILAS CURTIS	
	} <i>Native Preachers.</i>

Village and street preaching has been maintained, as usual, during the past year, though with no very manifest indications of immediate success. There is evidently a growing conviction in the minds of the multitude, that Christianity is eventually to become the religion of the land. They appear to expect it. Still, it is painful to add, with many in our vicinity the gospel has become an old story, and receives less attention than in new and more remote

places. At one time, several persons, near our new Christian village, appeared to be very much interested and seemed on the point of professing Christianity. Little, at present, is heard of them. During the rains three excursions by boat were made on the Subanrekha; one of these was extended to Báliápál, where about a week was spent, in visiting the numerous markets in that neighborhood. Now that we are provided with a boat, it is to be hoped, we shall be able to repeat these excursions, and scatter abroad *the good seed* in many places, hitherto little known to Missionary efforts. The want of more laborers for carrying on these operations is felt to be a serious drawback.

Absence from home for a month during the cold weather, very much curtailed my labors abroad and wholly prevented my attending as usual, the two annual játrás, or fairs, at Sarsangká and Olmára. Brother Cooley, however, was present and, with the native preachers, labored to make known the way of life to the assembled multitudes. In the month of February, I attended two large játrás, to one of which brother Smith accompanied me. The first was at Mahanpore, about 16 miles east of Jellasore, and continued a fortnight. We were present a week, and enjoyed rare opportunities both for preaching and the distribution of books. The people appeared to have *a mind to hear*, and a number of interesting enquirers were met with.

The second játrá, was at Sahastraling, among the Sántáls, and continued four days. It was, however, attended by many Hindus, who, after paying their homage to an ancient image of Mahádeví, in an old dilapidated stone temple, eagerly turned their attention to buying and selling. The Sántáls assembled in thousands—though drawn by no religious motives that I am aware of—and entered with much spirit into the hilarity of the occasion. With them, the song and dance, drum and fife went merrily on, from early dawn till dewy eve; and the greater part of, at least, one night, passed in the same manner. Numbers among this rude people listened attentively to the glad tidings of salvation, and a few were met with, able to read, to whom the gospel in Sántál was very acceptable.

I was encouraged to find the translation of Matthew readily understood.

OUR CHURCH

has been blest with a good degree of prosperity the past year. Nine have been added by baptism, three from other churches, and one restored; present number of communicants, thirty-one. The usual means of grace, including a weekly prayer-meeting and Sabbath-school have been maintained.

About half of the members of the Church, including one native preacher, reside at the new village, which receives frequent visits from the Missionary.

SÁNTIPÚR.

Less than two years ago, the site of this Christian village was a perfect jungle, the haunt of the wild boar, tiger, bear and other denizens of the forest. The place now assumes a more cheerful and encouraging aspect. Much of the jungle has disappeared, roads have been opened, a public well dug, and a weekly market established in an adjoining grove, formerly sacred to the worship of the goddess Hátíásuni. In addition to the cultivation of the soil, the carpenter, weaver and basket-maker successfully ply their respective trades. The want of suitable means for irrigating the land in time of drought is, at present, the chief drawback to the temporal prosperity of the village, our efforts in this direction not having, as yet, been crowned with success. It must, however, be confessed, that the task of getting native Christians started on any thing like an independent footing is a difficult one. The inherent evils of Hindu society, and the inertness of the native character, oppose formidable obstacles to the introduction of a better state of thing. But the task is not more difficult than the object to be secured is important and benevolent. *Faith and patient perseverance* are quite requisite to ensure progress.

The Sántáls in the vicinity of the new village, who it was hoped would be favorably affected by it, are very friendly, listen readily to our instruction, and a number of their children attend school; but they are, as a body, very superstitious, perfect slaves to *witchcraft*, and sadly addicted to intemperance; such too is their poverty that a child no sooner becomes able to tend cattle, or shoulder a bundle of wood for the market, than his services are required at home and, of course, he can ill be spared to attend school. In order, therefore, to secure the permanent attendance of a number of the most promising lads in the neighborhood, and through them bring an influence to bear on this hardy, industrious, inoffensive, and in many respects noble race of aborigines, it is deemed desirable to establish several small scholarships, from one to two rupees each per mensem. Contributions or, better still, annual subscriptions in aid of this object will be most thankfully received.

The Mission bungalow is a very commodious building, and in addition to a dwelling-house is, at present, made to answer the purpose of a school-room and chapel as well.

OUR SCHOOLS

continue on a small scale, and the instruction imparted in them is necessarily very

much of an elementary character; nor can we hope to see them greatly improved until a superior class of teachers and a better assortment of Vernacular School Books become available.

Our Christian boys' school at Jellalore numbers twelve scholars, and a small school for Christian girls half this number. The school at Sántipúr numbers seventeen nominal Christians, nine Sántáls and four

Hindus. All are taught by Christian masters. Three have been baptized and received into the Church from the schools the past year.

THE NATIVE HOSPITAL is still sustained and continues to afford relief to many wayfaring and other sufferers. We now have a pretty efficient native Doctor, who also makes himself useful, as teacher of the small girls' school.

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XVI.—ENDUE.

IN a single instance the Greek word *Ενδύω* [ENDUO] is transferred into our common version. A list of the passages in which it occurs in the New Testament, showing also the various ways in which it is rendered, will sufficiently illustrate its meaning.

Matt. vi. 25.Nor yet for your body what ye shall put on.

Matt. xxii. 11. ..A man which had not on a wedding garment.

xxvii. 31. ..And put his own raiment on him, and led him away.

Mark i. 6.John was clothed with camel's hair, and with a girdle.

vi. 9.And not put on two coats.

xv. 17.And they clothed him with purple, and platted.

20.And put his own clothes on him, and led him out.

Luke xii. 22.Neither for the body what ye shall put on.

xv. 22.Bring forth the best robe and put it on him.

xxiv. 49.Until ye be endued with power from on high.

Acts xii. 21.Herod, arrayed in royal apparel, sat upon.

Rom. xiii. 12. ..And let us put on the armour of light.

14. ..Put ye on, the Lord Jesus Christ, and make not.

1 Cor. xv. 53. ..For this corruptible must

put on incorruption, this mortal must put on immortality.

54. ..shall have put on incorruption, ..shall have put on immortality.

2 Cor. v. 3.If so be that being clothed we shall not be found naked.

Gal. iii. 27.baptized into Christ have put on Christ.

Ephes. iv. 24. ..and that ye put on the new man.

vi. 11.put on the whole armour of God, that ye may.

14.and having on the breast-plate of righteousness.

Coloss. iii. 10. ..and have put on the new man.

12. ..put on therefore as the elect of God, bowels of mercies.

1 Thess. v. 8.... putting on the breast-plate of faith and love.

Rev. i. 13.clothed with a garment down to the foot.

xv. 6.clothed in pure and white linen.

xix. 14.clothed in fine linen, white and clean.

To endue then is to invest, as with a garment. Dr. George Campbell accordingly renders the passage in which the word is transferred in the common version, "Continue ye in the city of Jerusalem, until ye be invested with power from above."—*Baptist Magazine*.

Notices of Books.

POCKET EDITION OF THE BENGALI NEW TESTAMENT.

WE do not often call the attention of our readers to the many editions of the Scriptures in the languages of this part of India which issue from the Calcutta Baptist Mission Press. Full information concerning them is published in our Missionary and Translation Reports, and with these we suppose all our friends are familiar.

We cannot, however, refrain from making special mention here of an edition of the Bengali New Testament, which has just been published, hoping, as we do, that it will greatly promote the cause of Christianity in this province. It is neatly printed in very small type, and is comprised within 466 pages, making a volume not larger

than an English pocket Bible. So small an edition of the New Testament in Bengali has not been published before. To those amongst the Hindus who are secretly searching the Christian Scriptures, this edition will be invaluable, and it will be highly prized as the travelling companion of the missionary and the native preacher. May the Lord who first "gave the word," make it eminently successful in winning souls to himself.

The Editor of a contemporary magazine, whilst commending the neatness and portableness of the work to which we now direct attention, has felt it needful to add: "The translation is that of the Baptists, and favors their peculiar notions, so that we cannot recommend it." The esteemed writer perhaps has forgotten that the *translation*, though it was made by Baptist Missionaries, is the same with that of the last edition of the Bengali New Testament published by the Calcutta Bible Society,—both this and that having been reprinted from a revised edition issued from the Baptist Mission Press in 1852. The edition of the Bible Society has been, we believe, only altered by substituting the Greek word for baptism in place of the Bengali rendering given by the

Baptist Missionaries. That that rendering is, after all, a faithful one, no competent scholar can deny, and as long as the Baptists adopt no method of recommending "their peculiar notions" less honorable than that of faithfully translating the Scriptures, "keeping back nothing," we shall be proud to share in any reproach they may so incur. Of the general excellency of the Bengali translation before us, we suppose there cannot be much doubt at present. If there were not some reason for regarding it as the best in existence, we do not think that the Bible Society would have printed an edition of it, after all that has been said by those who can see nothing good in the "peculiar notions" of the translators.

We must add for the information of those who may wish to obtain copies of this edition of the Bengali New Testament,—and we hope it may soon be out of print,—that it has been resolved to *sell* them at the following very moderate prices.—Bound in cloth, plain, 6 annas; ditto, stamped, 8 annas; bound in leather, 12 annas; and bound in morocco, 1 R. 8 annas. It may also be had, bound up with the Bengali Hymn Book, in leather, for R. 1.

Correspondence.

PURI.

To the Editor of the Oriental Baptist.

MY DEAR BROTHER,—I know not if your friends in Bengal are familiar with the native representation of this place as being on the Blue Hills of Orissa, Nila Gir, Nilanchala, &c. If so, you may fancy the scenery to be most romantic and picturesque; the mountain sides covered with rich and varied foliage; the rapid torrents and deep ravines enriching and fertilizing the whole land; and the vast plains below luxuriant with choicest grain. Such might be the picture imagination would paint; but it would only be one of the imagination—the merest fiction in life; for not a hill is to be seen in all the region round about, except the sand banks, if they may be called hills: all is one vast plain of sand, with here and there a few stunt-

ed trees sticking up as the veriest wrecks of nature. But enough of this. One might, however, remark that these wonders are on a par with many others; such as all the sand being gold, only our eyes are too wicked to see it—vessels of rice being piled one upon another, and the top one boiling before the bottom one is warm—the cars going alone, though a thousand men are dragging with all their might at each of them,—and, as to the Pandás, no honey was ever so sweet as their words; and as to meekness, gentleness and disinterestedness, why the Pandás are the genuine incarnations of these excellencies! But to pass over these and many other glories infinitely beyond the power of mortals, especially *feringi* mortals, to describe, suffice it to say that Bro. Miller and myself and two of our native ministers go daily into the bazar, where we divide

and form two stands, usually having large congregations in each. We have almost invariably some good hearers, and sometimes their countenances convince us that their consciences are touched and their hearts impressed. But with all this we not unfrequently are saluted with *Hari bol* and a handful of dust, gravel, &c., from one of those inimitable saints, a Pandá, passing by. Last night Síba Patra, who was my companion, told a large congregation, that if they would listen to him he would tell them how he was first led to doubt the divinity and power of Jagannáth. Some years ago, said he, there was a very celebrated Jagannáth near my native village at Gobra Shásan; vast multitudes flocked to it. But one day a strange sound was heard to issue from the belly of the god. This was reported to the Rájá, who was himself a great worshipper of the idol. He was much concerned at the intelligence, and proceeded in state to investigate the cause. He heard the unearthly sounds with his own ears and was almost frantic with rage, protesting that the attendant Bráhmañ had been playing the rogue in depriving Jagannáth of his food, &c., and therefore he was complaining in this style. They instantly endeavored to appease the offended deity with sacrifices, bhog, &c., but when they ceased sounding their *tál mridanga*, &c., the same confused noise was heard! What could it be? The Rájá returned full of concern. A poor clown soon afterwards came to pay his devotions and was at first not a little horrified

to hear the commotion Jagannáth's bowels were in. He put his ear close to the god; and immediately ran off to the palace, to announce his opinion that the wicked rats had been making a nest in the great god's belly! An investigation took place, and out tumbled a regiment of young rats from their nest of rags, hair, leaves, &c. The farce ended by emptying the belly of these polluting things and filling up the cavity with a large block of wood; and there it is to this day. We now leave the Gobra Shásan Jagannáth to his fate.

Your's affectionately,

I. STUBBINS.

Purí, 27th May, 1854.

A QUERY.

To the Editor of the Oriental Baptist.

DEAR MR. EDITOR,—Could you or any of your readers kindly inform me how the passage in 1 Cor. vii. 14, can be understood, especially the last clause? The whole verse reads thus: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

What is meant by children being "unclean" before their parents are converted, and "holy" after their conversion?

I remain, your's truly,

AN ENQUIRER.

June 13th, 1854.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Burmah.—A letter just received from Rangoon, brings the following pleasing intelligence: "Mr. Kincaid left Rangoon for Prome about the middle of January, and Mr. Simons of Maulmein followed in a few weeks. In about a month they commenced baptizing, and by the middle of May, they had baptized *twenty-seven*, and still had many promising inquirers. We have heard from most of our missions lately, and are happy to find

that within a year past between *eighty* and *ninety* Burmans, and more than a *thousand* Karens have been baptized at the different stations. The greatest success seems to have been in the district of Bassein."

Agra.—At the Civil Lines chapel Mr. Jackson had the pleasure to baptize *two* believers on Lord's-day morning, the 14th of May.

Pipli, — Orissa.—Mr. Miller writes: "On the 23rd of April, *two* Hindu women were immersed and added to the church here. We have now one candidate for baptism."

CALCUTTA MISSIONARY HERALD.

WITH great sorrow we record the death of Mrs. Heinig of Benares, on the 22nd of May. Until a few hours before her decease she appeared to be in perfect health; and was riding with her children when seized by apoplexy. In her removal, the Baptist Mission at Benares has sustained a severe loss; for she was a devoted missionary as well as an invaluable wife and mother. The girls' school, orphans, and Sabbath-school have been deprived of their efficient superintendent, and her husband will be constantly reminded of his bereavement, by a multitude of minor missionary cares, from which she had long relieved him. May the event be sanctified both to those who were most nearly connected with the deceased, and to all whom tidings of her sudden removal may admonish to be also ready for the coming of the Son of man.

JOURNEY TO AND FROM KÁLIKÁPUR, IN THE DISTRICT OF TIPPERAH.

BY THE REV. J. JOHANNES.

(Concluded from page 190.)

November 30th.—I have finished the small bungalow intended for our chapel. It is 33 feet by 18, with a veranda all round; and is situated on the banks of a large tank, one of the largest in the village, and once held sacred to one of the gods. The very ghát where offerings and pujás were made was desecrated by our last baptism. Dense jungle covered this spot before our occupation; but by labor and some expense, one of the four banks has been cleared. I believe the tank and the ground belong to the Rájá of Tipperah, whose head officer appears to favor the Christians. From the front of the chapel, there is a road running to the hills, whence bamboos, timber, cotton and straw, and other materials for building houses are procured. The hill people frequently sit and rest themselves under trees here. I have invited them to come into the veranda of the chapel, and have asked the brethren to make it a point to preach the gospel to them.

December 1st.—A man and his wife, who had heard the gospel for some months, desired to be baptized and received into the church. I advised them to wait till my next visit. The candidates felt discouraged, as they did not know when I might come again.

2nd.—This morning all the beggars in the place, in number about forty, called to ask alms, saying that they had heard I was going away from the village. I first preached and then gave a trifle to those who appeared deserving. I was glad to find them very attentive: they were mostly Muhammadans.

3rd.—I have been suffering a good deal since my stay here from want of a house to live in. I have already procured posts for a new bungalow; but have not means to finish it.

4th.—Had service three times to-day; I wish I had more preachers to send abroad in all directions. Not very long hence, I hope to see not a few, belonging to this church, active and useful amongst their countrymen in telling them what the Lord had done for their souls.

6th.—The news of my leaving Kálíkápur has assembled several persons in my house and compound, to see and take leave of me. Many are strangers whom I never knew before. I have had numerous blessings lavished on my head both by the Muhammadans and Hindus. I rejoice at this public demonstration of kindness, and hope and pray that every one of these may be brought to know God and the power of his salvation.

7th.—Arrived at Danopara. Here we cast the gospel net again. Hundreds heard us gladly. We had no cause to complain of inattention in our hearers. Scriptures and tracts were distributed as usual, for there were numerous applicants.

8th.—We very extensively scattered the seed of life all along the two banks of the Mori river. The villages that have received books and heard the gospel are as follows:—Kondolpur, Salda, Noapur, Aloka, Sáheb-nagar, Chandra-nagar, Boshupur, Khorchuni, Dakkhinsik, Pannua-nagar, Batonúa. At Echanagar had a good deal of preaching and conversation with the people. They believe the time is not far distant when all these villages will know no other god, besides that of the Christians. Books were eagerly sought, and where to obtain them to supply the wants of such numbers, I am at a loss to find. Two men who had not received books brought me a bundle of sugar-canes, and begged that I would give them the best books in my possession. A little distance from this place our boat got aground, and we required the aid of about fifty men to make it float. The people on shore, on being promised books, got into the water and helped us out of our difficulty; but not without first securing the reward.

9th.—To-day two little boys came swimming to my boat with sugar-canes to barter for books. I declined the offer; but they begged I would try them, as they were very sweet, and the produce of their father's garden. After sailing for half a day we arrived at a village mostly inhabited by fishermen. Here two men were so glad at hearing the gospel that they made up their minds to follow us to Chittagong. They begged that I would locate some of our converts there, and said that they would all be taught by him. On my promising to do so some day, they were overjoyed. The two men are now encountering some opposition, for their friends will not allow them to follow us.

10th.—To-day two chuprasees came near our boat and said, "Sir, we are going to Noacolly. The people there will be very glad to read your books and to understand something of the Christian religion. If you will kindly

present us with a few, we will gladly distribute them." I could not deny them the boon.

11th.—Arrived at a Khál, called Khuchchuppea, near the Fenny River. Here we preached to numbers of fishermen. Two men were deeply affected, and said, "What have you brought here. We never heard such things. Are not your gods the same with our gods. Is not Jesus Christ our Krishna?" On our explaining the Christian religion, the love of Jesus to dying sinners, they said, "In Jesus Christ is a lovely character. Our hearts incline after him, and we shall follow you to see your house and know more of Him who suffered to make the world happy." In the evening these men, with a few others attended worship.

12th.—We are going to leave this creek, and the fishermen are determined to follow us to Chittagong. We have been trying to instruct them, they have begged us not to forget their village; and said that they would be overjoyed if I would occasionally visit and carry the gospel among them. One of the two said, "Sir, I am sorry I did not take you to my house, and make my wife and family hear these fine sayings." At another time—he said, "In the name of Jesus, is a 'muntra,' I think this name will carry us out safely through life."

13th.—Arrived at Domekhally. The two fishermen asked permission to go and visit their friends. On their return, they said, "We have made our friends acquainted with your kindness, and they have expressed a wish to see you." Employed all this day in teaching a few of our hymns to these men who seem to enjoy singing them very much.

14th.—On the water. The fishermen, have been continually asking me whether I would visit their village again. They said, they never heard the gospel before, or about the Lord Jesus Christ. They were surprised when I told them of the progress of the gospel. "Then, Sir," said they, "all our parts have been overlooked. We have had no one to tell us of these things." If I had native preachers, I would not forget the fine coasts of Chittagong, nor the islands of Hutyá and Sundip. To-morrow we hope to reach home.

THE ORIENTAL BAPTIST.

AUGUST, 1854.

Theology.

NOTES OF SERMONS BY JOHN FOSTER.—NO. VI.

Little children, keep yourselves from idols.—1 John v. 21.

WE should not too hastily conclude on reading any passage of the Holy Scriptures that *that* does not concern us. We may thus pass heedless and unprofited by many things that have something pertinent and serious to say to us: as we have heard of men, in critical circumstances, passing quite inattentive by persons whose pointed looks and signs were intended to intimate something of importance to them. It is true, and evident enough, that there are many things, in the Old Testament especially, which are not in any direct way applicable to our circumstances and duty;—e. g. matters of the Jewish law, which required the most marked and punctilious attention of that people;—many things related of what was done and said, the *use* of which may be merely to connect and carry on the history;—things spoken on such particular occasions as can never happen to us, nor anything like them. At the same time it may be observed that persons very desirous of obtaining instruction and seriously endeavoring to obtain it, may derive it from many things in the Bible from which careless unthinking readers would never think of gaining it:—no more than the unskilful and inattentive looker on the surface of the regions where there are gold mines would descry the signs of the treasure underneath. Minds of well exercised and spiritual senses, so to speak, will be of quick apprehension to perceive suggestions—to see gleams of instruction—to hear accents of oracles—where all is insignificant to the inattentive inspector. And here we do not mean a detection of hidden meanings, an unveiling of profound

mysteries, but the deriving of plain valuable instruction by judicious application, by inference, by comparison, or by reflection. It were, then, no good sign to hear it hastily and often said of parts of the sacred Book, “*That is of no use or application now.*”

An unthinking person hearing or reading the text might be apt to say, “*That is nothing to me—that can be nothing concerning us here, and at this time. I wish the heathens might hear it and apply it—or the Popish people; but we here in England—how long it is since the last relics of that abomination were swept away.*” My good friend, I would say, not so fast. A mighty evil to which all human nature is prone is not so easily sent away. It may stay in spirit, when it is gone in gross substantial shape. It is true we have not “*idols*” here just of the same kind as heathens and papists; we have not a religious institution of worship to such objects, but are you sure that nothing else than such things can be regarded by the Almighty as idols, and idolatry? Are you sure of this, when you consider that he regards the *essence* of things, their spirit and tendency—that he judges by what it is that things do with the soul of man?

Suppose a man to be a passionate lover of money, and he hears or reads the text.—“*Thank God,*” says he, “*we are not idolaters here—there is an end of idols in our land. God grant there may be soon an end of them in other lands too.*” Stop, we might say, and consider that there is another remarkable text too—cannot you recollect it? “*Covetousness which is idolatry.*” What think you of that? Does *that*

belong to none but heathen and Popish people? Pagans! Papists!—why at the day of judgment multitudes of them may rise up to condemn him, and say that they did really believe that their objects of worship were divinities! Alas! how many persons have felt for a quantity of money, less or larger, very much the *same kind* of feeling as heathen for their idol gods, without having any such excuse. They have had a still warmer complacency, and not much less respect. They might, addressing it, have said, "This is my great good—this my trust—my refuge—my delight—my honor—my security." They have looked at it again and again, and their souls have clung to it. And the while, what have been the thoughts and emotions of the heart towards God? There has been very seldom any rising in the mind at all towards him. All has been repressed, cold, alienated:—so that if the amount and effect of all the thought and feeling, or *want* of feeling toward him could have been reduced to a positive expression, it would have been, "I can do *without* him," or "I wish I could do so."

But though a man be not an idolater in this kind, which is so expressly singled out as to be *named* as idolatry, he is not, therefore, safe against *all* idolatry. In heathen countries the idols are of many kinds. Some worship one false god and some another. Some the sun or moon—some images made by men's hands. Some worship an image of gold—some of silver—some of wood, or stone, or clay,—but *all are idolaters!* So among those who call themselves a Christian people, if there were actually temples built in various forms appropriate to the classes of things that are made idols of and in proportion to the numbers of the worshippers!

What *is* it that makes idolatry? A general description of it is—Loving and serving the creature more than the Creator who is blessed for ever. A preference of littleness to infinity:—of things frail, uncertain, transient, to unchangeable, eternal glory:—of things mean and mixed with evil, to supreme excellence—of things incompetent for happiness to the sovereign God!—Thinking of any such things with more pleasure and satisfaction than of Him. Every one knows what the sense of being

pleased is; let a man look into his mind and see what causes it most and oftenest:—is it something else than God?—Being more concerned and careful about anything than the favor of God;—having more frequent and deep solicitude respecting it;—being less willing to let it alone;—feeling that it must not be neglected even at the cost of neglecting every thing else.—Hoping for more good from it than from God,—in effect saying to him, "I have a better friend."—Putting more trust in it than in God;—dwelling more on the sufficiency of the object to stand between us and evil;—depending on it with more confidence of its fulfilling its promises and our expectations.—Being willing to do more for it than for God—to make more exertions of *thought*, or in any other way;—thinking less of labors bestowed on it;—being more patient to continue such labors.—Having greater fear of losing it than the favor of God—therefore taking more sedulous precautions against the possibility of doing so—being more alarmed, if the loss be threatened. "If I shall lose that, oh! what will become of me"—meanwhile the man is losing with comparative unconcern the blessing of the eternal God!—Being more grieved for *having* lost such a thing than for not having the favor of the Almighty—"To have lost the possession of *that* is worse than that I am not in possession of *this*!"—Having more regard for a good thing while possessed than for Him who gave it. "Here it is and is mine, never mind whence it came. The only concern as respecting Him is that He may not take it away."—If He should take it, or has taken it away, feeling as if it were a better thing, a greater good than He himself can be. "Oh that he would give me that again, though he did not give me himself"—instead of the soul turning to Him to say—"Tis well: *thou* art enough, whatever thou take away."

Think then what a variety of idols and idolatry there may be and are, without belonging to heathen nations: for how many things there are that are *thus* the object of human regard! How many a portion of worldly prosperity is idolized, calculated, measured, numbered, estimated, over and over again—looked at, talked of, prophesied and schemed about as to what

it will be—and the idea and language “treasure in heaven” have been utterly dull and uninteresting! How many a favorite human object—favorite child, or other associate or friend, supremely loved! Or there has been an expected worldly acquisition—“It is coming; and then I shall be so happy!” The whole soul is sent forward to anticipate it. All is as nothing till it come! As to God, there are not any thoughts of Him; except it be reproachful ones for not annihilating time!—How many a man’s estimation among his fellow-mortals has been thus idolized by him. Compared with this it is little that he cares about God’s opinion of him. All heaven may think what it will, if men but admire and applaud. How often for the sake of this the laws of God are violated—and a man becomes ashamed of Christ and his cause!—Health of body is often a matter of more earnest care than that mercy of God through Christ which alone can save the soul.—And it is no excess of reproach against mankind to say that in many instances the very adorning of the body is a matter of more care than any considerations respecting God, his presence, his favor, or the duties owing to Him. *Fashion*, with some classes, is really made a god—and *pride* in an extreme degree is a kind of idolatry too.

Now in all these cases how little a person may suspect that he is committing idolatry, or that he is in any danger of doing so. How little may he be aware that it is himself that is called to, and warned by the words, “Keep yourselves from idols.” But all the while it is a solemn truth that we make a god of that on which we set our strongest habitual affection. This is so commonly said without contradiction that it passes for nothing; but consider how true it is in principle. In any case do not men think they make the most of that to which they give their most constant, warm affection? And if we do so through life to an inferior thing, how shall we at last appear before the only true God? How shall we then consider the question, “Didst thou love me—seek me—serve me—more than *this* or *that*?” (the idol being named, and the full image brought back to us.) Oh, how important *then* to be able to say—“Yea, Lord, thou knowest that I *did* love thee more.” But then how

important that we should be able to say so *now*!

Hear then the exhortation—“Little children, keep yourselves from idols.” It is an affectionate address of the Apostle. Many of these persons had grown up, and were even old; but the kindness of their venerable admonisher made him speak to them in terms of endearment. And with this affectionate seriousness should every pious parent and every faithful minister admonish still. “Keep yourselves from idols,” else it would have been better to have been born and brought up among the absolute heathen. Be careful and even afraid *lest* you should be in this great sin. Examine what are those things—those idols—which you are disposed and tempted to worship. Earnestly seek more knowledge of the true God, that the manifestation of Him may come with an overpowering glory. Never be content without a state and a feeling of communion with Him.

A HINT FOR THE CONSIDERATION OF PARENTS.

CHRISTIAN parents will readily acknowledge the duty of keeping in mind the promises and precepts of their Heavenly Father. They will also feel that they are under obligations to instruct their children in the word of God. All believers will feel the due performance of these duties a matter of difficulty: and not unfrequently they seem to interfere with each other. The time required for the education of children seems to abridge the season for devotion and meditation, and the exercise of teaching the young often appears to unfit the mind for spiritual contemplation.

To those who sometimes feel in this way, we would suggest the propriety of considering the connexion which Scripture affirms to exist between these two duties. In Deuteronomy iv. 9, Moses exhorts Israel in these words, “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life;” and immediately adds, “but teach them thy sons, and thy sons’ sons.” There seems plainly an intimation that teaching the Word of God to their children may

assist parents in a due remembrance of God's holy doctrines and dealings. They may, therefore, engage in the important and pleasing labor of religious instruction with a feeling that they are thereby promoting their own spiritual advancement.

In confirmation of this fact, we may be allowed to add a few particulars.

What we have especially to teach to children is the seeds and first principles of truth. Now, however, pleasant and profitable it may be to be often following out Scripture truth in its remoter branches, and higher developments, as they are found in treatises and reflections suited only to the mature understanding, it is mostly in the first and fundamental truths of Scripture that our souls must find their nutriment, and it is by often comparing our higher contemplations with these first principles that their soundness must be tested. How useful may be, therefore, the exercise of imparting them to the youthful mind!

What is taught to children must be taught simply and very intelligibly: and in the attempt to make the Scriptures intelligible to children, we are necessitated to take much pains to have a clear understanding of them ourselves. We have become familiar with Scripture language; and, with all the advantages of this, there is one danger also arising from it. There is a danger lest the words, being so often repeated, should glide over our lips without their real meaning being apprehended by our hearts. But when we have to convey the meaning of Scripture, sentence by sentence, and word by word, to the simple mind of a child, we cannot thus slip over it. We must dive into it, and we shall find many difficulties occur to a child's mind, which we had never perceived: but in clearing them up, we have our own knowledge enlarged, and gain a clearer comprehension of many of the beauties of God's word.

There is this further advantage that in instructing children frequent repetition is absolutely necessary. Thus not once only, but again and again our attention is directed to the vital truths, which lie at the foundation of peace with God, and holiness of life. Parents, who carefully inculcate religious truth, will also feel an additional necessity for great circumspection in their daily walk and conversation, lest their defi-

ciency in that respect should have an unfavorable influence on the minds of their children. To conscientious believers, however, this necessity will not be displeasing; it will rather be hailed as a stimulus to watchfulness and self-control.

Lastly, children, faithfully instructed, will themselves often repay their parents for their pains by their appropriate mention of Bible truths, at times when persons of riper age, thinking such mention unseasonable, would be silent. How sweetly have children rebuked the profane, or those who do not acknowledge God in the common gifts of Providence! Weeping parents have received from the tender voices of well taught children the sweet words of pious consolation, rendered additionally precious by the simple manner and loving embrace of the youthful speaker. Destitute of that false shame, which frequently deters their elders from speaking, children have uttered the blessed name of Jesus in companies, where, alas! it would not otherwise have been heard. Thus in instances without number have children amply requited the kindness of their instructors.

Viewed in this light, the work of religious instruction appears truly pleasant. While endeavoring to water the tender plant of scriptural knowledge, and encourage the young sproutings of spiritual thought and feeling in the minds of their dear offspring, parents will find their own souls watered and nourished: and will proceed to the duty of teaching their children the elements of Christian truth, not as a heavy task, but as a means of grace, through which their own souls may imbibe the consoling, enlightening, and purifying influences of the Holy Spirit.

J. P. M.

THE DRYING UP OF THE EUPHRATES.

In an unpublished letter from Andrew Fuller to Carey, dated April the 18th, 1799, we find the following passage which, now that "the Eastern question," in all its bearings, attracts so much attention, may be perused with interest. Remarking upon the statements of a writer on prophecy in the *EVANGELICAL MAGAZINE*, vol. iv. p. 101, he says of Revelation xvi. 12:—

"I see no fitness in making *Superstition* the Euphrates of the New Testament Babylon. It seems to be, not so much a *guard* and *supply* of Babylon, as a component part of her. Query: Is not *the Union of Church and State* that to the New Testament Babylon which Euphrates was to the Old? Is it not by her union with the Civil power that she is guarded and supplied? And where this union is dissolved, there the Euphrates is dried up, and the city taken. Many expositors have looked for some 'Eastern kings' to invade the papal power; but the whole is an allusion to the taking of old Babylon: it is sufficient that they were kings of the East who took the old city. The city now to be taken is not a literal one, but a community extending over many nations: the river to be dried up is not a literal river, but something analogous to what Euphrates was to Babylon: and the kings of the East are not literal kings, but people who shall do to New Testament Babylon as the kings of the East did to the old."

It is worthy of remark that this view of the passage is not that which was afterwards maintained by the writer in his *Exposition of the Apocalypse*, published in 1815.

MATURITY OF GRACE.

FLAVEL, in his "*Meditations on the Harvest Season*," gives the following three signs of the maturity of grace:

1. When the corn is near ripe, it bows the head and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their first profession. The longer a saint grows in the world, the better still he is acquainted with his own heart and his obligations to God; both of which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints, 1 Tim. i. 15; Eph. iii. 8. A Christian, in the progress of his knowledge and grace, is like a vessel cast into the sea—the more it fills the deeper it sinks.

2. When the harvest is nigh, the grain is more solid and pithy than ever it was before. Green corn is soft and spongy, but ripe corn is substantial and weighty. So it is with Christians; the affections of a young Christian, perhaps, are more fervid and sprightly; but those of a grown Christian are more judicious and solid;

their love to Christ abounds more in all judgment, Phil. i. 8. The limbs of a child are more active and pliable; but as he grows to a more perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble, but he hath a more judicious ear in music than in his youth.

3. When corn is dead ripe, it is apt to fall of its own account to the ground, and there shed; whereby it doth, as it were, anticipate the harvest-man, and call upon him to put in the sickle. Not unlike to which are the lookings and longings, the groanings and hastenings of ready Christians to their expected glory. They hasten to the coming of the Lord, or, as Montanus more fitly renders it, they hasten the coming of the Lord, that is, they are earnest and instant in their desires and cries to hasten his coming; their desires sally forth to meet the Lord; they willingly take Death by the hand; as the corn bends to the earth, so do these souls to heaven. This shows their harvest to be near.

THE RIPE SHEAF.

"Like as a shock of corn cometh in his season."

THE Christian lives and dies, distinguished by the grace of God. He dies not as the wicked; he has hope in his death, and shall be had in everlasting remembrance. The Bible is ever happy in the selection of figures illustrative of spiritual truths; that just cited beautifully applies to the Christian's dying day.

Behold the departing Christian! The traveller ends his journey; and how sweet is home! The racer hastens to finish his course; and how precious the prize he grasps! The soldier shouts victory, and putting on the crown, the gift of the Captain's love, is "more than a conqueror through him that hath loved him."

Behold Jesus, taking his servant to glory! The Gardener is gathering the blooming flower for the fields of paradise; the Husbandman is bringing the ripe sheaf to his garner; the Prince is making up the jewels for his palace; the Elder Brother is bearing his beloved one to his Father's presence—"presenting him faultless before the presence of his glory with exceeding joy."

Grace in that believer's heart was once but a small seed, a tiny spark, a little drop; but now it is "the full corn in the ear," the shining light, the well of water springing up into everlasting life. It was weak in its perceptions and attachments, yet vital and sincere; it observed the evil of sin, and hated it; it could see beauties in Jesus, and admired them; the Bible was its companion—the book of the heart; the

cross of Christ was the place of chief attraction ;—at the court of mercy its petitions were urged ;—the Saviour's name and deeds were its great joy ;—and to the banquet of love it desired to come.

As the seed germinated and the blade sprung up, it had to endure wind, storms, and cold ; but the occasional sunshine cheered it on to maturity. In its progress it found the world an unfriendly clime, sin and Satan constantly hindering its growth ; yet has it triumphed over all.

The ripe corn-field charms the eye, and enriches the garner ; so grace is beautiful and precious, and shall be crowned with glory. Covered with the bloom of salvation, laden with the fruits of righteousness, it is ripe for heaven. Death, like the sickle, reaps the increase ; angels, amidst the sunshine of glory, gather the redeemed one, " like a shock of corn that cometh in his season," and shout the harvest home !

FAITH'S HARD FIGHT.

It is not easy to walk by faith. ' Who is sufficient for these things ? ' What need have the best of us with increasing earnestness to cry, ' Lord, increase our faith ! ' Among things seen, to love the unseen—to be in the world and not of it—to live below and yet to dwell above—never to forget

our home yonder, in the sunniest hours of a home here—to obey the apostolic injunction, for them who have wives to be as though they had none—for them that weep to be as though they wept not—for them that rejoice to be as though they rejoiced not—for them that buy to be as those that possessed not—for a king to remember that he is but a beggar at his prayers—for a Lazarus at the gate to remember that he shall be a king in glory—to believe that God is kind when his hand is smiting and this flesh smarting—to be content that Christ came down into our garden and plucked the sweetest flower in unblown bud or blossom, even to place it in his own bosom—when the screws go into the coffin, and the mould rattles hollow on its lid, to rise to the scene where the spirit shines and sings in glory—these are no easy things.

Faith has a hard fight of it, but she shall have a grand victory—rough passage of it, but she shall have a happy landing. Angels throng the shore—Jesus, with a train of saints, awaits the believer's coming. To those who mourn departed saints, we say. ' Weep not for the dead.' Happy are they who are anchored in the desired haven—they are with the Lord—they are at home—they are at rest ; and is not that better than to be left to battle here with fierce tempests, and a troubled sea ?

Poetry.

"COME UNTO ME."

"Come unto me," said He who brought salvation,
When erst a wanderer through this vale of tears;
And still resounds the same blest invitation
Down the long avenue of passing years—
"Come unto me."

"Come unto me" when early morning shineth,
Ere yet thy spirit takes life's burdens on ;
And when in agony the sun declineth,
And thou would'st gladly lay life's burdens down,
Then "Come to me."

"Come unto me" in life's young blissful morning.
With the warm glow of childhood on thy cheek ;
The fairest buds of hope thy brow adorning,
Will bear the fruits of sadness none may speak—
Oh, "Come to me"

"Come unto me" when age with sorrow bendeth,
When foes arise in wrath, and friends are gone ;
When toward the darksome vale thy tired foot wendeth,
With shades of more than death fast coming on,
Hasten to me.

And then at last, when death's cold grasp is on thee,
And thou dost shudder at the opening tomb,
Look up with joy, and see the Friend that won thee,
Open a vista through the gathering gloom,
With, "Come to me."

Messenger.

Narratives and Anecdotes.

NECESSITY OF TIMELY RESTRAINT.

LAST winter I spent a short time in a pleasant family. They were wealthy, influential, and, so far as I could judge, a Christian family. The father held office in the church; he had erected, and preserved through years of trial that made him prematurely gray, the family altar; and as one who knew him well remarked, it was doubtful if a shadow could be cast upon his character. He was honorable and upright in business, courteous, kind, and forbearing in his intercourse with the world. The mother an estimable woman, professed herself willing to do and suffer for Christ, hoping to die and reign with him. The only daughter was a mild, lovely girl; but her sons—and here was a mystery.

The eldest, a child of uncommon promise, entered at an early age upon a vicious career of drinking, gambling, and licentiousness, which ended in forgery and crime, until he was cast out of the family circle as one unknown, and after a term in prison found his home in one of the vilest haunts in a southern city. The second, following in his footsteps, was awaiting in the county jail a trial that might sentence him for years to the state's prison. Children of prayer, of pious teaching and example, the fact was to me inexplicable.

I expressed my wonder in the hearing of an old man who had known them from birth. Said he, "I can explain in a few words; it is from the father's want of power to say 'No.' When they were beautiful children, and it needed but a word to guide them, he neglected to say, 'No.' As years rolled on, and he noticed the first steps in the way of wrong doing, he excused them on the plea of youthful exuberance of spirits. And when they went too far, and he strove to curb them, the boys, by caressing, arguing, or bickering, had their own way, for it grieved him to say 'No.' In after years, when their souls were bloodstained with crime, when, with all the yearnings of a father's heart, he took them again to his home, striving by gentleness to win them to the way of life, he dared not say, 'No.' "

Christian parent, learn to pronounce, at proper times, this simple word, 'No.' On it, under God, may depend the welfare and happiness of your children for time and eternity.

that we may be awakened to imitate so good examples, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Dioclesian persecution, and who repeated in a public assembly the very words of Scripture, with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius, the younger, was so familiar with the word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says, that after his conversion, he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a great part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth Beza learned all Paul's epistles in Greek so thoroughly, that, when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the whole of the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said:—"The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet, the sweet savor thereof I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day, on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times a year. The Rev. William Romaine studied nothing but the Bible for the last thirty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old. Some have read the Bible through many times in a year. I have read of more than one, of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of Scriptures as he had opportunity?

STUDENTS OF THE BIBLE.

THAT we may see what can be done in becoming acquainted with the Bible, and

THE CONSCIENTIOUS INDIAN.

KUSICK, the chief of the Tuscaroras, had served under Lafayette in the army of

the revolution. It was usual for him, in company with a few of his leading men, to visit once in two or three years the State of North Carolina, whence his tribe originally came, to see after some claims that they had upon the State. In passing through Washington, the old chief would always call at my office, for the purpose of submitting his papers, and of taking counsel with me. On one of these occasions he made a call before breakfast, at my residence, accompanied by his companions. A neighbor had stepped in to see me on his way to the office, and our conversation turned to Lady Morgan's "France," which had been just published, and was lying upon my table.—We spoke of General Lafayette. The moment his name was mentioned, Kusick turned quick upon me his fine black eyes, and asked with great earnestness:

"Is he yet alive? The same Lafayette that was in the Revolutionary War?"

"Yes, Kusick," I answered, "he is alive, and he is the same Lafayette who was in the war. The book speaks of him as being not only alive, but looking well and hearty."

He said with deep earnestness, "I am glad to hear it."

"Then you knew Lafayette, Kusick?"

"Oh yes," he answered, "I knew him well; and many a time in the battle, I threw myself between him and the bullets, for I loved him."

"Were you in commission?"

"Oh yes," he replied, "I was a lieutenant: General Washington gave me a commission."

My friend, who was the late Joseph Nourse, at that time Register of the Treasury, and myself agreed to examine the records, and see if the old chief was not entitled to a pension. We did so. All was found to be as Kusick had reported it, when he was put on the pension list.

Some years after, in 1827, when passing through the Tuscarora reserve on my way to the wilderness, I stopped opposite his log cabin, and walked up to see the old chief. I found him engaged in drying fish. After the usual greeting, I asked if he continued to receive his pension.

"No," said the chief, "no. Congress passed a law making it necessary for me to swear I cannot live without it. Now here is my log cabin; and it's my own; here's my patch, where I can raise corn and beans and pumpkins; and there's Lake Oneida, where I can catch fish. With these I can make out to live without the pension, and to say I could not, would be to lie to the Great Spirit!"

Here was principle and deep piety, and a lesson for many, whose advantages had far exceeded those of this poor Indian. In connection with this, I will add another

anecdote, in proof of his veneration for the Deity. He breakfasted with me on the morning to which I have referred, and knowing him to be a teacher of the Christian religion among his people, and an interpreter for those who occasionally preached to them, I requested him to ask a blessing. He did so, and in a manner so impressive as to make me feel that he was deeply imbued with the proper spirit. He employed in the ceremony his native Tuscarora. I asked him why, as he spoke very good English, he had asked the blessing in his native tongue? He said, "When I speak English, I am often at a loss for a word. When, therefore, I do not like to be perplexed, or have my mind distracted, to look after a word, I must use my own native language, it is like my breath; I am composed." Kusick died an honest man, and a Christian; and has doubtless entered into his rest.—*McKenney's Indians.*

EVERY MAN MUST SPREAD THE "GLAD TIDINGS."

In a sermon of Dr. Wayland, entitled "The Apostolic Ministry," he thus illustrates the duty of every man to take part in preaching the gospel, spreading the glad tidings, *evangelizing* the world.—

"At the close of the last war with Great Britain, I was in the city of New York. The prospects of the nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on earth, and as she had now concluded a peace with the continent of Europe, we were obliged to cope with her single-handed. Our harbors were blockaded. Communication coast-wise between our ports was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual products were moulding in our warehouses. The sources of profitable labor were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinion were imbittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could much longer be protracted.

"It happened that on a Saturday afternoon in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent, from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew on.

At length a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell, rushed in breathless haste into the city, to repeat them to their friends, shouting, as they ran through the streets, 'Peace! Peace! Peace!' Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like mad men, 'Peace! Peace! Peace!' When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in the streets, and by the fireside, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus, *every one becoming a herald*, the news soon reached every man, woman, and child in the city, and in this sense, the city was *evangelized*. All this you see was reasonable and proper. But when Jehovah has offered to our world a treaty of peace, when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news? Why are men perishing all around us, and no one has ever personally offered to them salvation through a crucified Redeemer."

BEGINNING FAMILY PRAYER.

THE commencement of this sacred and delightful duty must often be attended by difficulties, where the head of the family has for years neglected it.

A middle-aged man, of great respectability, says, "I have never done any thing since I became a Christian, which required so much self-denial, and which was so truly a bearing of the cross, as beginning family worship. I felt that it was a duty, from the time I devoted myself to the service of Christ; but I shrunk from its performance so painfully, that day after day and week after week passed away without

my attempting it. At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort to perform it the next morning, cost what it would. It occasioned me a wakeful night, and again and again I implored strength from on high. I was constitutionally timid, and when the morning came was much agitated.

"Before breakfast I said to my wife, 'I feel as if we ought to have prayer in the family. We have all souls to be saved, and we need God's blessing. I am sure you will not object to it.' 'No,' she replied, but the tone in which she said it was not encouraging. When we rose from the breakfast table it seemed to me the children had never been so noisy before, and it required an effort to request them to keep silence and be seated. They did so, but I felt that their eyes were fixed wonderingly upon me. I took the large Bible from the shelf and sat down, I wished to preface the service with some remarks, but I could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with faltering voice began to address the Creator. But my hesitation soon passed off. I know not why it was, but during the performance of this service, my soul was so filled with the thoughts of God's great goodness in permitting me to approach him, and to place myself and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured out my heart in supplications for his blessing with as much freedom and fervor as I had ever done in secret. When I arose I perceived my wife's eyes were moistened with tears.

"The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right, came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long, I had the satisfaction of knowing that the heart of my companion ascended in full unison with my own to the throne of grace. I can now speak freely in my family of the value and sweetness of this service, and to many of them, I believe, the hour of prayer has become one of the most highly prized of all the day brings us."

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XVII.—RACA.

THIS word occurs but once in the holy scriptures. In Matthew v. 22, we read,

"Whosoever shall say to his brother, *Raca*, shall be in danger of the council."

The learned Gill, whose expository works have been of late years too much neglected, says, "The word *Raca* is expressive of indignation and contempt: it was used as a term of reproach. Some derive it from רקק 'to spit upon;' as if the person that used it thought the man he spoke to deserved to be spit upon, and treated in the most contemptuous manner; but rather, the word signifies empty and vain, and denotes a worthless empty-headed man; a man of no brains; a foolish witless fellow. So it is often used in Jewish writings."

Tholuck has a long dissertation upon the

word in his Exposition of the Sermon on the Mount, at the conclusion of which he says, "That *Raca* was in every day life quite a common nickname, we are informed by several of the fathers. In the very fact also that, in the *usus loquendi*, it had lost its primitive significance, and was generally known at the time as a gentle kind of nickname, we have to seek the reason why the Aramaic word has been retained in the Greek work of Matthew." Olshausen, following Tholuck, speaks of it as used among the inhabitants of Palestine as a gentle term of reproach. — *Bapt. Magazine*.

Essays and Extracts.

THE PSALMODY OF OUR CHURCHES.

The better music is known and understood, the more it will be valued and esteemed.

Simpson's Compendium.

WE are glad to perceive that the members of the Circular Road Baptist Church have organized a singing class in connection with their congregation, with the view of improving in the delightful exercise of psalmody. In this commendable practice they have followed the example recently set by several Nonconformist churches in England, and by one or two in this city. If divine worship should be performed "decently and in order," singing the praises of God, which forms an important part of that worship, ought not to be neglected: the voice, therefore, should be cultivated, and a knowledge of music, to some extent at least, acquired, in compliance with the apostle's injunction.

The experience of nearly thirty years enables us to state that the singing at the Circular Road Chapel is, at least, second to that of none of the dissenting churches in Calcutta. Generally the tunes are well selected, and the vocal performance gone through with ability. Nevertheless there has ever been felt a want of an effective *tenor* and *contralto*. This want may now be supplied, and the harmony rendered complete. Melody or *treble* alone, although accompanied by the *bass*, is not sufficient to render vocal music pleasing. To produce this result, the other parts should also be attended to; for as, in the sister art of painting, a picture is set off by shading and perspective, so in music the beauty of the melody

is heightened by the *bass*, the *tenor* and the *contralto*. This combination of various sounds, some high, some low, some by male, some by female voices, regulated by proper rules, constitutes *harmony*. It is a mistaken notion that merely vocal harmony in sacred music, unaided by an organ or any other instrument, must necessarily be imperfect. No instrument can equal the beauty of the human voice, which instruments are used merely to assist, not to perfect. If due attention be paid to the fact, the effect of a *concert* of voices, unassisted by instrumental music, will be found to be even superior to that produced by such aid.

A singing class is so far essential that the training imparted will lead to the due observance of *time*, and to the discontinuance of a very common practice among congregational vocalists, namely, the singing by *ladies* of *BASS solos*, as they occur in several of the tunes often sung, and by the *treble* singers, whether male or female, of *SOLO tenor* and *alto*.* It will likewise accustom persons to sing in what is termed the *concert pitch*, which many feel it difficult to reach without the aid of a musical instrument. As many of the tunes met with in our tune books are poor specimens of melody, judgment should be exer-

* The common method of singing the tunes "Missionary," "Calcutta," "Lydia," "Promise," &c. will explain our meaning.

cised in the selection of those calculated to raise and foster devotional feeling. To this end, those designated *Church* tunes should be used, as comparatively more chaste, solemn and impressive. We wish by no means to depreciate the singing among dissenters, but truth compels us to make the acknowledgment that the tunes sung in the Established Church are decidedly superior both in character and effect, to those sung in ours. Again, our churches have scarcely any taste for compositions in *minor*, to which churchmen are so partial. In fact, even our *funeral* hymns are sung in the major, instead of in the minor key.

It is a matter of surprize why professors of religion should prefer secular to sacred music. The sublimity of the *subjects* of psalmody, must impart a corresponding grandeur to the tunes employed to give expression to them. If sacred poetry is more elevating, and sacred painting more valued, on account of the high nature of their respective *subjects*, sacred music must, for similar reasons, be placed above secular. We, indeed, read of the wonderful effects of profane music in the instance of Orpheus, bewitching the very stones and trees by the skill of his performance. But except that this description is intended to give some adequate idea of the power of music, we know it is mere fable. The account, however, of the effect of David's harp—whose strains were *sacred*—on the mind of Saul is no fiction; and well has the poet said with respect to the music-loving king of Israel and his harp:—

"But when he touch'd its chords along,
E'en angels stoop'd to hear that song."

The *power* of music is universal, more so even than that of its two sister arts,—poetry and painting. Angels love music, for we read that the birth of the blessed Redeemer was announced by a choir of angels singing, "Glory to God in the highest, and on earth peace, good will toward men." Children, and even the insane, yield to its sweet influence, and its sway extends even over the lower creation.

Good music has a tendency not only to produce a devotional feeling; it is also calculated to cheer, to soothe, to rejoice and comfort the mind. Hence

David, "the sweet singer of Israel," set his compositions to music; hence Paul and Silas sung praises to God in the prison; and our dear persecuted brethren in Germany, it is reported, spend much of their time at the present day, in singing hymns and psalms, as a solace in the rigor of incarceration. Christians, whether sorrowful or merry should "sing psalms," and whether in the house of God or out of it, "speak to themselves in psalms and hymns, and spiritual songs, singing and making melody in their heart to the Lord." We will conclude with the following striking observations by Dr. Rippon:—"It is generally allowed, that of all the services in which good men on earth can be engaged, none is more sublime and elevating than singing the praises of God. In *hearing the word* of God, we place ourselves at his feet as the children of ignorance, hoping to be made wise unto salvation; performing the *work of prayer*, we are only beggars of a superior class; but when the *high praises* of God, in our mouths, are inspirited with gratitude to him who sitteth upon the throne and to the Lamb, then we rise above the lower forms of Christianity, wear a character more illustrious than the wrestling Jacob, the petitionary Samuel, or even the almost omnipotent Moses, being assimilated to saints and angels, all happy and triumphant before the throne of God, blessed of him and wishing him blessed."

M. W.

JUDSON'S RENUNCIATION OF INFANT BAPTISM.

Soon after his arrival in India, Mr. Judson addressed a letter to the church in Massachusetts of which, he had been a member containing the following statement. "It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. I was going forth to proclaim the glad news of salvation through Jesus Christ. I hoped that my ministrations would be blessed to the conversion of souls. In that case I felt that I should have no hesitation concerning my duty to the converts, it being plainly commanded in scripture that such are to be baptized, and received into church fellowship. But how, thought I, am I to treat the unconverted children and domestics of the converts? Are they to be considered members of the

church of Christ by virtue of the conversion of the head of the family, or not? If they are, ought I not to treat them as such? After they are baptized, can I consistently set them aside, as aliens from the commonwealth of Israel, until they are re-admitted? If they are not to be considered members of the church, can I consistently administer to them the initiating ordinance of the church?

"If I adopt the Abrahamic covenant, and consider the Christian church a continuation of the Abrahamic or Jewish system, I must adopt the former part of the alternative. I must consider the children and domestics of professors as members of the church, and treat them accordingly. Abraham, according to the terms of the covenant which God made with him, circumcised not only his own sons, but all the males that were born in his house, or bought with money. His male descendants, in the line of Isaac and Jacob, were entitled to the same ordinance, by virtue of natural descent, and, together with their domestics, composed the ancient church, and were entitled to all its privileges. This is put beyond a doubt by the single fact, that, in the Abrahamic community, or the society of Israel, there was no separate party calling themselves, by way of distinction, *the church*, and saying to others, who were equally circumcised with themselves, Stand by; touch not the passover; we are holier than you. No. All the members of the community or nation were of course members of the church. They were entitled to church-membership by birth or purchase. Their church-membership was recognized, or they were initiated into the church by circumcision; and in subsequent life they partook of the passover, which was the standing sacrament of the church, analogous to the Lord's supper, and enjoyed all the rights and privileges of the church, unless they were excommunicated, or, in scriptural language, 'cut off from the people.'

"Now, let me be consistent. Since I am exhorted to walk in the steps of father Abraham, let me follow him with the same faithfulness which procured him eminent praise. Let me not adopt some parts of his covenant, and reject others, as suits my own convenience, or accords with the notions in which I have been educated. Nor let me complain for want of example and prescription. Behold the established church of England. She proves herself, in many respects, a worthy daughter of the Abrahamic or Jewish church. She receives into her charitable bosom all the descendants of professors, and all those who, though not of her seed, belong to the families of professors; and these collectively come, in process of time, to comprise the whole na-

tion. This is truly Abrahamic. This is the very system which the ancestors of the Jewish race, and their succeeding rulers and priests, uniformly maintained. And if I claim an interest in the Abrahamic covenant, and consider the Christian church a continuation of the Jewish, why should I hesitate to prove myself a true child of Abraham, and a consistent Christian, by adopting this system in all its parts, and introducing it among the heathen?

"But I considered again: How does this system accord with the account of the church of Christ given in the New Testament? It appeared to me, from the manner in which this church commenced and was continued, from the character of its members, and, in fine, from its whole economy, so far as detailed in the New Testament, that it was a company consisting of select individuals, men and women, who gave credible evidence of being disciples of Christ; and that it had no regard to natural descent, or accidental connexion with the families of professors.

"When I proceeded to consider certain passages, which are thought to favor the pædobaptist system, I found nothing satisfactory.

"The sanctification which St. Paul ascribes to the children of a believer (1 Cor. vii. 14) I found that he ascribed to the unbelieving parent also; and therefore, whatever be the meaning of the passage, it could have no respect to church-membership or a right to church ordinances.

"The declaration of St. Peter, 'The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts ii. 39), appeared not to bear at all on the point in hand, because the apostle does not command his hearers to have their children baptized, or acknowledged members of the church, but to repent and be baptized themselves. There is indeed a promise made to their children, and to all others that God shall call; but it does not follow that they were to procure the baptism of their children, or of those that were afar off, until they gave evidence that God had called them.

"When Christ said, concerning little children, that 'of such is the kingdom of heaven' (Mat. xix. 14), it appeared to me that his comparison had respect, not to the age or size of little children, but to the humility and docility which distinguish them from adults. This seemed to be put beyond a doubt by his own explanation, in a similar passage, in which he says, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' (Mat. xviii. 3.)

"The baptism of households, which is mentioned in three instances, I could not

consider as affording any evidence one way or the other, because in a household there may be infants and unbelieving domestics, and there may not. Besides, I discovered some circumstances in each of the cases which led me to conclude, that the members of the household were real believers. They are expressly said to be so in the case of the jailer (Acts xvi. 34); and the same is evidently implied in the case of Stephanas, when it is said that they addicted themselves to the ministry of the saints. (1 Cor. i. 16.)

"In a word, I could not find a single intimation in the New Testament that the children and domestics of believers were members of the church, or entitled to any church ordinance, in consequence of the profession of the head of their family. Everything discountenanced this idea. When baptism was spoken of, it was always in connexion with believing. None but believers were commanded to be baptized; and it did not appear to my mind that any others were baptized.

"Here, then, appeared a striking difference between the Abrahamic and the Christian systems. The one recognized the membership of children, domestics, and remote descendants of professors, and tended directly to the establishment of a national religion. The other appeared to be a selective system, acknowledging none as members of the church but such as gave credible evidence of believing in Christ.

"This led me to suspect that these two systems, so evidently different, could not be one and the same. And now the light began to dawn. The more I read, and the more I meditated on the subject, the more clearly it appeared to me that all my errors and difficulties had originated in confounding those two systems. I began to see that since the very nature and constitution of the church of Christ excluded infants and unregenerate domestics, repentance and faith being always represented as necessary to constitute a disciple, we had no right to expect any directions for, or examples of, the initiation of such unqualified persons into the church. To search for such directions and examples in the New Testament, would be as if the citizen of a republic should go to search his national code of laws concerning the royal family, which, by the very nature and constitution of a republic, is excluded. Suppose that such a citizen, disappointed in his search, should have recourse to the constitution and laws of a neighbouring monarchy for the desired information. This, it appeared to me, would aptly represent the proceeding of those who, unable to find in the New Testament a satisfactory proof of the right of infants, or unregenerate domestics, should have recourse to the Abrahamic and Jewish codes.

"At length I adopted the following sentiments concerning the two churches, and the concern which we have at present with the old dispensation. The Abrahamic church was preparatory to, and typical of, the Christian. The constitution was radically different; but it was, nevertheless, wisely adapted to answer the ends which God had in view. Natural descent or purchase was sufficient to introduce a person into this church; but still it appears that in every age there were some who were truly pious; who embraced the gospel promise made to Abraham before the covenant of circumcision was instituted; who also looked beyond the literal meaning of the requirements and promises contained in that covenant, to the glorious things typified thereby and thus exercised true faith in the coming Messiah, and in a better country, that is, the heavenly. When the Messiah appeared, this preparatory and typical system having answered its end, was destined to cease; and the Lord Jesus set up his kingdom on earth, the gospel church, composed of such only as repent and believe, or, rather, give credible evidence of these gracious exercises. The bar of separation between the Jews and the rest of the world was removed; thenceforth none were to plead that they had Abraham for their father; none were to rest in the covenant of circumcision, assured that, if they did, Christ would profit them nothing; but it was distinctly declared, that thenceforth there was neither Jew nor Greek, bond nor free, male nor female, but all were one in Christ. (Gal. iii. 28.)

"But whereas the Abrahamic system was typical of the Christian, so the spiritual meaning of the requirements and promises still remains in force. Thus, by looking beyond the letter, and regarding the spiritual import, according to the example of the pious Jews, a great part of the Old Testament is still applicable to us, though the New Testament is emphatically the Christian's law book. The natural seed of Abraham typifies the spiritual seed. The land of Canaan typifies the heavenly land. External circumcision typifies the circumcision of the heart, a circumcision made without hands, that is, the putting off the body of the sins of the flesh, even the circumcision of Christ. (Col. ii. 11.) Believers, therefore, may embrace the promise of Canaan, in its spiritual application, as made to themselves, the spiritual seed, who have received the spiritual circumcision. Hence also, all the devotional parts of the Old Testament, particularly the Psalms of David, the modern believer can make his own, adopting the language as the genuine expressions of his own devout feelings.

"In the same way are to be explained

all the New Testament allusions to the ancient dispensation. When, for instance, the apostle says, 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' (Gal. iii. 29,) we are to understand, not Abraham's natural seed, surely, but his spiritual seed, those who by faith are assimilated to him, and thus become his children; not heirs of the land of Canaan in the literal acceptance of the words, but heirs of the blessing of justification by faith, concerning which the apostle had been discoursing, and consequently of the spiritual Canaan, the city of the living God, the heavenly Jerusalem.

"I cannot describe to you, dear brethren, the **LIGHT** and *satisfaction* which I obtained in taking this view of the matter, in considering the two churches distinct, and in classing my ideas of each in their proper place. I became possessed of a key that unlocked many a difficulty which had *long perplexed me*; and the more I read the bible the more clearly I saw that this was the true system therein revealed.

"But while I obtained light and satisfaction on one side, I was plunged in difficulty and distress on the other. If, thought I, this system is the true one; if the Christian church is not a continuation of the Jewish; if the covenant of circumcision is not precisely the covenant in which Christians now stand, *the whole foundation of pædobaptism is gone*; there is no *remaining ground* for the administration of any church ordinance to the children and domestics of professors; and it follows inevitably, that I, who was christened in infancy, on the faith of my parents, have never yet received Christian baptism. Must I then, forsake my parents, the church with which I stand connected, the society under whose patronage I have come out, the companions of my missionary undertaking? Must I forfeit the good opinion of all my friends in my native land, *occasioning grief to some, and PROVOKING others to ANGER*, and be regarded henceforth, by all of my former dear acquaintances, as a *weak, despicable Baptist*, who has not sense enough to comprehend the connexion between the Abrahamic and the Christian systems? *All this was mortifying; it was hard to flesh and blood.* But I thought again, It is better to be guided by the opinion of Christ, who is the truth, than by the opinion of men, however good, whom I know to be in an error. The praise of Christ is better than the praise of men. Let me cleave to Christ at all events, and prefer *his favour ABOVE MY CHIEF JOY.*

"There was another thing which greatly contributed, just at this time, to drive me to an extremity. I knew that I had been sprinkled in infancy, and that this had been deemed baptism. But throughout the whole

New Testament I could find nothing that looked like sprinkling, in connexion with the ordinance of baptism. It appeared to me, that if a *plain person* should, without any *previous information on the subject*, read through the New Testament, he would never get the idea, that *baptism consisted in sprinkling*. He would find that baptism, in all the cases particularly described, was administered in rivers, and that the parties are represented as going down into the water, and coming up out of the water, which they would not have been so foolish as to do for the purpose of sprinkling.

"In regard to the word itself, which is translated *baptism*, a very little search convinced me that its plain, appropriate meaning was immersion or dipping; and though I read extensively on the subject, I could not find that any learned pædobaptist had ever been able to produce an instance, from any Greek writer, in which it meant sprinkling, or anything but immersion, except in some figurative applications, which could not be fairly brought into the question. The Rev. Professor Campbell, D.D., of Scotland, the most learned Greek scholar and biblical critic of modern times, has the candour to declare (though he was no Baptist, and, therefore, not to be suspected of partiality to the Baptist system), that the word was never, so far as he knew, employed in the sense of sprinkling, in any use, sacred or classical. (See his note on Matt. iii. 11.)

"But as my limits will not permit me to enter further into detail on this part of the subject, I must beg leave to refer you to my sermon, a copy of which will accompany this letter. Suffice it to say, that whereas a consideration of the nature of the church convinced me that I had never received Christian baptism, so a consideration of the nature of the baptism convinced me that I had never been baptized at all, nothing being baptism but immersion.

"Reduced to this extremity, what, dear brethren, could I do? I saw that, in a double sense, I was unbaptized, and I felt the command of Christ *press on my conscience*. Now, if I quieted my conscience in regard to my own personal baptism, and concluded that, on account of my peculiar circumstances, it was best to consult my own convenience rather than the command of Christ, still the question would return, with redoubled force, How am I to treat the children and domestics of converted heathen? This was the beginning of all my difficulties, and this, on pædobaptist principles, I could not resolve by the bible, or by any books that I consulted.

"In order that you may feel the trying situation in which I was placed, I beg you to make the case your own, particularly in regard to this one point—the treatment of the families of believers. You may thus

be brought to feel the gripe of this Gordian knot, as I have felt it. It is true you have not the prospect of converted heathen and their families to trouble you; yet permit me to submit the case of your own families. In what light do you consider and treat them? Do you strictly comply with the terms of the Abrahamic covenant? Does your conduct perfectly accord with the Abrahamic system? Do you baptize (if baptism is in the place of circumcision) your male children, and those only, on the eighth day after their birth? Do you baptize your male domestics? and if you had slaves, would you have them also baptized? Still further, Do you consider your baptized children and servants members of the church, as circumcised Jewish children and servants were members of the Jewish church? Do you acknowledge their right to the Lord's supper, as soon at least as they are capable? and do you feel your own obligations to require their attendance, and to discipline and exclude them if they do not attend? Circumcision was the initiating ordinance of the Abrahamic or Jewish church. Baptism has been regarded in every age, and by all parties, as the initiating ordinance of the Christian church. Baptized persons are, therefore, members of the church. And if so, is it not wrong and dangerous to treat them as if they were not? I need not inform you, that among yourselves, and among all the congregational churches in New England, children and servants, who were baptized on account of the head of their family, are considered no more members of the church than before—no more members of the church than others that have not been baptized. They are, in fact, considered and treated as out of the church altogether, and as having no right to any further church privilege, until they give evidence of possessing religion, and make a personal public profession. Do you not hesitate, my brethren, at pursuing a course so anti-Abrahamic, so unscriptural? How can you plead the promises made to Abraham when you so flagrantly violate the covenant in which they are contained, and depart from the course divinely prescribed in his family, and in subsequent generations? But, on the other hand, if you adopt and practise the Abrahamic system, you will inevitably confound the church and the world; you will receive into the church multitudes who are destitute of those qualifications which are represented in the New Testament as requisite to constitute a member of the kingdom which Christ set up; you will ultimately establish a national religion; and this will be as contrary to the system laid down in the New Testament as your present system is to the Abrahamic.”

From a letter written at the same time

by Mrs. Judson to her parents, the following additional particulars are extracted. “After our arrival at Serampore, his mind for two or three weeks was so much taken up with missionary inquiries and our difficulties with government, as to prevent his attending to the subject of baptism. But as we were waiting the arrival of our brethren, and having nothing in particular to attend to, he again took up the subject. I tried to have him give it up, and rest satisfied in his old sentiments, and frequently told him, if he became a Baptist, *I would not*. He, however, said he felt it his duty to examine closely a subject on which he had so many doubts. After we removed to Calcutta, he found in the library in our chamber many books on both sides, which he determined to read candidly and prayerfully, and to hold fast, or embrace the truth, *however mortifying, and however great the sacrifice*. I now commenced reading on the subject, *with all my prejudices on the pædobaptist side*. We had with us Dr. Worcester's, Dr. Austin's, Peter Edward's and other pædobaptist writings. But after closely examining the subject for several weeks, we were constrained to acknowledge that the truth appeared to *lie on the Baptists' side*. It was extremely trying to reflect on the consequences of our becoming Baptists. We knew it would wound and grieve our dear Christian friends in America, that we should *lose their approbation and esteem*. We thought it probable the Commissioners would refuse to support us; and, what was more distressing than anything, we knew we must be separated from our missionary associates, and go alone to some heathen land. These things were very trying to us, and caused our hearts to bleed for anguish. We felt we had no home in this world, and no friend but each other. Our friends at Serampore were extremely surprised when we wrote them a letter requesting baptism, as they had known nothing of our having had any doubts on the subject. We were baptized, on the 6th of September. [1812,] in the [Lal Bazar] Baptist chapel in Calcutta.”—*From the Memoir by Wayland.*

HOW TO ADMONISH.

WE must consult the gentlest manner and softest seasons of address; our advice must not fall, like a violent storm, bearing down and making those to droop whom it is meant to cherish and refresh. It must descend as the dew upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind. If there are few who have the humility to receive advice as they ought, it is often because there

are as few who have the discretion to convey it in a proper vehicle, and to qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweetening and agreeable ingredients. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and

yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment, and a complacency of behaviour, will disarm the most obstinate. Whereas, if, instead of calmly pointing out their mistake, we break out into unseemly sallies of passion, we cease to have any influence.

Baptist Missionary Society.

A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

SURAT.

IN the year 1804 the Directors of the London Missionary Society, having had their attention drawn to Surat by one of their number who had repeatedly visited India, appointed Dr. Taylor and Mr. Loveless to commence a Mission there. These missionaries left England in December, and landed at Madras towards the end of June, 1805. In accordance with instructions given him at home, Dr. Taylor proceeded to Serampore to obtain the advice of the brethren there, as to the best method of conducting the new Mission. Mr. Loveless found an inviting field of usefulness in Madras and, though at first he intended to occupy it only until another Missionary was sent out from England, he was permanently settled there. In February, 1806, Dr. Taylor rejoined his colleague, and was about to set out from Madras to Surat, overland, when tidings of a severe domestic calamity deranged his plans and induced him to revisit Serampore. After sojourning with the brethren there several months, he sailed for Bombay in August.

Sir James Mackintosh, who was then Recorder of Bombay, had some time before written to Mr. Carey, inviting the Serampore brethren to commence a Mission in that Presidency, and promising to afford any one they might send there all the assistance in his power. Dr. Taylor was therefore now commended to his kind offices by Mr. Carey, who informed Sir James of the London Missionary Society's wish to establish a station at Surat, and assured him that any assistance rendered to the agents of that Society would be most thankfully regarded by himself.

Upon Dr. Taylor's arrival in Bombay, however, he found that the Governor was not disposed to sanction his residing in Surat without the express permission of the Supreme Government, owing to the turbulence and fierce bigotry of the Muhammadan population of that city. He therefore, in accordance with the advice of Sir James Mackintosh, resolved to settle at Bombay. Even there, however, circumstances were not in his opinion sufficiently favorable to admit of direct Missionary effort at once; and he employed himself almost wholly in the study of Sanskrit and the vernacular languages, until his acquirements and skill as a linguist and medical man secured him an appointment under Government.*

But even before the arrival of Dr. Taylor and his colleague in India, an important attempt to enlighten the inhabitants of the Bombay Presidency had been made. The translation of the Scriptures into the Mahratta language was begun by Mr. Carey about the end of 1803,† and in 1806 a Guzerati translation was also undertaken. The printing of both these versions was soon commenced, but the

* Dr. Taylor was the author of a translation of part of the New Testament into the Mahratta language, of which the Gospel of Matthew was published by the Bombay Bible Society in 1817. He also translated Matthew into Guzerati, but it does not appear to have ever been printed.

† See PRIMITIÆ ORIENTALES, vol. iii, p. xxxvi. bearing the date of September 20th, 1804.—“Ready for Press. The New Testament in the Mahratta Language. Translated by Vydyunath, Mahratta Pundit, revised and compared with the Original Greek, by Mr. William Carey.”

want of the requisite funds led to the latter being for a time laid aside. The *Mahratta New Testament*, however, was published in 1811, and, in addition, several *Mahratta tracts*, all chiefly made up of extracts from the Scriptures, were printed. The brethren now began to seek for some means of putting these works in circulation, and at length, after having communicated with Dr. Taylor, they proposed to Mr. Carapiet Chater Aratoon that he should go into the Bombay Presidency, and settle as a Missionary to the heathen, either at Bombay or Surat, as he might judge best. Mr. Aratoon had been laboring as an itinerant in the Jessore district since August, 1808, but from the time of his conversion he had earnestly desired to be made useful to his own nation, and the prospect of meeting with Armenians in Bombay or Surat was a strong inducement to him to proceed thither. He therefore entered into the plan with his whole heart, and in November, 1812, embarked for Bombay with his family, carrying with him numerous copies of the *New Testament in Mahratta*, a few in Persian, and upwards of 3,000 *Mahratta Scripture tracts*. We may extract from the letter of instructions given to him, a few sentences which will illustrate the spirit in which this Mission was undertaken.

"We have entreated you," wrote the brethren, "to go and watch for souls in parts greatly neglected. You know, the desire of our hearts, that we wish for nothing so much as that men may come to the knowledge of the truth and be saved. Your great work is to 'preach the word;' the way to do it most acceptably to your Great Master is to be 'instant in season and out of season.' Let no day pass without holding discourse with the natives, whom you will have to seek in *házárs*, streets, roads, neighboring villages, &c. Consider that day as ill-spent in which you have not been preaching once, twice, or thrice, or holding conversation with those who must hear the word of life from you, or perish.

"With respect to the place of your abode we must leave you to the guidance of that Saviour who sends his servants to the places where he himself will come after them. This must be the consideration which ought to

have most weight with you,—'Where can I do most good to the heathen? Where can I most completely fulfil the work Christ has given me to do?' We wish you to endeavor to do good to all men, but to make the heathen your special charge."

Mr. Aratoon arrived at Bombay on the 19th of December. He was kindly received by a few pious Europeans, some of whom, however, sought to check his zeal, and persuaded him to proceed with great caution, and not to let his designs be known too soon. But such advice did not accord with his views of duty. On the day of his arrival he wrote to the brethren at Serampore, "Now I hope to go from place to place, among Hindus and Musalmáns, English and Portuguese, and from house to house. Wherever I shall see a door opened, I will proclaim the good tidings of our dear Redeemer." Accordingly he immediately began to talk with the natives,—to many of whom his Hindustáni was intelligible,—and to distribute tracts publicly, both in the fort and town of Bombay. His preaching excited great attention, and numbers resorted to his house to obtain Scriptures and tracts. Indeed a wide-spread sensation was soon produced, and the police authorities were made acquainted with his proceedings. Nothing was said to him by any officer of the Government, but some of the tracts were ordered to be translated, that it might be determined whether their further distribution should be tolerated. Having ascertained these facts from Dr. Taylor, who was instructed to translate the tracts, and understanding that the disposition of the local Government was by no means favorable to Missionary efforts, Mr. Aratoon resolved not to wait for the result of the examination of the tracts, but at once to remove to Surat, where he had family connexions, and where he hoped to be able to live more inexpensively. He therefore left Bombay on the 23rd of January, 1813, and reached Surat the beginning of the next month. Here also he immediately commenced speaking to all around him with great faithfulness and zeal, and soon found numerous hearers of all classes, Armenians, Roman Catholics, Hindus, Musalmáns, Pársís and Jews.

The Serampore missionaries were well pleased with Mr. Aratoon's re-

moval to Surat, that city being much larger than Bombay, and, encouraged by the favorable reception of Mahratta, Persian, and Hindustani Scriptures there, they resumed the printing of the Guzerati version, that the people of that province might be able to read the Word of God in their own language. Mr. Aratoon, having been requested to assist them in the completion of this work, forwarded to Serampore specimens of Guzerati and Mooltani caligraphy from which founts of types might be prepared, and sent with these two chapters of Matthew in both languages, engaging to supply a translation of the entire New Testament in Guzerati if the specimen forwarded proved to be satisfactory. Through some over-sight no further directions were sent to him concerning this matter. Dr. Carey's translation was, however, in due time completed and an edition of 1,000 copies, in the Deva Nagari character, was printed at Serampore, where also founts of type in the Guzerati character were prepared.

Mr. Aratoon's labors at Surat were carried on with untiring zeal and fidelity, but there was very little to encourage the hope of success. His situation was in many respects a very distressing one. Surrounded by a multitude of people of various religions, he was quite destitute of the solace and strength derivable from intercourse with fellow-believers, and indeed had no friends near him but the Armenians, by whom he was regarded as a pernicious heretic, and treated with great harshness. "I go out every day," wrote he, "but when I return home I am greatly discouraged, for I do not see a single Christian who would ask me to pray for him or with him, or with whom I could read a chapter in the Bible. Oh, when shall I see Christian meetings again? when shall I see Christians shaking hands with each other, and talking with each other about the goodness of God?" In these circumstances his mind was occasionally much depressed, but his journals abundantly testify to the fact that he literally fulfilled the injunctions of the Serampore brethren that he should let no day pass without doing something to make Christ and his great salvation known to the heathen. Diligently availing himself of every opportunity, he preached and distributed

Christian books to many persons from all parts of India, and even from Persia, Arabia, and Turkey. For such a variety of hearers few men could be better prepared; since, together with a most sincere belief in the truths he proclaimed and a spirit of tender compassion for those who were without Christ, he possessed the ability of making himself very well understood in the Armenian, Turkish, Arabic, Persian, Hindustani, Guzerati, Portuguese, Bengali, and English languages. Occasionally impressions were produced upon his hearers which excited hopes of their true conversion; and a few persons even solicited baptism; but all such cases resulted in disappointment, and he had to lament that in laboring at Surat, he was ploughing and sowing upon a rock.

Mr. Aratoon was not content with preaching as a Missionary in the city, but undertook evangelistic tours to Cambay, and to many other places in the country around Surat. At the end of 1815, he projected a journey as far as Ajmere, but on reaching Baroda he was attacked by illness and compelled to return to Surat, and several months elapsed before he regained his accustomed strength. In the year 1815 also, a school was commenced, in which a few boys were gratuitously instructed by Mr. Aratoon in English and, by a brahman whom he employed, in Guzerati and Sanscrit. The great object aimed at in this school was, of course, to instruct the children in the truths of Christianity.

The London Missionary Society was not induced to abandon its project of a Mission to Surat by the failure of the first attempt, and in 1815 Messrs. Skinner and Fyvie were sent thither. Hitherto the Serampore brethren had urged Mr. Aratoon not to leave his station, but in July, 1816, they wrote to him in the following terms:—

"We are a good deal concerned about a Missionary to the Affghans, or to Joypore, should an English resident be fixed there. The Affghans are Jews,* and we wish to put into their hands the Pushtu Scriptures which are preparing. We are also printing the Scriptures in the Joypore, the Ooduy pore, the Marwar,

* This opinion finds some advocates in the present day.

and the Bickaneer languages; and if a Missionary could be placed so as to distribute the Word in all these parts it would be a great thing. We think you are well fitted in Providence, as an Armenian, to live in these countries; in which a European, perhaps, could not reside. We mention these things for your consideration, and to obtain your opinion, for we ourselves do not know what is best yet. We want information. Think and enquire. We do not know that it is right to leave Surat; but the London Society have now sent brethren there, and we are not sure whether it be our duty now to recommend you to go where there is no light, to call the people,—or to persevere amidst all discouragements where you are. We wish to be guided right; but if you saw your way clear into some one of these countries, to call the Jews, or to distribute these four translations of the Scriptures, we think we should be encouraged to meet your wishes. The Society are not likely to increase the number of missionaries at Surat, and we have no one we could send from hence, native or country-born, to help you."

The proposal thus conveyed was very pleasing to Mr. Aratoon, and he wrote in reply "Here I am. I am ready for the field. Tell me where to go, and when to go. Am I proud in uttering these words? I think not; because I depend entirely on Him whose grace alone is sufficient to guide me, and strengthen my weakness; and who will protect me in the time of my difficulties."

Nothing was determined upon for several months, and Mr. Aratoon prosecuted his labors at Surat with as much diligence and amidst as many discouragements as before. In the former part of the year 1817, however, a somewhat remarkable occurrence led to his visiting Bengal. There was a great dread at this time of the Pindarries, who had threatened to plunder Surat, and whose coming was daily expected by many of the inhabitants of that city. Hearing an uproar near his own house one day, Mr. Aratoon concluded that the depredators were at hand, but on looking out he saw that a number of natives were assaulting an English officer. Rushing into the midst of the crowd, he soon effected the escape of the Englishman, and, after receiving many hard blows for his interference,

succeeded in pacifying and dispersing the mob. When the circumstance was reported to the magistrate, Mr. Aratoon was very politely called before him, and requested to state the facts as far as they had been witnessed by himself. This he did, and his deposition having been written down and read over to him, he was desired to attest it by oath. He, however, refused to do this, having a conscientious persuasion that oaths of every kind are forbidden in Matthew v. 34, and James v. 12. As his evidence was worthless except he certified it by the usual oath, the magistrate labored hard to overcome his scruples, but without effect; and at length, provoked by his pertinacity, he informed him that he should certainly represent the circumstances to the Government of Bombay, and that his removal from Surat would be the inevitable consequence of his refusal to swear. As it appeared that the magistrate would really fulfil this threat, Mr. Aratoon resolved to proceed at once to Serampore and there arrange with the brethren as to his future movements. He accordingly arrived there in September, bringing with him a catechism which he had prepared for publication in the Guzerati language.*

No definite plan was decided upon during this visit. The Society at home had now resolved to strengthen the station at Surat, and Mr. Adam had been appointed to the Mission there. Mr. Aratoon was therefore urged to remain there at all events until another Missionary was ready to enter into his labors. To this he cheerfully consented. The brethren were exceedingly delighted by the spirit of love and zeal which he manifested in all his intercourse with them. On the 9th of October he set out on his return to Surat, and, in accordance with a proposal made by himself, he made the journey overland through the Upper Provinces, taking with him large supplies of Scriptures and tracts in various languages, both for the Missionary stations at which he was to call on his way, and for distribution in all the places through which he passed. More than 10,000 books of

* This catechism was not printed in Guzerati. A Bengali translation of it was printed at Serampore, and we have met with several copies.

Scripture and tracts were thus disposed of by him between Serampore and Benares, and in every place he labored diligently in preaching the word.

On his arrival in Agra Mr. Aratoon was very kindly entertained by Mr. and Mrs. Wright, who were fruits of Mr. Chamberlain's labors in that city. The British were then carrying on the Pindarrie war, and Mr. Aratoon displayed no small amount of courage in running the risk of falling into the enemy's hands by travelling across the country from Agra to Surat. His faith was, however, rewarded, and the most ample provision for his security and comfort was, quite unexpectedly, afforded him. Mr. Wright having kindly exerted his influence on his behalf, and supplied him with two camels to carry his stores of Scriptures and tracts, he left Agra with a party of five companies of so-poyes and a company of irregular cavalry, who were carrying treasure to the army under Major General Donkin, and that distinguished officer was no sooner made acquainted with his character and designs than he generously received him with all the hospitality the camp could afford, and afterwards sent him forward with a fresh escort and camels, giving him letters to such commanding officers as he was likely to meet with on his way; and thus he was passed from one military post to another, receiving everywhere the kindest attentions, until on the 23rd April, 1818, he safely rejoined his family at Surat. Nor did the flattering kindness he received lead him to forget the great object in view of which he was thus travelling through the country. Wherever a halt was made he was active in preaching and distributing Scriptures and tracts, so that by the time he reached Surat he had not a book left.

Mr. Adam arrived at Serampore on the 19th of March, 1818, and in the beginning of April wrote to Mr. Aratoon urging him to remain at Surat and be his associate in missionary labor there. The Serampore brethren supported his request, and Mr. Aratoon was inclined to accede to it. After some deliberation, however, Mr. Adam resolved not to enter upon the mission at Surat, and the senior brethren consequently determined upon Mr. Aratoon's immediate removal. Their wishes were conveyed to him in a letter

from Mr. Ward, dated July 9th, 1818, from which we extract the following passage.

"Since I last saw you I have been a journey to Chittagong, where I found a church of more than seventy members, all using the Burman language, and where brother DeBruyn had been murdered by a young man whom he had nourished and brought up. These Mug or rather Aracanese Christians were destitute of a pastor and were in great distress. I visited two places where the greater number resided, and baptized there and at Chittagong seventeen more Mugs, making now a church of nearly one hundred members. Brother Peacock is now at Chittagong, but he does not mean to do any thing among the Mugs in their own language, and we want a person to go and live among them, learn their language, and extend the cause. I have recommended that the brethren should invite you; for I know of no other brother who is so likely to be useful there as you are. The places lie at a distance from each other and are separated by rivers, which, however, are perfectly safe and pleasant. I fear Government would not like a European to live amongst them.

"The prospects of good are wonderful. I think a diligent, faithful man would very likely bring the whole of the Mugs under a profession of the gospel. They are all ripe for Christian instruction; and I should not wonder, if you go amongst them, but you will baptize hundreds before you die.....

"We hoped that brother Adam would have gone to Surat, but now there is no hope that our Society will have a mission in those parts; and it is useless for you to stay alone; especially since the London Society are strengthening the Surat mission so much. We have now an order for a fount of Guzerati types for Surat for their missionaries. You will, therefore, after receiving this letter, leave Surat as soon as is convenient and proceed to Serampore, and there we can consult respecting what is best to be done. But the Surat mission must be given up."

In compliance with these instructions Mr. Aratoon finally left Surat in October, with deep regret. "If," wrote he, "it is a difficult matter for a husbandman to leave a place where he has la-

bored six years ;—it is so with me at leaving Surat."

We know not what the results of this effort may have been. The patient and faithful laborer was not permitted to reap any satisfactory fruits of his toil ; but we believe that the

day is coming in which he and the brethren who sent him to Surat will exult in what was done there by him for Christ, for they who sow and they who reap shall at last rejoice together.

C. B. L.

For the Young.

OLD KARL.

BY MRS. J. D. CHAPLIN.

FAR up among the Swiss mountains may be seen many little hamlets composed of cottages occupied by humble shepherds and herdsmen. In some of them, the lowly church is surmounted by a cross, as a token that there the Virgin Mary and other saints are worshipped. But it is not so in all, for many of these mountaineers are worshippers of the only true God and Jesus Christ whom he has sent. In one of these secluded villages, down in a deep green valley, stands a little moss-grown, stone chapel, with a low square spire. And it is just as well that the spire is low, for the loftiest one could not point up so effectually to God, as do those everlasting hills which He has made. As you stand in the humble graveyard, you read the names of the dead printed on boards made in the form of grave-stones. There are words of love just as fervent as if graven in costly marble, but they soon decay and fall to the ground. The people do not earn enough money to enable them to buy more durable monuments for their friends, and as they are satisfied with these it is just as well.

If, standing here, you turn your eyes upward, you see the snows which never melt, while beneath your feet, the flowers are blooming, and the vine bending beneath its wealth of grapes. Summer and winter, seed time and harvest, seem to have met and shaken hands on these beautiful mountains.

The people in the little hamlet of which we are now speaking, are honest and simple-hearted, living in the fear of God and loving each other. There is one house much larger and finer than the rest, and the man who dwells there owns most of the flocks and herds which graze in the valley, and the vineyards with which it abounds. These possessions give employment to most of the cottagers, who by toil and strict economy gain the bare necessities of life. But in one little stone cot dwells a man whose day of *toil* is over. His long life was passed among these hills. In youth, by teaching the children, and in old age by loving

and amusing them, he had won every heart to himself. When the people became so wise that they wanted a wiser teacher than he for their children, they did not rudely cast him off in his old age, but interceded for him with the man at the "high house" as it was called, and he became one of his shepherds. Then would the children gather around him before and after school, and listen to his words of kind advice and to his tales of the olden time. The little holiday sports were generally before his cottage door, where he would allow them to deck with wreaths the lambs of his fold, and would sit down by the bright spring and share their little feast. Do you think old Karl was simple because he loved children and strove to gather them around him? Ah, no, he was a very wise man, and did far more good than thousands who teach the wisdom of the world.

One day a little girl made a wreath of flowers and, laughing, placed it on the old man's head, saying, "See, Father Karl, now you are crowned for our king." He smiled and said, "My crown is far more beautiful than those which monarchs wear. God alone could make it, but any good goldsmith could make a crown of gold and jewels. Besides, crowns are very heavy, darlings, and not only make the head ache, but also the *heart*, with the weight of cares they bring. Oh, how much I thank God that I am his child, old Karl, the mountain shepherd, and not a king or duke." Then he led their minds away from their play, and talked of Him who wears an immortal crown in Heaven, and who might have worn an earthly one, but who, for our sakes, chose to be poor that we might be rich,—lowly, that we might be raised to a seat at God's right hand.

Karl once had a faithful wife, but she had gone to heaven long ago, so he was quite alone in the world ; but he was not at all anxious for the future, for he said that as his Father owned the whole world, there was no danger that he should suffer or starve. No wonder that the children loved

the friend who led them through such pleasant paths to the Redeemer.

Elise, the little maiden at the "high house," loved to listen to his pleasant stories, although she did not know as much about Jesus as did the poorer children, nor love Karl for His sake. She sometimes went to his home in the valley, and often gave him warm garments for the winter, and nice food which he could not afford to buy. If she had a little roll, or a basket of fruit for him, she would have it carried by a servant, or send for him to climb the steep hill to get it.

There was another little girl who had the same kind feelings towards the old man, but she had not the means of showing it in the same way. Terese's father was poor. He had a good flock of sheep, the wool of which helped to clothe the little ones in winter. Every week he killed a lamb, but as he had no horse to carry it to market, Terese and her brother took it in baskets four miles. In summer they went through the road to the nearest town, and in winter they strapped their baskets to their shoulders and skated there on the stream which ran through the hills. This was a much quicker and easier way, and one which is very common in Germany and Switzerland. But with all this help, the father found it very hard to provide food and fuel to make them all comfortable.

At last poor Karl became so feeble that he could no longer take care of the sheep. For many weeks he was quite helpless with rheumatism brought on by sitting out all day in the damp air. Then it was that he found the value of the little friends he had gained. He had been a kind neighbor for years to Terese's family, so the mother was willing to work a little harder when he grew sick, that her child might make up his bed and sweep the cottage. One day she returned to her home after having done this, and her mother saw that she had been weeping. When she asked the cause of her tears, Terese replied, "Oh mother dear, I can do nothing for Karl. He has no wife to care for him, and no children to toil for him as my father has. Why did God not give us large flocks and herds and vineyards? Then I could do some good, but now I cannot. While I was at the cottage this morning Elise came in, with a servant carrying a large basket. When she took out all the nice things and put them on the little table I had just scoured, she said, 'I brought you these, father Karl, because I love you.' The old man kissed her white hand and asked, 'Why do you love me, daughter?' 'Because you tell me such beautiful stories about William Tell and Napoleon Bonaparte; and I hope that these good things will make you well, so that you can tell me many more.' Then he said, 'I

thank you for your love, daughter, and I will keep it in my heart, but I wish it were because I told you beautiful stories of *Christ*, that you loved me.'

"I knew you would need me, dear mother, so as I was done I came away while he was talking so sweetly to Elise. She seemed impatient, and I am sure was not so well pleased as she would have been with some other tale."

The mother did not seem to realize how much Terese was really doing, any more than did the child herself, but said, "You must be satisfied with the lot God has given you, my good child."

The next day when her lowly duties were all done, Terese went with the other children to the old stone chapel to be catechized. The aged pastor read the chapter in which Jesus, to teach humility, washed the feet of his disciples, saying, "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that you should do as I have done to you."

Then the pastor told the little ones that any humble service, even this which Christ performed for his disciples, would manifest our humility and willingness to serve Him. "God," he said, "does not need our service, for the cattle on a thousand hills are His, and he could feed and clothe all His poor without the aid of any one. But if you really love Him, you will be watching for opportunities to show that love. Christ has laid aside His mortal body and gone to His glorious home on high. You cannot bathe his aching head,—you cannot remove his dust-soiled sandals, and lave with water his weary feet,—you cannot give the man Jesus bread to eat,—nor the homeless Christ a place to lay his head. No, lambs of my fold, you can do none of these things for the Redeemer in person, but you can do all these and many more for those whom he calls members of his body. You can do it,—you *have* done it. Many of you have left your sports and gone to speak kind words, and to perform little kind acts to the godly old Karl. I thank you, my lambs. Jesus knows it, and he will remember it in the great day, if you did it from love to Him."

After repeating their catechism, and a prayer from the pastor, they went to their homes. At the door of the chapel Terese met Elise, who said with a smiling face, "Ah, you see pastor Schmitz heard that I was at Karl's yesterday."

"Yes," said the good little Terese, who did not envy her neighbor, "he has no doubt heard it. It was very kind in you to leave such a fine house and go to that poor cottage, and I thank you for it."

Now this, dear child, did not realize all this time that she was doing far more for

father Karl than was Elise. *She* would never have crossed the hill alone to make his bed or scour his floor, or bring him water from the spring. Ah, no! this was not the work for those white hands. There were few on earth who strove to bathe the Saviour's feet, but many who sought to place a temporal crown upon his head. Elise belonged to this latter class. She could praise her aged friend, she could crown his head with flowers, or send him gifts which cost no self-denial; but the labor of Terese was the same in character, and prompted by the same spirit, as the washing of the disciples, and the anointing of the Saviour. Terese understood what the good pastor had said and felt comforted. She called at

the cottage on her way, and repeated all she had heard to the old man.

"It is all true, daughter, and you have done more for me than all the people in the valley or on the hills. What good would broth, or grapes, or curds do a sick man, if no one came to smooth his pillow, to put his cot in order, and bring cold water, which he needs more than all, from the spring. You are a dear humble child, you honor and aid your parents, and do good as God has given you the power to do. Very few do that, daughter, so let not your heart be troubled,—Jesus knows what great desires lie there, and some day he will give you greater work to do for Him."—*The Macedonian*.

Correspondence.

REPLY TO QUERY ON PAGE 222.

To the Editor of the Oriental Baptist.

DEAR SIR,—The passage (1 Cor. vii. 14,) to which an Enquirer in your last number refers as presenting a difficulty to him, has met with various explanations. It may be inferred therefore that it has been an occasion of perplexity to many. Neither of these explanations will perhaps ever give anything like universal satisfaction—and the merits of any new one would be even more suspected. In the hope, however, that the following remarks may be of service to some of your readers I offer them to render it.

The difficulty of the passage appears to have arisen from the employment of some familiar terms in an unusual way; by an attention therefore to these and to the drift of the apostle's argument, we may most reasonably hope for its removal.

It may not be superfluous to a mere English reader to inform him that the words answering to "is sanctified" and "holy" (*ἡγιασται, ἁγία*) are more nearly allied than our translation might lead him to suppose: and that if one of the English adjectives had been used instead of two so different in derivation and form, the meaning would have been preserved, and perhaps rendered more evident. It is important to observe that both of them stand opposed to the "uncleanness" which on a certain supposition would be attached to the children of believers.

The sanctification or holiness the apostle speaks of, being thus manifestly opposed to *uncleanness*, which has generally a *ceremonial* signification, we have in the passage itself, an argument to show that something is referred to, other than that state of moral purity into which men are brought by the power of Christian faith.—Believers are continually spoken of as "*sanctified in Christ*," "*called to be saints*"—"a *holy* people;" it would, however, be surely superfluous to shew that into this state none are brought through the power of any mere human relationship to those who have attained it. The Spirit of God, acting by means of the truth upon the heart, alone can effect this glorious transformation of character. In the 16th verse Paul speaks of the *possibility* of a consistent Christian deportment on the part of a believing companion leading to it, but because he then alludes to it as a thing merely possible,—and inasmuch as facts would disprove any assertion of it as a general or necessary event, we conclude that in this 14th verse he must be speaking of something else when he states without reservation or condition, "the unbelieving partner is sanctified by the one having faith."

He has therefore been most generally supposed to allude to what has been called "*federal holiness*"—a thing imagined to belong to all persons intimately connected with those who are "*personally*" holy.—They who have been dedicated to God, we are

told, "exert through the power of their own holiness a sanctifying influence on all belonging to them.—The unbelieving husband or wife is thus sanctified,—so are the children." The Old Testament has been thought to furnish illustrations of this federal holiness:—e. g. through Abraham's faith, Abraham's household were in a sense the Lord's—they were regarded by Him differently to the unbelieving around them:—and in like manner those who enjoy such close relations to believers in Christ partake of Christian privileges—there is a marked distinction between them and the world.—Now, if we could think of such a kind of holiness as a veritable thing, and if we were taught elsewhere in the Scriptures that the possession of it was the inheritance of the relatives of Christians, an intelligent and apposite meaning would be given to this verse by the above explanation.—We remember, however, that against a notion of this kind the Baptist and our Saviour repeatedly and expressly warned the Jews in the very beginning of the gospel, (Matt. iii. 9; John viii. 39;) it strikes us as opposed to the whole tenor of the gospel as preached by Paul, who knew no other distinction among men than that of believers and unbelievers: and therefore this explanation we are compelled to reject as *bringing an anti-Christian idea to the interpretation of Christian writings.*

The impossibility of taking the words referring to sanctification in their ordinary sense—and the objectionable nature of the unusual one generally adopted, lead us to a farther attempt at their solution. Let it then be remembered that we sometimes find a person or thing spoken of as holy or consecrated in *a restricted sense*:—holy, i. e. so far merely as *some contemplated relation or purpose is concerned.* Thus we find the apostle, when justifying the eating of certain food, writing, (1 Tim. iv. 5, 6 :) "Every creature of God" fit for food "is good, and not to be refused" as unclean—"for it is sanctified" or made fit and proper for use—"by the word of God and prayer."—So far as the *contemplated purpose is concerned*, the food of the Christian is sanctified to him—i. e. it is such that he may not reject it.—In like manner we believe that the apostle uses the same word in a

restricted signification in the passage before us, when writing to the Corinthians concerning the dissolution of the marriage bond. A question concerning such a subject would in that age naturally cause much anxiety to a conscientious Christian. He was taught to think of husband and wife as having become *one flesh*;—he was assured that united by faith to the Lord he became with Him *one spirit*. Does not the spiritual and more important relationship, he might ask, necessitate a dissolution of the other, if the influences of the two tend in opposite directions? He who has fellowship with Christ obviously should have no part with an infidel—if such relationship has been contracted, should it not be regarded as *unclean*?—The context of the verse under consideration is the apostle's reply. If the unbeliever choose to depart, be it so—let not the Christian separate himself. The union is not to be shunned or dissolved as of necessity an impure thing. The power of the unbelieving party to render it unclean and improper, is overbalanced by the purity of the believing one to sanctify, or render proper, the relationship. The unbelieving husband is (*for the marriage union*) rendered pure in the believing wife—and the unbelieving wife in the believing husband:—otherwise, adds the apostle, the children born from such a marriage, would as *children* be thought of as unclean—they would be looked on as outcasts and regarded no more than impure things; they would be scrupulously avoided as the lepers or plague-stricken;—and at this rate Christianity would root up all human connexions and affections: a supposition at which every one immediately must revolt.—The last clause of the verse is to be regarded as an argument from the concession of the persons with whom the apostle is reasoning:—as though he had said, "If the continuance of the marriage relationship were an uncleanness, so that husband or wife must be disowned, the feeling ought to extend in consistency to the children, which the voice of God, expressed in the longing of parental affection, forbids:—they are holy, i. e. naturally and necessarily recognized and cared for."

Your Enquirer will see, if this be the drift of the apostle's argument, that there is neither *expressed* nor *implied*

anything about the children being unclean before the conversion of their parents and holy afterwards. How such an idea could have been obtained from the passage, does not readily appear. Without hesitation we say however that it is not more contrary to the general teaching of Scripture than foreign to the particular train of thought in the passage.

Believe me, Dear Sir,
Truly your's,
J. T.

A SECOND REPLY.

To the Editor of the Oriental Baptist.

MY DEAR BROTHER,—I see in your last issue, a call for an exposition of 1st Cor. vii. 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy."

"ENQUIRER" is doubtless aware that Pædobaptists generally agree in supposing that the holiness of the children in this passage, refers to church membership, and expresses either the fact of their having been baptized, or their right to that ordinance; yet they have differed not a little in their attempts to harmonize the other part of the verse with this sense. The truth is, that no such adjustment is possible. If holiness in the passage when applied to the children means a right to baptism, then the unbelieving parent who is expressly said to be sanctified, or holy, has a right to be baptized, and ought to be, as well as his or her children. For the terms sanctified and holy are from the same Greek root, and of course in this passage must mean the same thing.

Barnes in his notes on this passage sees this difficulty, and attempts to avoid it. He says "This passage has often been interpreted, and is often adduced to prove that children are '*federally holy*,' and that they are entitled to the privileges of baptism on the ground of the faith of one of the parents. But against this interpretation there are insuperable objections."

The exegesis of the Rev. J. L. Dagg will probably be as satisfactory on this difficult passage, as any we have seen.—"The Jews considered all Gentiles to be unclean, and thought

it unlawful for a Jew to be in the house, keep company or eat with, or touch a Gentile. By some means, possibly from the influence of Judaizing teachers, the church at Corinth seems to have been agitated with the question whether the same rule ought not to be established to regulate the intercourse of the members of the church with other persons; that is, whether the church ought not to decide that all who were without were unclean to them who were within; just as Gentiles were unclean to Jews; and that therefore it was inconsistent with Christian purity to dwell, keep company, or eat with, or to touch them. While this question was undergoing discussion in the church it was perceived that it involved a very important case. Some of their members were married to unbelievers, and if such a rule should be established, these members would be compelled to separate from their unbelieving husbands or wives. Although the lawfulness of the marriage was not questioned, yet it would be unlawful for a believing husband to dwell with his wife, until God had converted her. The church resolved, probably after much discussion of the question, to write to the apostle respecting it. This letter he had received, as appears from the first verse of this chapter. On the general question of intercourse with unbelievers he treats in the fifth chapter, and decides that, to keep company or eat with persons who make no pretensions to religion is not unlawful, and that, were all such persons to be esteemed unclean, and their touch polluting, Christians must needs go out of the world. On the particular case of those members of the church who were married to unbelievers, the apostle treats in the chapter before us. He decides in the 12th and 13th verses that they may lawfully dwell together, and in the 14th verse, for the conviction and silencing of any members of the church who might object to his decision, he in substance says; '*The unbelieving husband is not unclean, so that his wife may not lawfully dwell with him: the unbelieving wife is not unclean, so that her husband may not lawfully dwell with her. If they are unclean, then your children are unclean, and not one parent in the whole church must dwell with or touch his children, until*

God shall convert them; and thus Christian parents will be made to sever the ties that bind parents to their children, and to throw out the offspring of Christian parents into the ungodly world from their very birth, without any provision for their protection, support, or religious education.' "

R. C.

July 12th, 1854.

THE NATIVE PASTORATE.

To the Editor of the Oriental Baptist.

MY DEAR BROTHER,—I beg leave to trouble you again, on the subject of native pastorship. The general opinion of our brethren seems to be, either that few or none of our native brethren are yet fitted to undertake the pastoral office, or if they are, that our native churches are not, generally, for the present at least, able to maintain them, so that we must wait an indefinite time, until the former are qualified, and the latter have become larger or richer than they now are.

With regard to qualifications for the pastoral office, it does not seem unreasonable to conclude, that those who are themselves the genuine followers of Christ, cannot be altogether unqualified to take the oversight of their brethren, provided they possess superior knowledge and grace, together with a good measure of those special qualifications which the pastoral office requires. We are apt to consider those unqualified, who possess qualifications of a lower order than those we have been accustomed to contemplate among ourselves. But we ought not, I think, to look for so high a degree of pastoral qualification among our native converts, considering the greater disadvantages under which they have labored. Those too, who are unqualified to take charge of an English church may still be qualified to take charge of a native one, the latter being in a more infantine state. Native Christian pastors also may be inferior to European in some things, while they are superior to them in others. For instance, they are generally better able to form a correct estimate of native character, and while exercising the pastoral duties of teaching and exhortation, to find their way more readily to the understandings and hearts of their hearers, than Euro-

peans, whose ideas and manner of thinking are so different from their own. Are we not, it may be further remarked, in some danger of overrating our own abilities, and of underrating those of our native brethren? We are all, it would appear, qualified ourselves to undertake the pastoral office, while few or none of them are!

We are in the habit too, of employing our native converts as evangelists. May not those who are qualified for that work be qualified for the pastoral office? In apostolic times, did not evangelists occupy a higher rank than pastors of churches, whom, under the direction of the apostles, they were in the habit of appointing to office?

But lest our reason should lead us astray, let us consult the Scriptures, our surest guides, and see, if we cannot find both apostolic precept and example for what we are advocating. The qualifications of pastors laid down by Paul in his Epistles to Timothy and Titus, which are chiefly of a moral kind, do not appear any more unattainable by the native Christians of this country than by Europeans or others: that they should be apt to teach, is required, but, however desirable human learning may be in itself, it is not said, that they should be scholars, or mathematicians, or otherwise learned men. Did not the Apostle Paul, without delay, appoint unlearned men as pastors over the churches gathered by him from among the Gentiles? Acts xiv. 23. And is it not rather strange that he should be able to find qualified pastors among very recent converts, while we can hardly find any among those who have been many years under Christian instruction? It will perhaps be said in reply, that the energetic Greeks and Romans were a superior race to the natives of this country, but such too, were those over whom they were placed, both being naturally superior; and we must not forget that men are not fitted so much by *nature* as by *grace* for holding office in the Church of Christ.

With respect to the inability of our native churches to support their pastors, it may not be amiss to enquire, whether in primitive times, all the churches actually did so. That some did to a greater or less extent, we do not doubt, but in regard to others, it seems highly probable, if not certain,

either that they did not maintain their pastors at all, or only in a very limited degree. We are inclined to think so, not only because of their general smallness and poverty, but also because they had always a plurality of pastors in each church. See Acts xiv. 23, already quoted; also xx. 17, 28. Rom. xii. 6, 7. Phil. i. 1. 1 Thes. v. 12, 13. Titus i. 5. Heb. xiii. 17. Now if all the churches had a plurality of elders, how could they possibly maintain them all, especially at first, when they were generally both small and poor? It will perhaps, be objected that if those who maintain themselves by other employments, are appointed pastors of churches, when necessary, they will not be able to find sufficient time for the due discharge of their pastoral duties. But it may be replied, that they, being a plurality, will have their pastoral work divided among them, so that their church duties will notwithstanding be in no great danger of being neglected.

I am therefore inclined to think that missionaries now-a-days, ought to do just as the apostles, and evangelists, who acted under them, did: that is, ordain elders from among the members themselves, over every church formed by them. Much good may be expected to result from following apostolic example. One benefit will be this, that the churches will be more independent of the missionaries, while the latter will be more at liberty to follow their own proper work of evangelizing the heathen around them, at

greater distances than they have hitherto been able to extend their itinerancies.

The churches with their newly appointed pastors may still be under the eye of the missionaries, who could write to them or visit them occasionally, continuing to them parental instruction and exhortation so long as needed. Where suitable pastors who have other employment independent of the Society cannot be found, native preachers and school masters, if qualified, might be selected to supply the deficiency: this, though not the best plan that could be wished, would still be an improvement on the present order of things.

In recommending unpaid teachers under the present indigent circumstances of our native churches, it is not intended that the latter should not contribute according to their ability, *when they are able*. On the contrary, we long to see our native Christians not only maintaining their pastors, but paying for the education of their children, purchasing their Bibles, hymn books, &c., paying for their medicines, medical treatment, and in short doing as much for themselves as possible, being fully convinced that in giving them everything, and doing everything for them, we have, through mistaken charity, been paralyzing those Christian energies which ought rather to have been called forth into salutary exercise.

W. B.

Sewry, Beerbhoom, March 27th, 1851.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta.—Two persons were baptized at the Intally chapel,—one on the 2nd and the other on the 9th of July.

Serampore.—Two persons were baptized at this station on the first Sabbath in July.

Dacca.—Under date of July the 1st, Mr. Robinson writes, "On Thursday last Mr. Bion baptized six individuals at Dayapur, all of whom have joined the church. One of these persons has for a long time been an enquirer."

Chittagong.—On Sabbath morning

the 11th of June. Mr. Johannes baptized four persons, all converts from heathenism.

Agra.—Mr. Jackson had the pleasure to immerse five believers on the morning of Lord's-day, the 9th of July, at the Civil Lines chapel.

Chitaura.—Mr. Smith writes, "On the first Sabbath in this month (July) I had the privilege of immersing five men,—three of them are young men brought up in our village, and educated in the village school. They are steady, hard working men and bear a good report in the community. I feel a peculiar interest in these youths, whose career I have watched from

childhood, and who have long been among my most hopeful hearers. The Lord bless them abundantly and enable them to witness a good confession."

Balasore. Orissa.—Mr. Cooley writes: "Two were added to our church here by baptism on the first Sabbath in July."

Burmah.—A letter from Rangoon states that Mr. Brayton, since he removed with his family to Donobue, in April, has baptized *twenty-two* converts; viz., one Burman, ten Sgau Karens, and eleven Pwo Karens.

From Bassein we hear that "the reports of the last quarterly meeting of the Bassein churches showed an increase during the quarter of *one hundred and seventy-six* baptized, and *one hundred and fifty* new worshippers. The latter include only such as give good evidence, by the observance of the Sabbath, by prayer, and by a desire to learn, that they are really earnest and sincere in embracing the gospel. In almost all cases those baptized have been consistent worshippers for years. In the Pwo Karen department, which is comparatively a new field, many of the heathen are being gathered in."

CALCUTTA YOUNG MEN'S CHRISTIAN ASSOCIATION.

WE are happy to record the establishment of a Society bearing this designation. The arrangements for conducting it are not yet fully matured, but some idea of its merits may be gathered from its Rules and Regulations, which are as follow:—

I.—That this Society be called the "Calcutta Young Men's Christian Association"

II.—That the basis of the Association be evangelical, and the object the religious and intellectual improvement of Young Men.

III.—That it be un-Sectarian.

IV.—That the Association shall consist of Governing Members and Members.

V.—That the Governing Members shall be members of Christian Churches, or individuals well known to Christian Ministers and Laymen to be persons of religious character.

VI.—That the Governing Members consist of Honorary Governing, and Subscribing Governing Members.

VII.—That any person who shall be nominated by a Member, upon payment of the Current Subscription, shall be admitted to the privileges of the Institution subject to the approval of the Committee. Every Member shall be bound to conform to the Regulations of the Institution.

VIII.—That the affairs of the Association be conducted by a General Committee, to be elected by the Governing Members from among themselves, and from the Honorary Governing Members of the Association.

IX.—The means by which the object of the Association are to be carried out;

1. Religious instruction, comprising every subject which can be brought to bear on the elucidation and illustration of the Word of God.

2. Lectures on Religious, Scientific and Literary subjects having a religious bearing.

3. A Library and Reading Room.

The Library to consist of works of a Religious, Scientific and Literary character, the same being approved by the Library Committee.

4. Discussion on Religious, Scientific and Literary subjects, to be held under the management of the Committee or Members.

5. The encouragement of devotional and other meetings calculated to promote the welfare of Young Men.

6. Obtaining acquaintance with Young Men newly arrived in the country, and introducing them into Christian circles.

7. The co-operation of Ministers of Religion and the establishment of Bible Classes adapted to the capacities of Young Men.

8. The employment of any instrumentality not opposed to Christian principles, and which may be calculated to promote the religious and intellectual improvement of Young Men resident in or visiting Calcutta.

9. The recommendation of respectable places of residence for new arrivals.

10. The formation of kindred institutions in other parts of the country.

11. That the Subscriptions be Co.'s Rupee 1 a month, both for Governing Members and Members, and that Donations be solicited from the Public.

J. H. NORMAN, *Secretary*,
15, Clive Street.

J. GADLOWAY, *Treasurer*,
Oriental Bank Corporation.

CALCUTTA MISSIONARY HERALD.

JOURNAL OF A MISSIONARY TOUR.

BY THE REV. T. MORGAN.

Dec. 14th, 1853.—Musúdal. This place is situated about midway between Ghewakáli and Tamluk, on the Rupnáráyán, in the Midnapore district, about three or four miles from the river, and is entered by a narrow canal. At this time the water had been turned off for cleaning and repairs. Consequently the boat, at low water, was surrounded by high embankments of mud and slime, the ground above was covered with white salt, and at night the jackals serenaded me. A more dismal and unhealthy spot it would be difficult to find. The place derives some importance from its being the residence of a Rájá, from its proximity to the salt works, and from a thriving wholesale trade by the Calcutta dealers.

After going to the bazár I was recognized by a lad from one of our Haurah schools, whose father has a shop, where I remained preaching and distributing books till the evening. The news soon spread, and the people came in great numbers and were eager to obtain books.

15th.—Gopálpur. Walked about three miles out to the above place, over an excellent road, a rare luxury. The first object that attracted my attention here was a temple, built in the Anglo-Indian style. I was given to understand on good authority,—namely, that of the oldest inhabitant,—that it was built, nearly forty years ago, by an Englishman who had a silk-factory near the spot. Of the former existence of the silk factory there was clear evidence, and the testimony of the old man was fully confirmed by the inhabitants. When the English gentleman left the place, he made over the temple and the tank to a bráhma. Some parties made an attempt afterwards to take it from him, but the Court confirmed the gift, and it has remained in the hands of the same family to this day.

The houses being very much scat-

tered, I had to walk about a great deal, and my work was principally confined to distributing and short conversations. The people were kind-hearted, anxious to hear and to get books. It was on the whole a pleasant morning's work. During the remainder of the day there was no necessity to leave the boat, for the people came in crowds to me, rich and poor, bráhma and sudra, young and old.

16th.—Walked out this morning in another direction, distributing tracts. I went along, till I came to the village of Sundura. I was surprised to find so many bráhmans in a spot so salty and marshy. The bráhmans seemed glad to see me, and the reason was soon made known by an old bráhma asking for *The True Refuge*. "Where did you learn the name of that book?" "Two years ago you gave it me at such a place." They were all highly pleased to get the gospels and Genesis, and a variety of tracts. At the close I asked them to tell me candidly what they thought of Hinduism. The oldest bráhma said seriously, "There is no salvation in Hinduism." What revolution in opinions, what conflict of emotions, how many entirely new ideas, had been introduced into that village, within two years, by a single tract. The people exhibited their good will by giving the boatman a good quantity of tamarinds.

In the afternoon groups of thirty men came from a distance of eight and ten miles for books. Schoolmasters came with their more advanced pupils; Musalmáns came for the gospel prepared for them; and last, though not least, little boys who had played the truant came also to get books. The boatmen wickedly told them that the books were all gone for that day. Poor little fellows, how they did cry, and how happy it made me to see them joyously scampering home, with all the pride of a school boy with his first prize!

17th.—Directed my course at early dawn to new ground. Found the people very unpromising, they have had too much to do with Calcutta and the *salt*. Many impertinent questions were asked, and, among others, would they get *English wives* if they embraced Christianity? Instead of giving them a direct answer, I asked them in turn whether they thought that any English woman would submit to the degrading treatment of a Hindu woman, at the same time enumerating some traits of character not very creditable either to the morality or the manliness of Hindu gentlemen. All this would have gone for nothing, were it not that the ladies could not restrain their curiosity, and came on the verandah to hear and, finding the lion bearded in his den, could not suppress their satisfaction, which greatly discomfited the gentlemen, and they suddenly exchanged impudence for extreme civility. I was just thinking that I should have an unprofitable morning's work, when a respectable looking man came forward with the book of Proverbs in his hand, which I had given him two years before. The book had about it unmistakable evidence of having been well read. As he had made good use of this, it afforded me much pleasure to give him more.

It being market day, I went to the bazar in the afternoon. On my way met a young lad, a relation of the Rájá, on horseback. He asked me for a book, and I gave him a gospel. After examining it for some time, he said, "This is a religious book; I want a song book," mentioning the name of a Bengáli song book notoriously obscene.

Here I am, just outside of the market. Business is abandoned, and here are hundreds about me, frantic to get books, shouting, pushing, tearing, fighting, rolling in the dust, upsetting stalls. The last book is gone; order and good will are once more restored. I am panting for breath, but must preach a little to them. The people are now quiet, and I breathe more freely. We are getting on nicely. Up comes an Oriyá bearer on his way home from Calcutta. He knows what the Sáhíbs are. Has he not lived with them? "But you must be a bad man to live with such characters, as you have described: either you like such people, or else you have no character

to procure work with respectable people." Preached on till dusk, and then returned to the boat. Late in the evening two brahmans came, who said that they were servants of some bráhmans in charge of a large temple eight miles off, and had been sent for Genesis, the book that contained an account of the creation and the deluge.

18th.—Came down in the night towards the Rupnáráyan, for two reasons. One was to change the field of operations, and the other was to get some fresh water.

Began work early. The first group I met said that there is an uncertainty in Hinduisism in respect of duties, and consequently a want of confidence in reference to another world. Saw several schools. A few palm leaves contained all their literature. Gave books exclusively for the use of the schools. In a field came in contact with a good number of people gathered to see the interesting process of making an old cow young again. The work began by the doctor calling loud and long upon Shiv to be present and help. Then the operator perforated the poor cow in various parts of the body with a long needle made red hot, oil was poured into the wounds, and the whole seared with a hot iron, "Look, Sáhíb," the people said. There was something very important to be done. The doctor takes the cow by the mouth; repeats a long incantation; hot iron is applied to the root of the horns; then another charm is repeated; and, with a strong twist, the horns are off, and the cow is dismissed with a blessing. I asked, "What is the object of all this?" "You see, Sáhíb," was the reply, "the cow is old; now she will get new horns, and new blood, and will feel very comfortable."

In order to extend my work I made a short detour, and gained the banks of a river. Looking out for my boat and not finding it, I made enquiries, and found that I was not on the banks of the Rupnáráyan, but was receding from the boat as fast as I could; and was full five miles out of my way, at that time of the day, and the physical man wanting his usual allotment of carbon and oxygen. It was really no joke. I came up with the tide to Tamluk for fresh water.

19th.—Went outside the town of Tamluk and walked a considerable distance. The population thin and poor,

met with but few readers. A bráhmaṇ who a few days before received a tract from me, manifested kind feeling, and spoke in high terms of the tract. I gave him a copy of Genesis. On my return he requested some explanation of the first chapter of that book, and went round with me recommending the books to all. A single tract had produced a favorable change in the mind of this man in a few days. I always find the people less prejudiced after reading our books.

Crossed over to the Haurah side of the river to work some new ground. Found the inhabitants both ignorant and strongly prejudiced against Christianity, and had trouble to get them to listen to any thing, until I read to them an evening hymn, which they admitted to be good.

20th.—There being but few houses within moderate distance of the river, I had to go a good way inland. The people were timid and did not like to have any thing to do with me, and none could read. However in the way back I found that my object was now to some extent understood, the inhabitants came from their hiding-places, and *could* read. A frank old bráhmaṇ was waiting for me on the road-side, invited me to his house, where several more assembled; they had all many questions to ask about our religion. I have no doubt whatever that if they could maintain their status as bráhmaṇs, and better their condition, they would have no objection to come over.

Having been informed that there would be a market in the afternoon at a place bearing the euphonic name of Jhumjhibec, hither I came; and as there were people present from localities almost inaccessible to me, there was a good opportunity, both for preaching and distributing, beside gaining a sort of publicity. Came down to Mandalghát.

21st.—Here I found the population again far inland, and by no means numerous. In approaching many of the houses, a wave of the hand to be off, was the only acknowledgment of my presence. After long and weary wandering a respectable goldsmith gave me a cordial welcome; he had been to Haurah, had seen me and had received books from me. People assembled, I preached, and they debated.

Seeing a respectable looking house about half a mile off, I went to it and

was met by a surly Musalmán, the owner, I told him that I had gospels. "Go away," said he, "I do not want any." Seeing half a dozen ill-looking men about, I suspected that they were dacoits. I asked the gentleman if he was at all acquainted with the Magistrate's Court in Haurah? This acted like an electric shock. He invited me to take a seat, and became very civil. After wandering about and doing but little work, I returned to my boat, and was not well pleased with my morning's work.

I moved lower down to look for more promising ground to cultivate. Soon after landing I came near a substantial farm house. The Bábu and his attendants were sitting on the verandah, and gave me a cordial welcome. To the Bábu's son, a sweet little boy about eight years, I was nearly as great a curiosity as a Chinese mandarin would be in a Welsh village. I coaxed him on my knee, and delivered my message, which was heard with respectful attention. At the close, two servants came, one with a tray of sweetmeats, and another with oranges. The Babu at the same time pointing to about twenty sleek looking cows, said that I could have any quantity of milk. He had heard that there was such a Sáhib going about, and was glad to see me at his house. The good things which he so kindly gave me were sent to the boat. Thus ended my day's work, very pleasantly after all.

22nd.—Went inland to a place of the name of Rádhápur. There are here many bráhmaṇs and Káyasts; but all miserably poor. The first person I met was a farmer, who was evidently much alarmed. What was my business—"Bund,—salt,—police?" "Neither." "What is it then?" "I have most important business with the people of this village." The word went round. People ran from all directions. This was of some importance to me, for I had to watch the tide. When all were assembled, I opened the books and said that all were welcome; no money would be demanded. I was at once the best Sáhib they ever saw. They were very glad to get the books, and to hear all about them. I left them with the reflection that there are some very bad people in the Haurah district, but that there are others equally as hopeful. Here ended the working portion of the journey.

CHITaura.

To the Editor of the Oriental Baptist.

MY DEAR BROTHER,—I have nothing extraordinary to communicate: but still you will look for some information from me. The inhabitants of the Christian village are, I am persuaded, improving both temporally and spiritually. During this hot season I have given my principal labors to them, and the effects are encouraging. An adult school has been established and after morning worship at day-light, all the men in the village attend for an hour; many of them also labor at nights with their books after working hours. I feel encouraged, and have no doubt our native community will soon become a pattern to the heathen around us. We have also commenced an Infant School for our small children, who are becoming numerous: twenty-five regularly attend, and as their parents so soon require them to assist in procuring a livelihood, we cannot be too careful in taking advantage of the only spare time they have. Our sabbath schools are now attended by upwards of seventy, including adult classes of both males and females. It is a pleasing sight to see so many collected together to read and study the Word of God and must surely produce the fruit we have been so long looking for. Our native brethren have lately given me great satisfaction, by their regular persevering labors in the surrounding district. We have never experienced so much harmony and peace as during the last three months. Pennaught is a very hopeful station, but we have not yet been able to occupy it as we wish: two of our native preachers spent a week every month there, and sometimes more; and many hear the word with more than common attention. At Dignee the prospect is not so pleasing. The old

zemindar broke caste some time since, and caused quite a panic among his large circle of connexions; and consequently our service is no longer attended! The school continues and I hope the storm will soon blow over.

We have sent Walaiyat Ali to Delhi, where he is laboring daily in the bazar under the superintendence of Mr. J. C. Parry. The chapel has been repaired, and I had the pleasure of opening it in May. The attendance was very pleasing, indeed more could not be accommodated with seats on the Sabbath evening; and on the Wednesday the place was so full, that several had to return. There is every prospect of a good mission soon being established in Delhi, and a European Church capable of sustaining its own operations; if a suitable missionary be found to occupy it. I cannot refrain from mentioning the new chapel for Chitaura, I have suffered much this hot season from being obliged to minister in a crowded small place, not large enough even for our Sabbath school. The appeal for help has been responded to by few, and consequently there is little prospect of immediate relief. The ladies are making a strenuous effort for a fancy fair this cold season, which I hope will realize something. Can you not recommend the case in the *HERALD*? Fancy articles would be thankfully received as well as the smallest donations in money. Remember I am not going to build a chapel for a congregation which is still to collect: but for a village of people already collected and frequently under the necessity of worshipping God in the open air.

Very affectionately, your's,

JAMES SMITH.

Chitaura, 13th July, 1854.

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EDITOR'S POSTSCRIPT.—We have received a letter from Mr. Bion of Dacca, in which, remarking upon a paragraph in the recently published journal of Mr. Johannes of Chittagong, (see page 190,) he states that our late brother Robinson had some good reasons for believing that the labors of the native preachers sent forth from Dacca were the primary cause of the present success of the gospel in the Tipperah district. Interesting as it is to trace a movement of this kind to its origin, it is often exceedingly difficult to do so, for a complete examination may reveal the fact that more than one agency was concerned in it. In regard to the case before us, we think, conflicting opinions may very reasonably be entertained; but the question is not of sufficient importance to justify us in occupying more space with it.

# THE ORIENTAL BAPTIST.

SEPTEMBER, 1854.

## Theology.

### THE ANTICIPATION OF THE RIGHTEOUS.

BY THE REV. J. TRAFFORD, M. A.

"I shall be satisfied, when I awake, with thy likeness."—Psalm xvii. 15.

THIS psalm is a prayer of David for deliverance from his enemies. These were numerous and powerful, and the early part of his public life was much embittered by them. Often was he compelled to feel that the rock of his defence and refuge was in God alone: but in Him there was power to defend from all their malice; with Him was wisdom to deliver from all their snares. Their ability to distress him, and his own weakness to resist them, arose chiefly from the different degrees in which God had dispensed his providential favors. They had wealth, and high station; they were the ruling party in Israel, and ample resources were at their command: but he was poor and needy; only the mere outcasts of society espoused his cause; in the favor and promises of God alone was his hope. Such, in great probability, was the contrast in their circumstances at the time this psalm was written; it would appear to be against Saul and his court that he prays for protection; and it seems that this contrast presented itself to his mind. Such an idea is suggested by the latter part of the preceding verse, and it well accounts for the abrupt transition in this. He thought of their relation to him as enemies, he remembered that they were enemies without cause, he beheld how God had favoured them with a numerous posterity, and abundance of wealth,—blessings generally accounted evidences of his especial favor:—and, as these things passed in review, the question presented itself,—so often occurring to the pious in like circumstances of trial,—

"Wherefore do the wicked prosper?" Their blessings are particularized in such a manner as shows that their prosperity was somewhat dwelt upon, and regarded as a mysterious fact in the Divine Government, productive of painful emotion. It was, however, but a passing cloud, though a dark one. Divine influence soon led his thoughts to his own hopes: by faith he beheld his own portion, and *that* presented so striking a contrast in his favor, that, completely satisfied with his prospects, he concludes in triumph—"As for me, I envy them not: why should I? Thou art my portion; and in thy favor is life. I shall behold thy face in righteousness;—to be conformed to thine image is my destiny;—and I shall be satisfied, when I awake, with thy likeness."

To behold the face of any one is expressive of standing before him with acceptance, and David anticipated the approbation of Jehovah, because he would stand before him, in righteousness, or with his likeness. In the possession of that likeness he should be satisfied, and the hope of enjoying it in another world, would be one great support to his mind under the trials of this!

And with the hope of such a portion the righteous in every age may be sustained. They may have enemies,—spiritual ones they are sure to find, like as a lion greedy of their prey, and as a young lion lurking in secret places. In obscurity and poverty their lot may be cast, and through their protracted and multiplied afflictions they may complain that all God's



waves and billows roll over them, and sometimes there may be inclination to repine in view of the difference between their lot and that of many who fear not God. But let not their hearts envy sinners: they whose portion is in this life shall soon find it fail them; and insufficient for their happiness it will ever prove; but as for them, whatever obscurity may hang over their future condition, though "it doth not yet appear what they shall be," for much could not be revealed to their present powers of apprehension, yet they shall behold God's face in righteousness, they shall be admitted into his presence, and find acceptance with him: "they shall be satisfied, with his likeness, when they awake." Let us consider three things suggested by these words.

I. The possession of God's likeness is the anticipation of his people:—in what that likeness will consist may be determined by the former part of the 15th verse. To appear before God in righteousness is to possess his likeness. The origin of the phrase we find in the Mosaic account of the creation of man. "In the day that God created man, in the likeness of God created he him," or as the fact is stated in other words by Solomon, "God made man upright." Both obviously refer to the state of moral purity, the freedom from any evil bias, or love of sin, which man enjoyed when he came forth from his Creator's hand, and God saw the work of his hand that it was good. No evil passion reigned in his bosom, no feeling of guilt troubled him.

This likeness our first parents lost; sin acquired dominion over them; with a tendency to sin derived from them, all their posterity have come into existence, and under the influence of it have gone astray from God. "The imagination of man's heart is evil from his youth," and evil has reigned and the pollution has deepened, till every trace of the original likeness has been lost, and a deliverance from the power of evil habits, without Divine interposition, hopeless. Men have become the prey of passions which it is the height of misery to indulge.

The blessing which the Christian anticipates is freedom from this evil; deliverance from the power of these passions: the attainment of that perfect purity from which Adam by transgression fell. In the prospect of its

possession he rejoices, and with that prospect may be content. Others may have the enjoyment of wealth, and the honor that cometh from men, and in their posterity their name may be surrounded with glory for many generations; the dominion of the earth may be theirs; their houses may seem built for ever, and their dwelling-places to all generations:—but those whom the King of Heaven delights to honor need not be envious of these. Adam enjoyed them all after he had lost the image of God, but doubtless felt his poverty. The world was left him when the glory had departed from his soul, and evil reigned within. The servant of God can think of *that better portion* with the confidence of having it again, He shall stand before his Maker without pollution, and lift up his countenance free from fear. "He is putting off the old man which is corrupt, and putting on the new man which after God is created in righteousness and true holiness."

Such is the blessing he anticipates, and the hope of obtaining it rests on a foundation that will never deceive. He may see in the covenant of mercy the purpose of God to bestow it; "he, whose counsel must stand and who will do all his pleasure, hath predestinated his people to be conformed to the image of his Son; "this is the will of God, even his sanctification. He sees in holiness the second great blessing purchased for him by the death of Christ;—redemption from the curse of sin but paves the way to deliverance from its power; for "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it, and present it unto himself a glorious Church, not having spot or wrinkle or any such thing. In the destinies of that Church he feels his own involved, in the purification of it from evil, his own deliverance is secure. He has in the hatred to sin which the Spirit now inspires a pledge that over all his inward foes he shall be victorious: that Spirit is the earnest of his inheritance, and is already sealing him unto the day of redemption. By the principles he now implants, the power of evil is subdued, and much of the defilement of sin cleansed away. Promises "exceeding great and precious" are given, that excited by a desire for the blessings held out, he may more abundantly partake of the Divine nature, escaping the corruption

that there is in the world. Afflictions and losses are turned into blessings, as they wean him from the present state, and his Heavenly Father sends them that he may be made a partaker of His holiness. Knowing then the *purpose* of it was in the covenant of mercy, seeing the *purchase* of it in the atonement of the Saviour, reading the *promise* of it in the Scriptures of truth, and feeling the *commencement* of it in the work of the Spirit on his heart, it is not without a just confidence that he anticipates its full possession. Consider

II. The satisfaction which it is expected to confer. "I shall be *perfectly content* with thy likeness." But is not this the opinion of every one in the anticipation of good? Are not men continually saying "Give me but that thing, and I shall be happy?" But are men happy, content, satisfied? Does not hope magnify its objects, and experience constantly reduce their dimensions? All this is true, but without application here. God's servant, we have seen, shall not be disappointed of his hope, he shall not be disappointed in it? He shall be *satisfied*!

A man's happiness is in part dependant on *himself*, and in part on his *circumstances*; the state of his own mind may render him unfit for enjoyment, or events in providence or his fellow men provoke his powers to unpleasant exercise. The satisfaction of a Christian is in part *dependant on himself*—in so far as it is so, the possession of God's likeness will fit him for enjoyment: of *that* he may be convinced by his present experience. It is in part dependent on *circumstances*: the possession of God's likeness shall be enjoyed in a world when there shall be every thing corresponding with it: of *that* he may be assured by inspired revelation.

1. The present experience of God's people proves to them that so far as their happiness is dependent on themselves, with God's likeness they will be satisfied. (1.) *Can we not trace much of our present dissatisfaction to our want of holiness?* Not to refer to the influence of the grosser passions of our nature, take two or three exemplifications with which we are all familiar. We all know the general feeling of discontent produced by the *indulgence of wandering thoughts*. We remem-

ber allowing our minds to run without restraint, and in a few moments we have been excited by all the vanities of the world,—have formed and realized multitudes of vain projects,—indulged in a variety of sinful pleasures,—gratified every passion of our nature, and then with a feverish excitement, and general displeasure we have been forced back into the realities of life, not without the reflection:—If the natural tendency of our mind had been heavenward, and none but holy passions had been called into exercise, and the glory of God, instead of ourselves, had been the centre of our thoughts, how different would have been the result produced! If sinful thoughts had not found so easy entrance, our minds would not have been so disquieted. Have we learnt nothing of the unhappiness following the *indulgence of a quick and irritable temper*? Many of us can remember how it has destroyed our enjoyment of social intercourse. We felt deeply interested in the subject of conversation, joined in it; our views were opposed, perhaps warmly, perhaps unjustly,—some objection was advanced that we thought unfair, some allusions that we did not understand, some playful satire that we took amiss:—we wished to retaliate, but felt ourselves at a disadvantage,—our temper was ruffled, and we shewed ourselves offended:—displeasure was visible in our countenance, and cheerfulness for a time was banished from the circle. Outward indications of having received offence were perhaps removed at the explanation of friends, but there was the raging of the sea after the storm had passed and the sky was clear; and we remember praying after we had retired to hold communion with our God, under a greater feeling of its necessity, for the ornament of a meek and quiet spirit. How many testify to the care and anxiety attached to the too eager pursuit of worldly gain? Their ideas of its importance have been raised too high, and, to secure it, things of greater importance have been neglected, and "the backslider in heart has been filled with his own ways:" it has been a bitter as well as evil thing to him to forsake God. Thus may the Christian trace the effects of sin. In that is the cause of the disorder, these outward ulcerations are only some of

its indications. Hence his frequent lamentations over sin; his strong desire to be free from it: his earnest prayer against it. "Keep back thy servant from presumptuous sin. Cleanse me from secret faults. O wretched man that I am, who shall deliver me from this body of sin and death."

(2.) On the contrary very much of the happiness that the servant of God now enjoys arises from the partial possession of His likeness. In some measure he is brought even now to think and feel with God,—he finds that in the proportion he does this he has enjoyment;—when this sympathy shall be perfect, when this likeness shall be complete, he reasonably concludes, therefore, that he shall be satisfied. Do you know nothing of the pleasure of *looking back on temptations when they have been resisted?* They came perhaps with peculiar force, sudden and unexpected, but there was immediate and successful opposition. "When the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him." The testimony of your conscience was your rejoicing,—on that particular thing you thought with God, there was peace, there was joy, and you felt, if it were thus with all sin, i. e. if the Divine likeness were complete, you would be satisfied. Have you *never overcome evil with good?* and have you no remembrance of the enjoyment that gives? Injury was committed, perhaps for the purpose of exciting angry feelings within you; you were more grieved than incensed; you tried to love your enemy, to do good to him who hated you, you prayed for those persecuting you; you proved thus your relationship, your likeness, to the Father in heaven, who maketh his sun to rise on the evil and the good, and it is needless to describe the happy influence on your own mind. And what shall we say of the *pleasures of devotion, and the delight found in religious meditation?* Such meditations are indulged and such communion sought, because there is peace with God and delight in him,—such sympathy as betrays a likeness,—and the closer the imitation of God the more these pleasures are sought, and the keener the relish they bring. But if pleasures thus pure, spiritual, and exquisite, result from that *faint resemblance to God*, which, at best, while in this world, that resemblance

may be called, assuredly there will be satisfaction when the resemblance is complete.

(To be concluded in our next.)

## RIGHTEOUSNESS NOT BY THE LAW.

"For if there had been a law given which could have given life, verily righteousness should have been by the law."—Galatians iii. 21.

LAW is indispensable to the harmony and well being of any government, and must be pre-eminently so in the government of God. In the material world we see how God has always governed matter in accordance with certain fixed laws, so in the animal world, all were placed under the law of instinct; from the majestic behemoth, or proud leviathan—described so graphically by Job—to the most insignificant insect which basks in the sun-beam. And, for ought we know, they are now in as perfect conformity to the laws of their being as they were when Adam gave them names; or Noah took them into the ark.

When man came forth from the hand of God, he stood in the scale of being far above all the other works of His hands. He had a physical nature, it is true, which allied him to the animal kingdom; but he had also an intellectual and moral nature which allied him to God, or constituted him in his image. And God gave to him the law of his moral government.

We observe—

I. *God gave to man a perfect law.*

To deny this would be a reflection upon the wisdom and goodness of God. The first revelation of this law to man, was very simple and easy to be comprehended and obeyed. It was simply not to do. "Thou shalt not eat," &c.

As man progressed in knowledge, and new developments and circumstances required, new editions of the law were given. In the time of Moses it was amplified into the Decalogue. And Christ still amplified, and in various ways illustrated, the same law—showing not only the letter but the spirit of it, e. g., "*Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is*



*angry with his brother without a cause shall be in danger of the judgment."* Mat. v. 21, 22.

Christ in this comment on the sixth commandment shows that it was not to be understood merely in a literal sense, but that the spirit of it was designed to extend to the *thoughts* and feelings, as well as the external act.

Again—"Ye have heard it said by them of old time, *Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*"—Mat. v. 27, 28. Now it is evident that the Pharisees explained the seventh command as extending only to the external act, whereas Christ teaches us that the spirit of it extends to the thoughts, and takes cognisance of the unlawful desires of the heart. The law of God is exceeding broad. Now take for illustration the great law of love, "*Thou shalt love thy neighbor as thyself.*" This command is so simple and plain, that the most illogical mind can apply it; and so brief that the most defective memory can retain it—and yet where is anything to be found so comprehensive and profound in wisdom and excellency? What could be so perfectly adapted to regulate man's conduct towards his fellow-man, under all circumstances, as this simple rule? This of itself is enough to confound any sceptic,—and is sufficient to convince any candid, intelligent mind of its divine origin. Let this simple principle but be carried out, and how soon it would turn the world upside down. What a change would speedily mark every class and condition in life? Let benevolence but take the place of selfishness, and love that of hatred, and how soon would this world be transformed into the Eden of the Lord.

The law of God imposes restraint upon all the selfishness of mankind, but the restive and lawless often curse that restraint, and wish there were no law; then they could have their fill of pleasure and do as they please. They would let loose their passions like so many hungry hyenas; and, without fear of punishment or restraint, they would give full scope to their depraved natures, and gratify their appetites and passions, whether sensual, ambitious, envious, or revengeful. But alas! how little such deluded souls know themselves, or the

affirmations of their own conscience, which admit obligation. "*So that they who are without law, are a law unto themselves.*" "*Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean time accusing or else excusing.*" There is no avoiding this law, it is but the echo within of the law of God, which was declared to Adam, announced on Sinai, and re-affirmed by the Son of God.

This shows still more clearly the perfection of the divine law, how it enters the inner sanctuary of the soul, and determines the moral character of every thought and intention of the heart.

II. *This law could not give justification and life.*

Angels may be justified by it, for they have never sinned, hence are never condemned by it. But once let an angel violate it, and see what will be the result. Rebellion once broke out in heaven, and God executed his law upon the rebels and sent them down to hell. Law knows no mercy. It says, Do this, and thou shalt live: or disobey, and die. "*The soul that sinneth shall die!*" Law sits like a stern, inexorable judge, dealing justice and judgment to all who come before him, making no compromises, receiving no bribes.

And what hope of success would a poor condemned culprit, who had violated the law all his life, have in making his petition to him for pardon. What hope has man from the law? He lies already under its curse.

"*For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, is evident, for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them.*"—Gal. iii. 10—12.

"*Therefore by the deeds of the law there shall no flesh be justified in his sight.*"—Rom. iii. 20.

It is evident that no man has ever been justified by the deeds of the law, though many have attempted it, and among the most zealous of that class was Saul of Tarsus. But he failed of it, as may be seen from his own testimony:—"For I was alive without the

*law once : but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death.*"—Rom. vii. 9, 10.

Paul had evidently much experience in this department. The Pharisees were the most religious people in the world, and he was the foremost of them. He was of "the most straitest sect,"—the most rigid ; the most strict, not only in regard to the written law of God, but the traditions of the elders. He was the most vehement in his zeal for the law,—he was ready to hale to prison and death any who presumed to say that justification and life could not be obtained by the deeds of the law. He had high hopes of heaven, and he meant to well earn heaven too, by his good works. He was serving God for wages, and engaged in it with all his soul, expecting to obtain a high reward. Doubtless he thought that if any were saved he should be first. He was a perfect legalist. But when the commandment came, it, with one stroke, laid his high hopes withering in the dust.

"*But when the commandment came, sin revived and I died.*" When the law of God was applied to his heart and conscience by the Holy Spirit, and he came to apprehend for the first time in his life, its spirituality, and that he had never in one instance yielded true obedience to God, he then saw the wickedness of his own heart, and how that he had deceived himself ; and that his zeal had amounted to nothing, yea worse than nothing, for it had led him to persecute, and waste the church of God, though, as he says, he "did it ignorantly and in unbelief," and for that reason obtained mercy. Nevertheless that did not atone for his guilt—for he had acted upon a false assumption, without ever stopping to examine the truth of it. Herein lay his guilt, not in zealously acting up to his principles in thinking he ought to do many things contrary to Christ ; but in assuming without examination that Christ was an impostor. And when he came to see this in the light of the law of God, he saw his guilt—"sin revived and he died." Sin, which before had been unnoticed by him, was now made manifest—his conscience was aroused, and quickened—and he, finding no refuge to flee to for protection, but the law,

or to the very den of the lion, which had been aroused from his slumbers, despaired of salvation, and died, so far as any hope of justification, or life by the deeds of the law, was concerned.

III. *Notice the only way of justification and life.*

This leads us to Christ. Paul, thus far, as we have seen, had not embraced the Gospel. He saw no way of justification by the law for him, for there was none, and when he was thus compelled to give up his hope by the law, he was prepared to look to Christ for help ; and to appreciate it when obtained. And instead of struggling alone with sin,—with his carnal mind,—his appetites, and propensities as described so fully throughout Romans vii.—he had only to look to Christ as his great Deliverer from sin—as having magnified the law and made it honorable ! He was *made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*"—Gal. iv. 4. He magnified the law, by obeying it perfectly, and showing that its requirements are all reasonable, that it is just and good. He obeyed it in his human nature too, showing that it could be obeyed by man. And after yielding the obedience of a holy life to it, he offered up his life as a sacrifice for the sins of the world—and thus manifested his love for the fallen race of man, and at the same time rendered it both safe, and honorable for God to pardon all who come unto him by Christ. Safe, in that it would not endanger the sanctity of his law, by manifesting a disposition to set aside the penalty, to save the criminal ; or introduce a precedent which would tend to weaken the stability of his moral government. And honorable, by satisfying public justice, and showing his entire disapprobation of sin, and stamping it with eternal infamy, by the necessity of the atonement.

Now, when Paul came to see the fallacy of his course, and to give up his own righteousness which was by the deeds of the law, and to embrace Christ as his righteousness, and sanctification, and redemption, and to receive justification by faith, he was probably better prepared than any other human being, to understand the utter impossibility of being justified by the deeds of the law, and to appreciate in its length, and breadth, the precious doc-

trine of justification by faith in Christ. And his rich experience in this department of practical theology, combined with his profound acquaintance with the Jewish law, prepared him in an eminent degree to present the subject of justification by faith. He knew where to take the Jew. He understood well all his hiding-places,—his ramparts and the strong fortifications of self-righteousness, in which he had entrenched himself. And he was prepared to meet him at every point, in the ambush, or open field.

Read the books of Romans and Galatians and see how he follows the Jew from refuge to refuge, pressing him with the doctrine of justification by faith. In Romans vii., he gives a chapter from his own experience while a legalist, or struggling for justification by the deeds of the law—but he commences the next chapter with a very different experience. Hear him, "*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*"

Paul had long, and thoroughly known the condemnation of the law. And he had now come to know what it was to be free from condemnation. The law inspired him with no terror now. "*The strength of sin is the law.*" Its power over the mind; its terrific and dreadful sting, was removed through the atoning blood of Christ. He was no longer like a prisoner in awful suspense, awaiting his trial, "*For the law of the Spirit of life in Christ Jesus had made him free from the law of sin and death.*" Christ had entered the dark prison-house, unbarred the door to his cell, and with his own soft hands broke off his chains, and led him out free.

In verse 3rd the apostle declares that the "*law was weak through the flesh,*"—i. e. that man was unable to resist the current of evil passions which had set in upon him,—and the law could render him no assistance. It could only thunder out its terrible anathemas upon his guilty head, for having disobeyed it. But Christ comes to rescue him.

1. We can see in the light of this subject, why those who maintain false doctrines are often so zealous in propagating their dogmas.

See for instance the Jesuits, penetrating every nook and corner of the world, and propagating their doctrines with a zeal and devotion, which would do credit to Protestant efforts. How is this to be accounted for? Why, evidently they are actuated by the same motives and spirit, which urged on Saul of Tarsus in his persecuting zeal. They assume that they are right, and that they are the only ones who are right—and further they intend to obtain a rich reward. They are not serving God for nought: holding the doctrine of supererogation, they intend laying up a good store of holiness. They are perfect legalists. They, as well as all others who hold the truth in unrighteousness, may be known by the bitter, censorious, uncharitable, and persecuting spirit they possess.

2 We are now prepared to understand what Paul means when he says that "*the law was our school-master to bring us to Christ, that we might be justified by faith.*" The law could not justify us, but it could show us the true nature of transgression, and the extent of our guilt measured by its fearful penalties—and the awful doom which awaits the sinner, unless in some way he can be justified. This prepares the awakened sinner to look to Christ for help.

3. No one is ready to appreciate Christ's sufferings and death so long as he depends on any other means for justification. Paul, so long as he was alive without the law, did not feel his need of Christ. And Christ was to him a "root out of dry ground, which had no form, or comeliness, and when he saw him, there was no beauty, that he should desire him." So with every legalist or moralist, who is depending upon his good works for salvation. None but those who, like Paul, have come to see and feel the depth of their depravity, and that every effort to make themselves better, by their own good works tends only to sink them deeper in the slough of despond, and to make their destruction the more certain. We must feel our need of Christ before we can appreciate his favor. And he will have his favor earnestly sought and appreciated before it is obtained. The



great reason why it is so difficult to secure the salvation of the Hindus is, they do not feel their need of Christ. "They that are whole have no need of a physician." They are depending on their own good works. Many of them are as Pharisaical as ever Paul was. The commandment has never come home to their hearts. Hence we see the need of the law, as a school-master, to bring them to Christ. But it is most difficult to bring the law of God to bear upon the heart and conscience of a heathen, whose mind is all bewildered with his system of idolatry.

4. It is not wonderful, that Paul after receiving such favor from Christ, whom he had so persecuted should manifest his gratitude by his zeal in laboring to build up the cause, he had once sought to destroy. Is it not rather a matter of wonder, that any who have found mercy should ever become dilatory, or indifferent to the great interests of Christ's kingdom on earth?

R. COOLEY.

### WHAT SHALL I DO?

I AM persuaded from my own experience that many a Christian, with a sincere desire to do good, may waste a great portion of his life in looking for some wide open door of usefulness, waiting for some unmistakable command, "Go, labor in my vineyard." Such a one asks his own heart, "Where shall I begin?" "What shall I do?" But though "wisdom crieth aloud in the streets," and "he that hath an ear" may "hear," yet the heart alone is incapable of guidance. No response can come from the inner temple, except the Spirit hath an altar there. Ask not, Christian friend, counsel of thine own understanding, for the wisdom of the world, which "leads to bewilder," is "foolishness with God;" but ask of Him who giveth liberally, consult His holy oracles, and the Spirit will reveal the hidden way. Inspiration teaches that "no man liveth to himself, and no man dieth to himself." No intelligent being is so low, or so isolated from his fellows, as to render it absolutely impossible to do good. Therefore, each day consecrate anew to God your time, your talents, your influence; all that hath been committed to your keeping. The gospel does not sanction spending your days and nights in exhausting prayers and wasting vigils; these are not the sacrifices that are well pleasing to Him who saith, "Obedience is better than sacrifice!" Be diligent

in the calling in which Providence hath placed you, being fervent in spirit, serving the Lord; but pause often amid the duties of your avocation, and humbly inquire, "Lord, what wilt thou have me to do?" Then will light shine into thy pathway, and disclose hidden springs of usefulness.

What shall you do? Deal gently with all, bear patiently with the froward, encourage the doubtful, confirm the wavering, reprove the erring and perverse, speak kindly to the desolate stranger and friendless outcast, sympathize with the sorrowing, minister to the wants of the sick, visit the fatherless and widow in their affliction, feed the hungry, clothe the naked, relieve the oppressed, "distribute to the necessity of saints;" and finally, "do good unto *all* men as you have opportunity," and great will be your reward. "Despise not the day of small things." Forget not to give even a "cup of cold water" to him that is athirst; hesitate not to wash the feet of the lowly disciple: shrink not from being a "servant of servants" to your Master in heaven, or a "hewer of wood and a drawer of water" to the "Lord of lords" and "King of kings!" Art thou waiting to be made a ruler over ten cities? Then mayest thou wait till called to render an account of thy stewardship to Him that hath said, "He that is faithful in least, will also be faithful in that which is greatest."

Dost thou still ask, "Where shall I begin?" Begin at thine own fireside, in thy workshop, in thy school, in thine office; wherever thou art, *there* begin; there is the portion of the vineyard which thy Master hath appointed thee to cultivate.

Do you inquire, "When shall I begin?" To-day! "Now is the accepted time!" "Work while it is called to-day, for the night cometh, wherein no man can work!"  
—*Watchman and Reflector.*

### HINDRANCES TO PRAYER.

GUILT on the conscience is one great hindrance to prayer. When sin is recent; when, like Adam skulking among the trees, the bitter-sweet of the forbidden fruit is still present to his taste, and his newly opened eyes are aghast at his own deformity, it is not natural for the self-condemned transgressor to draw near to God. And it is not till the Spirit of God directs his view to the unnoticed sacrifice, and encourages him to put on the robe of God's providing, that the abashed and trembling criminal can venture back into God's presence. And it is not till the Spirit of God comes forth into his soul, and begins to cry "Abba" there, that the soul goes forth with alacrity to meet a reconciled God. To reveal the great High Priest, the daysman between

infinite holiness and human vileness—to open heaven, and display Jesus standing at the right hand of God—to impart confidence in the finished work, and so, amidst abounding guilt, to give hope to prayer—is His work who, when he is come, convinces not only of sin, but of righteousness.

Another great hindrance to prayer is dimness of spiritual perception. When a man of taste or science climbs a mountain in a bright transparent day, he rejoices in its goodly prospect or curious spoils; but his dog feels no interest in them. He sees the philosopher peering through his telescope, or exploring for the little plant that grows near the summit, or splintering the rocks and putting fragments in the bag; but it never occurs to the spaniel so much as to marvel what his master is finding there. He sits yawning and panting on a sunny knoll, or snaps at the mountain bee as it comes sailing past him, or chases the conies back into their holes, and scampers down with noisy glee as soon as the sad durance is over. The disparity between the philosopher and his irrational friend is hardly greater than it is between the worldling and the believer, when you bring them together into the domain of faith. "The natural man perceiveth not the things of the Spirit of God;" and on the Pisgah of the same

revelation, whence the believer descries a goodly land, and where he is making the most interesting discoveries, the other sees nothing to arrest his attention. The Word of God and its promises, the throne of grace and its privileges, the things of faith in all their varieties, have no existence to worldly men. And when constrained to bear others company in outward ordinances, they are thankful when the ending prayer or closing sanctuary sends them back to the world again. But just as the same lover of nature might ascend his favourite eminence on a favorite day, and find all his goodly prospects intercepted by a baffling mist, so dense that, except a pebble here and there, he can alight on none of its rare productions, and without any opening vista by which he can catch a glimpse of the fair regions around—so the believer may ascend the hill of God, he may open his Bible or enter his closet, and find, alas! that it is a foggy day, the beauteous panorama blotted out, and himself left to grope chillily in the cold and perplexing gloom. But, like a gale of summer wind, upspringing and lifting all the fog from the mountain-top, the breath of the omnipotent Spirit can scatter every cloud, and leave the soul on a pinnacle of widest survey, rejoicing in the purest light of God.—HAMILTON.

## Poetry.

### ZOAR.

BY MRS. SIGOURNEY.

"Look not behind thee; neither stay thou in all the plain."—GENESIS xix. 17.

Look not behind! you've broke the chain  
That bound to folly and despair;  
Press onward to the glorious land,  
Nor falter till you enter there.

Look not behind! unnumbered snares  
Are for the loitering Christian spread;  
False hopes, strong habits, wild desires,  
And ruin's pitfalls dark and dread.

Look not behind! a blighting curse  
Was hers who paused at Sodom's bound;  
She, lingering, loved those haunts of sin,  
And fearful retribution found.

Look not behind! 'tis Satan's lure  
To tempt you to his realm again;  
The guiding angel bids you haste,  
And tarry not in all the plain.

Escape for life! the flames of wrath  
Are reddening on the winged wind:  
See Zoar's sacred refuge nigh—  
Look not behind!—look not behind!

## Narratives and Anecdotes.

### "I CAN DO SOMETHING."

MANY years since, two young Christian females were slowly walking through a small pretty village in the West of England; one of them was speaking of a sermon which they had just heard on the parable of the talents. Her companion, more deeply impressed with the subject, went on in silence, until with strong feeling and much energy she exclaimed, "I can do something." Henceforth this was her motto. The important decision of that moment, sustained as it was by a course of prayerful activity, gave its character to her future life. Her powers were no longer wasted in the struggle between duty and idleness, which indecision ever induces; nor was her spirit harassed by those temptations with which Satan ever strives to prevent the follower of Christ from serving his Lord with his heart fully.

Soon after this event, the pressure of the times, and some heavy pecuniary losses, induced her parents to seek for a home for themselves and their family in the backwoods of Canada. In a thinly settled neighborhood, where but few religious privileges were ever enjoyed, the subject of this paper felt that an opportunity was afforded her of "doing something." At the distance of two miles from her father's abode, was a small school-house, built of round logs, through the openings of which both the light and air streamed in. There she determined, although the cold, the bitter cold of Canada, was approaching, to form a sabbath school. And, in order that her influence over the scholars might be constantly felt, she undertook the duties of the day school.

Throughout the winter, she did not once relax her efforts. The most intense cold, the severest snow-storm, could not hinder her. Her heart was too warm, her determination too strong. The love of Christ constrained her. The interest she took in the dear children of her care rendered every effort she made for them a source of pleasure. Long before her youthful charge would be thinking of leaving their homes, she was walking to the scene of her loved employment. Having lighted the fire, she ever sought her Lord's blessing on her labors, and commended to his love and care the objects of her solicitude.

On one of these occasions, some of her scholars, coming rather earlier than usual, heard her voice, and through the crevices between the logs saw her in the attitude of prayer. They listened. She was praying for them, and oh! how fervently!

Their little hearts, already won by her kindness, could not resist the influence of such a scene. The next morning, and the morning after, they repaired at the same time to the school-house, and, noiselessly approaching found themselves still the objects of their teacher's supplication. They could restrain themselves no longer. Telling their beloved teacher that they had heard and seen her praying, they entreated that she would permit them to join her. It need not be said that their request was joyfully granted, since it seemed to her an answer to her prayers. Regularly did these dear children attend, joined from time to time by many of their fellow-scholars.

It was not long before these faithful efforts of one who was desirous of "doing something," became visible in the neighborhood. The attention of the parents was excited by the marked change in the conduct of their children, and by the tracts and books they from time to time brought home. The voice of conscience, which had slumbered for years, was heard. The school-house was now no longer on the Sabbath occupied exclusively by the young. Mothers, and sometimes fathers, hastened to catch some of that instruction which was conveyed to their offspring.

So encouraging was the state of things, that the occasional services of a faithful minister of Christ were solicited and obtained. These soon became regular. A congregation of penitent, lowly, and believing members was united together, and a commodious place of worship erected. Now to an attentive audience the word of life is dispensed whenever the "sweet day of rest" returns, and the praises of the Most High are offered by adoring and grateful worshippers.

Long before this result of her labors was attained, the pious female, of whom mention has been made, having changed her position in life, had removed to a far distant region.

There it pleased God to give her a dear child of her own. The desire of doing good, manifested as it had been towards the children of others, became more intense when directed towards her own offspring. Fervently did she pray that her youthful daughter might be the Lord's. With solicitous anxiety, as the child grew in years, did she teach her the goodness of God, the love of the Saviour, and the wickedness of sin. Nor was her endeavor to "do something" unblessed. Symptoms of languor were manifested by her child. The paleness



of disease overspread her fair countenance. With her bright eyes fixed on her mother, her departing spirit breathed out the words—"My mother, I am going to Jesus."

That mother has now gone to Jesus too. The clods of the valley rest on her inanimate form. Her works have followed her. She will be of the number of those to whom the Lord of all will say, "Well done, good and faithful servant."

Dear reader, you can do something. You really *can* do something. If you wish for your Master's approval, you *must* do something. Let each one of us determine in the strength of the Lord the Spirit, I *will*, for Christ's sake, do something.

### OLD MOSES.

MR. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning as he was passing over the vessels that lay at the wharf with their various commodities for sale, he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress, and he accosted him with,

"Hey, my man, what is the matter with you this morning?"

The negro lifted up his eyes, and looking at Mr. B., replied—

"Ah, massa, I'se in great trouble."

"What about?"

"Kase I'se foteht up here to be sold."

"What for? What have you been doing? Have you been stealing? or did you run away? or what?"

"No, no, massa, none of dat: it's becase I didn't mind de audes."

"What kind of orders?"

"Well, massa stranger, I tell you. Massa Willum wery strick man, and wery nice man too, and eberybody on the place got to mine him; and I break trew de rule; but I didn't tend to break de rule, doe; I forgot meself, and I got too high."

"It is for getting drunk, then, is it?"

"Oh, no, sah, not dat nother."

"You are the strangest negro I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did."

"Please massa, don't frow de poof flicted nigger in de wata."

"Then tell me what you are to be sold for."

"For prayin, sah."

"For praying! that is a strange tale indeed. Will your master not permit you to pray?"

"Oh, yes, sah, he let me pray easy; but I hollers too loud."

"And why do you halloo so in your prayers?"

"Kase the Spirit comes on me, and I gits happy fore I knows it, den; den I gone; can't trol myself den; den I knows nuthin bout massa's rule; den I holler if ole Satin hisself come, wid all de rules of de quisation."

"And do you suppose y<sup>o</sup>ur master will really sell you for that?"

"O yes; no help for me now; all de men in de world couldn't help me now; kase wen Massa Willum say one ting, he no do anoder."

"What is your name?"

"Moses, sah."

"What is your master's name?"

"Massa Col. Willum C——."

"Where does he live?"

"Down on de Easin Shoah."

"Is he a good master? Does he treat you well?"

"O yas; Massa Willum good; no better massa in de world."

"Stand up and let me look at you."

And Moses stood up, and presented a robust frame; and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yander he is, jis coming to de wharf."

As Mr. B. started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that B. was a trader and intended to buy him, and it was this that made him so unwilling to communicate to him the desired information. Mr. B. reached the wharf just as Col. C. did. He introduced himself, and said—

"I understand you wish to sell that negro man yonder on board the schooner."

Col. C. replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dollars."

"How old is he?"

"About thirty."

"Is he healthy?"

"Very; he never had any sickness in his life, except one or two spells of the ague."

"Is he hearty?"

"Yes, sir, he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"

"Yes, sir, he is the best hand on my place. He is steady, honest, and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disobeyed my orders. As I said, he is my foreman; and that he might be available at any moment I might

want him, I built his quarter within a hundred yards of my own house : and I have never rung the bell at any time in the night or morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayers—that is, prayer in his quarter every night and morning ; and when he began his prayer, it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray and halloo for an hour or two together, that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children, and our whole family connection to the third generation : and sometimes, when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would set me almost frantic ; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep ; for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could and then forbade his praying so loud any more. Moses promised obedience, but he soon transgressed ; my rule is never to whip, but whenever a negro proves incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would be perfectly regardless of all my orders."

" You spoke of Moses' quarter ; I suppose from that he has a family ?"

" Yes, he has a woman and three children, or wife, I suppose he calls her, for soon after he got religion, he asked me if they might be married, and I presume they were."

" What will you take for her and the children ?"

" If you want them for your own use, I will take seven hundred dollars ; but I shall not sell Moses nor them to go out of the State."

" I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B. and Col. C. then went to Mr. B.'s store, drew up the writings, and closed the sale, after which they returned to the vessel ; and Mr. B. approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapt in meditation of the most awful forebodings, said,

" Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion, as he replied :

" Is you, massa ? Where is I gwine, massa ? Is I gwine to Georgy !

" No," said Mr. B. " I am a merchant here in the city ; yonder is my store. I want you to attend on my store ; and have purchased your wife and children too that you may not be separated."

" Bress God for dat ! And, massa, kin I go to meetin sometimes ?"

" Yes, Moses, you can go to church three times on Sabbath, and every night in the week ; and you can pray as often as you choose, and as loud as you choose, and as long as you choose, and get as happy as you choose ; and every time you pray, whether it be at home or in church, I want you to pray for me, my wife, and all my children, and single-handed, too ; for if you are a good man, your prayers will do us no harm, and we need them very much ; and if you wish to, you may pray for every body of the name of B. in the State of Maryland. It will not injure them."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed right out for gladness, exposing two rows of as even clean ivories as any African can boast, and his heart's response was, " Bress God, bress God, all de time, and bress you too, massa ! Moses never tink bout he gwine to hab all dese commodationers ; dey make me tink bout Joseph in Egypt !" And after Moses had poured a few blessings upon Col. C., and bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the children, and all the servants, he followed B. to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early next spring, as Mr. B. was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel, and walk hurriedly towards the store. He soon recognized him as Col. C. They exchanged salutations, and to the Colonel's inquiry after Moses, Mr. B. replied that he was up-stairs measuring grain, and invited him to walk up and see him. Soon Mr. B.'s attention was arrested by a confused noise above. He listened, and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly ; and when he reflected on Col. C.'s singular movements, and the peculiar expression of his countenance, he became alarmed, and determined to go up and see what was taking place.

When he reached the head of the stairs he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking most rapidly, while the Colonel

stood weeping audibly. So soon as the Colonel could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers, and that during the past year he and his wife and all his children had been converted to God.

Moses responded, "Bress God, Massa C., doe I way up hea, I neber fergit you in my prayers; I ollers put de ole massa side de new one. Bress God! dis make Moses tink about Joseph in Egypt agin."

The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Moses was not far wrong in this reference to Joseph. For when Joseph was sold into Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses. Joseph eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own: and, I suppose, sings and prays, and shouts to his heart's content.—*American Paper*.

## AN INCIDENT FROM REAL LIFE.

A CLERGYMAN in Ireland was preaching some few years ago to his ordinary Sunday congregation upon the important text, "Search the Scriptures." In the course of his sermon, while admonishing his hearers of the guilt and danger of neglecting the Word of God, he quoted a passage of a divine, in which he speaks of the Bible as sometimes having enough dust upon its cover to admit of the brief but appalling scriptural expression, "damnation," being written legibly thereon. A young lady, a member of the congregation, was struck by the peculiar force of the expression used, and spoke of it upon her return home. Her brother, a young man who had on that day causelessly absented himself—as young men are too often apt to do—from the public service of the sanctuary, overheard her, and it pleased God that the words—or rather the startling thought which they suggested—should go home like an arrow to his heart. He hurriedly withdrew to his chamber, took down his Bible from a shelf, and

looked at it; there was dust upon the cover. With trembling finger he traced, half unconsciously, the appalling phrase which the preacher had used. There it stood, distinctly legible. He read it—he repeated it—he burst into a flood of tears; and falling upon his knees, with streaming eyes and heaving breast, he besought the God of whom that neglected Bible testifies, that he would mercifully pardon his grievous sin, and give him grace to neglect it no longer. The seeds of consumption, unknown to himself and unsuspected by his relatives, were lurking in that young man's constitution at the time, destined to be speedily and fatally developed. And during the weary days and sleepless nights which were ere-long appointed him, that heretofore neglected Bible was his solace and his stay; and when death came, it found him bearing triumphant testimony to the blessed fact, that the God whom it reveals was his God, and the salvation which it promises his salvation—his joy and his portion for ever!

Many and important are the lessons suggested by this incident, and its inestimably blessed result. It furnishes, in the first place, a case in point of what we believe will be found to hold good in almost every instance, namely, that the neglecter of the public worship of God upon the Sabbath is also, as a matter of course, a neglecter of God's holy word at home. The spirit which prompts the former will not fail to effect the latter also. And thus does the transgressor array against himself a two-fold testimony, which will one day lift its condemning voice with a power which he little reckons of, and leave him altogether defenceless; inasmuch as the excuse (in nine cases out of ten it is a vain one) with which he deludes himself with regard to the one offence, will be found incapable of being even pleaded for the other; the reason why (if indeed there be any reason why) he did not join in the worship of God abroad being, at all events, no reason whatsoever why he should not have read the Word of God at home. He who is really, by an unavoidable necessity, constrained as will sometimes happen, to spend his Sabbath at home, will feel on that very account the more desirous of making his Bible the companion of his solitude. He who, on the other hand, gladly avails himself of some imaginary or insufficient excuse for absenting himself from the public means of grace, will either find one ready to hand, or deem that none is needful for, in like manner, dispensing with the private.

Again, we have here strikingly brought before us the vast importance of a solemn sermon being made the subject of subsequent remark and conversation in the domestic circle. Thus the seed sown will be the better preserved against that speedy snatch-



ing away out of the heart which our blessed Redeemer warns us against in the parable of the sower, as one of the chief hindrances to its bringing forth fruit. Thus, too, will those who have heard the sermon preached be refreshed in the recollection of it; and the errors or misconceptions which some of them may very possibly entertain concerning it will be removed. While, as in the case before us, to one or more members of the family who have not heard it previously, it may, by the wonder-working agency of God's Holy Spirit, become, as it were, second-hand, a source of greater blessing than to those who have received it from the preacher's lips.

Further, we have here a marvellous instance of the indirect, unexpected, and what, humanly speaking, we should call far-fetched methods whereby the Most High is sometimes pleased to arrest the sinner in his downward progress to destruction, and to turn him, "from darkness to light;" and all this in order, it would seem, to put it beyond question that "the excellency of the power," in every instance of a sinner's conversion, "is of God," and not of man. We naturally would expect that a sermon, if blessed at all to the turning of a sinner from the error of his ways, would be so blessed to one or more of those who heard it preached. That an absent member of the congregation should be the one especially and savingly benefited by it, is something which it would scarcely enter into our minds to conceive. If questioned, more-

over as to the particular portion of a sermon which we should consider likely, with the blessing of the Lord upon it, to be effectual to the awakening of a slumbering soul, we should point, in all probability, to some clear statement of doctrine, or some forcible or stirring appeal to conscience which it might contain. We should scarcely think of indicating a single brief expression, however striking or emphatic—and that, too, given as a quotation from another preacher, long since departed—as the arrow which the Spirit would make choice of wherewith to wound, in order that he might for ever heal, a world-loving and a God-despising heart. Little did the preacher, upon that occasion, imagine, as he quoted that expression—still less, if possible, did she imagine who afterwards repeated it—that it was as a cord let down from heaven to draw up a sinful soul—that it should prove a "word of life" to one about to go down ere-long into the valley of the shadow of death!

In all this we are practically taught that the ways of Him with whom we have to do, are not "as our ways," nor are "his thoughts as our thoughts;" that all agencies, and instrumentalities are alike to him to work therewith, according to the good pleasure of his will,—and that, therefore, we should earnestly, unremittently, prayerfully, make use of all, both for ourselves and others, and look to and trust in him to bless them to the saving of souls, and the glorifying of his holy name.—*Sunday at Home.*

## Baptist Missionary Society.

### A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

#### BATAVIA.

As soon as it was found necessary to relinquish the attempt to establish a Mission in Bootan, Mr. Robinson was requested by his brethren to choose another sphere of labor. Mr. Felix Carey was very desirous that he should join him at Rangoon, and fill up the vacancy occasioned by the removal of Mr. Chater; while Mr. William Carey wished to resign the station at Cutwa to his charge; and other districts were recommended to his choice by the senior missionaries. At the close of 1811, after prayerful consideration, he resolved to commence a Mission to the island of Java, which had become a British possession a few months before. An application was

made by the missionaries to Lord Minto, the Governor-General, and towards the end of January, 1812, his Lordship officially intimated to them that, although he was not disposed to interfere with the affairs of Java, he "saw no objection to Mr. Robinson's proceeding thither, feeling assured that he would conduct himself in a manner perfectly agreeable to the laws of that settlement." Preparations for the voyage were made at once, but it was not before May, that Mr. Robinson could engage his passage, and, even then, the vessel in which he would have sailed proved to be not sea-worthy. Severe weather having been encountered shortly after they had set sail, in June, the

captain was, therefore, compelled to put back again for repairs; and the year passed away before Mr. Robinson could find any other opportunity of making the voyage.

On the 5th of January, 1813, Mr. Marshman waited upon Mr. Ricketts, one of the Secretaries to the Government, and requested that Mr. Robinson and his family might be permitted to take a passage in one of the Company's ships, then about to sail to Java. No objection seems to have been anticipated, but the application proved to be singularly inopportune. A letter was then lying on the Secretary's table, addressed to him by the supercargoes of the American ship *Harmony*, in which Messrs. Lawson and Johns had arrived in the preceding August, begging for an order of release for the vessel, which had been detained by the Police Magistrate, on account of those brethren,—they having come to Bengal without the permission of the Court of Directors. Mr. Ricketts therefore took advantage of the occasion to demand the reasons why Messrs. Chater and Robinson, in 1806, and Messrs. Lawson and Johns, in 1812, had come out to Bengal in American vessels. Thus the jealousy of the Government officials, which, as before narrated, was displayed on Mr. Robinson's first arrival at Calcutta, was now rekindled, and permission to go to Java in a Company's ship was refused him. In vain did the missionaries plead the result of the application made to Lord Minto twelve months before. The Government was inexorable, and at length issued an order that Mr. Robinson should forthwith return to England. A similar command relative to Mr. Johns was of necessity obeyed; but Mr. Robinson had happily embarked with his family for Java a few days before the mandate was received. Thus by a remarkable arrangement of Providence, after having, for a whole year, vainly sought for a passage, he had succeeded in securing one precisely at the time when further delay would have been fatal to all his hopes of usefulness in Java. He left Calcutta on the 2nd of March, 1813, and arrived in the Batavia roads on the 1st of May.

Numerous architectural remains, with elaborate sculptures, testify to the fact that in former times Buddhism and Hinduism prevailed in Java. These

religions have been supplanted by a very lax description of Muhammadanism, and, with the exception of a few mountaineers in the eastern end of the island, no avowed adherents of the ancient idolatry remain. Under the Portuguese and Dutch Governments some attempts were made to gain converts to Christianity, but without much success. Mr. Robinson found, however, a considerable number of nominal Christians, speaking the Malay, Portuguese, and Dutch languages. There were also, when he arrived, many English soldiers, of whom a few had been baptized in Calcutta by the Serampore missionaries. These good men had awaited the coming of a missionary with great anxiety, and had exerted themselves for the spiritual good of their comrades with so much success that several of them gave evidence of conversion.

Mr. Robinson had made choice of Java with the purpose of devoting himself to the non-Christian portion of the population, and had resolved to make the acquisition of the Javanese language his primary study; but upon his arrival, circumstances led him to modify his plan. A prospect of great usefulness amongst the European soldiery was set before him,—the abject ignorance of those natives who bore the Christian name appeared to demand his compassionate efforts,—and the straitened condition of the Society's finances made it necessary that he should engage in some employment which would provide him with the means of support. From Sir T. Stamford Raffles, the enlightened Governor of the island, he experienced the greatest kindness and courtesy, together with every encouragement to carry out all his missionary plans; while the military authorities readily sanctioned his endeavors to instruct the soldiers. He therefore resolved to establish an English school in the neighborhood of Batavia, and applied himself to the study of the Malay and Dutch languages. He concluded that ability to preach in Malay would be introductory to much usefulness, since the only Protestant preachers in Batavia were a Dutch minister of the Reformed Church, and a Lutheran of the same nation. The pious English soldiers were formed into a church, and were very zealous in collecting their comrades to hear

the gospel, and, at the close of May, eight were baptized who had been hopefully converted before Mr. Robinson's arrival. No English clergyman being in Java, the missionary found abundant employment in preaching in the barracks. The attention given to the gospel was truly encouraging, and a letter written at this time to the brethren at Serampore states that "almost every sermon seemed to be blessed either to the edification of those who had already believed or to the fastening impressions on the minds of sinners."

Mr. Robinson had not yet, however, seen the end of the hostility of the Government of Bengal. The authorities at Calcutta, baffled in their endeavor to send him to England from that city, despatched an injunction to the Governor of Java, that he should insist upon the return of the obnoxious missionary. In September, therefore, Mr. Robinson received a letter from the Government of the settlement, asking him to explain by what authority he had come there. To this he replied by stating that Lord Minto had been informed of his purpose in January 1812, and had then expressed his determination not to interfere with him. And here the difficulty ended at Java. Sir T. Stamford Raffles was not the man blindly to carry out the intolerant policy of the rulers of Bengal, and he took no steps to deport Mr. Robinson. At Calcutta, however, a representation of the whole case was made by the missionaries to Lord Moira, who had succeeded Lord Minto as Governor General, and he frankly avowed his opinion that the missionary ought to be permitted to remain where he was.

In a few months Mr. Robinson opened his school, with good prospects of success. The more respectable inhabitants of Batavia were anxious to learn the language of their rulers, and for a time the proceeds of the school were nearly sufficient to meet the expenses of the station. In the study of Malay, Mr. Robinson made considerable progress; and, towards the end of 1813, he also devoted a portion of his time to the acquisition of Javanese, which was, however, but little used in the district where he lived, and in which, consequently, he met with small success. He made attempts also to disseminate the word of life among the numerous

Chinese who had settled in the island, by distributing copies of Mr. Marshman's translation of the gospels, which were well received. Among the English soldiers the effects which followed the preaching of the gospel were very pleasing. By the end of the year 1813, no fewer than twenty-seven persons had been baptized and added to the church.

A hearty desire to enable Mr. Robinson to improve the advantages which were opening up to him, was felt by the brethren at Serampore, and at the close of February 1814, Messrs. Reily and Albert were sent to his assistance. The former was a probationer for missionary labor, who had profited by Mr. Robinson's preaching in Calcutta, and the latter was a Portuguese young man, recently baptized by Mr. William Carey at Cutwa, and now, at Mr. Robinson's suggestion, sent to labor specially amongst those natives of Java who spoke the Portuguese language.

In the former part of 1814, the European troops having been removed from Batavia, Mr. Robinson's labors as an English preacher were suspended. He had now, however, attained so much proficiency in Malay as to be able to commence preaching in it, and he found many hearers. With commendable liberality, Mr. Ross, the Dutch minister, obtained leave for him to conduct public worship in Malay in his church at Batavia, and a congregation of about one hundred and fifty persons, including "people of all ranks, from the richest to the poor slaves," attended to hear the gospel. Preaching in Malay was then a new thing to the inhabitants of Batavia, for we can state on good authority that Mr. Robinson was the first minister of Christ who had come to the island with the intention to preach the word of God to the natives. Mr. Ross was, of course, a Pædobaptist, and he was not ignorant of the distinctive views of the denomination to which the missionary belonged; but he apprehended no difficulty as the result of his preaching in the Dutch church, persuading himself that "as Mr. Robinson would not baptize the children, so neither would any of the adults permit themselves to be baptized by him." We shall see hereafter that in the latter persuasion the good old man was mistaken.



Mr. Albert deserted his companions very shortly after his arrival in Java, but considerable additions to the strength of the missionary band in the island were made within the same year. In May, Messrs. Supper, Bruckner, and Kam arrived; having come out from the Netherlands Missionary Society, but under the immediate auspices of the London Missionary Society. Mr. Supper was stationed at Batavia, Mr. Bruckner went to Samarang, and, after a short stay in Java, Mr. Kam proceeded to Amboyna. On the 17th of September, Mr. Robinson's hands were further strengthened by the welcome arrival of Mr. and Mrs. Trowt, who had been sent out by the Baptist Missionary Society in England to the Mission in Amboyna, and who were gratuitously conveyed to Batavia by a benevolent merchant, a member of the Society of Friends. On Mr. Trowt's arrival he received the intelligence that a second missionary was likely to be sent to Amboyna from Bengal, and in view of the favorable openings for the gospel in Java, he resolved, with the full concurrence of the missionaries at Serampore, to remain and labor there.

There was now therefore much to encourage the hope that the gospel would be widely proclaimed in the island, and Mr. Robinson was at the same time cheered by indications that his preaching was highly valued by some of his Malay hearers. But there were also many things to discourage him. An opinion had begun to prevail that the British would not long retain possession of Java, and the disposition of the people to acquire the English language immediately declined. Under these circumstances Mr. Robinson's school languished, and at last came to nothing. Towards the close of 1814, also, himself, Mr. Trowt, and Mr. Reily were all severely afflicted with fever, which for a season laid them aside from active labor.

Mr. Trowt applied himself to the study of Malay with remarkable success, and found a field for immediate usefulness in the cantonments at Weltevreden. His preaching was very highly appreciated by the English soldiers there, and in April, 1815, three persons were baptized by him. He had, however, come to a determination to remove, with Mr. Reily, to Samarang, and to devote himself more especially

to the people speaking the Javanese language, for whose conversion no efforts had yet been made; and a few days after the baptism took place he departed to his new station; the history of which we shall endeavor to relate in our next paper.

Thus once more left at Batavia alone, Mr. Robinson labored assiduously to preach the truth both in English and Malay. He was also engaged in the work of translating the scriptures. A Malay translation of the Bible had been made in the sixteenth and seventeenth centuries, and several editions of it had been printed; but it was found to be altogether unsuited for distribution in Java, the language being somewhat different from that current there. In 1814, therefore, when a Bible Society was formed in Batavia, a proposition was brought forward to secure a new Malay version of the New Testament for distribution in Java, and after a few months, the Government translator and Mr. Robinson were requested to produce it. When each had submitted a specimen of his translation to the Committee, Mr. Robinson's was preferred, and he was asked to undertake the Gospels and Acts of the Apostles; and, the Society having resolved to begin printing as soon as one of the Gospels was ready, Matthew was carried through the press, at Batavia, in the Roman character, in 1816. At the suggestion of the Governor, a donation of Rs. 1,500 was voted to Mr. Robinson as an acknowledgment of his services in producing this translation; but as the style of it was subsequently found to be too "high" for the ordinary inhabitants of Java, no more of his version was printed. Other editions of Matthew, both in the Roman and Arabic characters, were, however, afterwards printed for Mr. Robinson, by the Serampore missionaries.

Towards the close of 1815, a letter was sent by the Baptist Missionary Society to their brethren in Java, informing them that, unless they could find some means of self-support, it was probable that the Mission in which they were engaged would have to be abandoned. Anxious therefore to curtail his expenditure as far as possible, Mr. Robinson, who now resided at Weltevreden, three miles from Batavia, resolved to discontinue

preaching in Malay at the Dutch church in the city. On announcing his determination and its cause to the minister, however, he received unexpected and very gratifying evidence of the esteem in which his services, as a preacher to the Malays, were held. A subscription was immediately set on foot, in order to meet his expenses in travelling to and from the church; and for a few months it was so liberally sustained that the ordinary outlay of the station was nearly provided for by the amount contributed.

Mr. Robinson's labors for the conversion of the European soldiers were continued, and with success. In the early part of 1816, he had the pleasure to baptize three persons. In the neighboring villages, too, he found many Malay nominal Christians who were willing to listen to his instructions, and of some of these his hopes were strong. In the beginning of July he baptized, with two more soldiers, Mr. and Mrs. Diering who had long been among his Malay hearers. Mr. Diering understood English and was not a native of Java, but his wife understood no language but Malay, so that Mr. Robinson looked upon her as "the first fruit of the Mission among the natives of the country." The immediate result of this baptism was not, in all respects, what could have been wished. As we shall see, the Dutch ministers were offended at it, and many who had been regular hearers of the gospel were so much alarmed, that the missionary was obliged temporarily to abandon some of his labors among them. Mr. Diering, however, became an energetic helper in the gospel. His house was opened for religious services, and amongst those who gathered together to hear the gospel there, were several Chinese, who understood a little Malay, and evinced much interest in the truths which were announced to them. Indeed, so promising were these hearers, that the brethren at Serampore were disposed to recommend Mr. Robinson to acquire the Chinese language, that he might preach to them in their own tongue; and, although from the extent of his labors it was impossible for him to do this, he was very anxious that another missionary should be sent to Java for the purpose. Meanwhile the Chinese Scriptures and tracts printed at Serampore were freely given

to the people, and were received by them with gladness.

On the 19th of August, 1816, Java was ceded by treaty to the Dutch, who took possession of it forthwith. Mr. Robinson lost no time in waiting upon the new Governor, from whom he solicited permission to continue his labors as a missionary in the island. The same request had been presented on his behalf through the Dutch Ambassadors in England. In reply he was told that full liberty of conscience should be maintained under the Dutch Government; but no positive assurance that he would be permitted to remain in Java was given him. His prospects were therefore beclouded through the change in the Government, though he was encouraged for the present to go on as before.

In the middle of 1815 Mr. Robinson had received an intimation, that, if he wished to continue preaching in Malay in the Dutch church at Batavia, he must "never speak on the subject of baptism, either in the church or out of it." He would not, of course, fetter himself with any such engagement; but his labors were continued, and, as we have seen, in the following year many testified, by their liberal donations, how much they valued his instructions. When, however, Mr. and Mrs. Diering were baptized, the apprehension that the missionary would unsettle the minds of the native Christians by speaking to them of baptism was increased, and he no longer enjoyed the cordial friendship of the Dutch ministers. Appeals were made to the Government against dissensions in the church,—which dissensions were supposed to be produced by the spread of Baptist sentiments,—and at the close of 1816, Mr. Supper was appointed Malay preacher in the church by the Dutch Governor. Mr. Robinson did not, however, desist from preaching in Batavia and its neighborhood. He had several small congregations gathered in private houses, and was much cheered by the earnest attention displayed by some of his hearers.

The Baptist Mission in Java was strengthened, in December, 1816, by the coming of Mr. and Mrs. Phillips, sent out from England to join Mr. Trowt at Samarang. Mr. Trowt having died in the preceding October, Mr. Phillips resolved to stay for a time at Batavia, that he might enjoy

Mr. Robinson's assistance in the study of the Malay language. As he had brought with him letters to the Governor of the island from the Dutch Ambassador in London and Sir. T. S. Raffles, no immediate objection was made to his settling in Java, and he very soon gained considerable familiarity with the Malay language, after which, towards the close of 1817, he removed to Samarang.

On the 2nd of August, 1817, Mr. Robinson baptized another convert, a native of Batavia, whose religious impressions were traced to his first attempts to preach in Malay, three years before. This baptism very much increased the hostility with which Mr. Robinson was regarded by the Dutch, and led to an injunction being given to him by the magistracy, that he should not again administer the rite to any one. He felt painfully the restrictions which were imposed upon him, and at the request of himself and his brethren an appeal was made to the king of the Netherlands, through deputies sent from the Baptist Missionary Society in England, 1818. No satisfactory results, however, followed this attempt to remove the difficulties under which the Mission in Java suffered.

But though Mr. Robinson's acts were thus narrowly watched, and any instance of success in his mission was made an occasion for troublesome interference, he did not slacken his efforts to evangelize the people amongst whom he resided. With his pen he was very actively engaged in the preparation of Malay tracts and books, which were printed for him at Serampore and distributed at Batavia and elsewhere with very good effect. Among these works his Malay Hymns deserve to be specially mentioned. They were one hundred and thirteen in number, and were pronounced by Mr. Marsden, the learned author of the Malay dictionary, to "evince an uncommon degree of proficiency" in the language; and to be such that, "in point of idiom," they "would do credit to a native writer." As to the worth of these hymns as aids to Christian devotion, other equally strong testimonies could be quoted, but it will suffice to say that we have recently been assured that they "have not yet been excelled by any." Every opportunity for preaching was also diligently

improved by Mr. Robinson. A small congregation met at his house for worship in English on the Sabbath day; and wherever he could gather a company of Malays, whether nominal Christians or Musalmáns, he declared to them the great salvation. In September, 1819, his faith and patience were rewarded by the conversion and baptism of a Chinaman, named Thyán, who proved a zealous and consistent Christian. Other instances of hopeful conversion cheered Mr. Robinson's heart, and more than one of his hearers gave evidence in death that they had received the grace of God, and that not in vain.

As to the Government, its disposition fluctuated under the influence of various circumstances. Sometimes there was reason to hope that all restrictions would be removed, and at other times it appeared that the missionaries were actually to be expelled from the island. Mr. Robinson was for a long time resolved to remain at his post, and even urged upon the Missionary Committee at home, that they should send another missionary to his assistance at Batavia, in order that "something might be attempted on a larger scale" and "a regular and well-directed attack" made upon Muhammadanism. But a few months after this letter was written, he became fully convinced that it was vain to expect liberty in the Mission under the Dutch Government. He had for years labored under frequent attacks of disease, and at length solicited permission to take a journey up the country, in the hope of recruiting his health. It was refused him; and this inhumanity on the part of the Dutch authorities, together with the many obstacles they had cast in the way of his usefulness, led him to resolve on removing from the island. He saw that while he remained there his labors must necessarily be confined to a very few individuals, whilst he was fitted by his knowledge of Malay for immediate and extensive usefulness in any country where that language was spoken. Sir T. S. Raffles was now Governor, of Fort Marlborough, and Messrs. Burton and Evans had, under very favorable circumstances, commenced a Mission at Bencoolen. These brethren urged Mr. Robinson to remove thither. Sir Stamford Raffles, who well knew his worth, also gave him a cordial invitation to settle at Bencoolen. After



much anxious and prayerful deliberation, therefore, Mr. Robinson resolved to leave Java, and he sailed from Batavia on the 26th of June, 1821.

It was with deep regret that he parted with some of those to whom he had spoken the Word of the Lord, especially Mr. and Mrs. Diering, who from the time of their baptism had been faithful helpers with him in the gospel. Indeed his sorrow at leaving them was mixed with joy in the assurance that they would not fail to do all in their power to supply his place, by distributing tracts and conversing with the Malays and Portuguese. And this assurance was fully justified by the result. Both husband and wife appear to have been eminent for piety, and most earnest and persevering in their attempts to do good. In August, 1825, Mr. Diering was removed by death. Mr. Medhurst, of the London Missionary Society, was with him in his last moments, and, in a letter written to Mr. Robinson shortly after, bore

a very clear and affecting testimony to the Christian excellency both of the deceased and of his widow.

We cannot afford space for any reflections upon the Mission whose history we have thus hastily sketched. It must be seen that it was not in vain. The numerous conversions which attended Mr. Robinson's labors amongst the European soldiers, in the first years of his residence in Java, and the few, but precious, fruits which were gathered by him from amongst the Malay-speaking population, were a good reward for all the money which was expended upon the station, and even for the sickness and painful embarrassments through which the missionary had to pass. It is probable too that, by his preaching and his Malay writings, much good was accomplished of which he knew not while on earth, but which may now have become to him matter for everlasting rejoicings in the presence of the Lord.

C. B. L.

## Notices of Books.

### A COMPENDIUM OF MEDICINE IN BENGALI.

BY THE REV. O. R. BACHELER, M. D. OF THE AMERICAN BAPTIST MISSION.

THE want of such a book as that we now commend to the notice of our friends has often been deeply felt, both by intelligent natives and by those who have been called upon to administer relief to the sick poor of this country. Upon the merits of any manual of medicine, however, we do not feel ourselves competent to pronounce, and we will therefore, in place of any remarks of our own, lay before the reader the preface by which the editor has introduced it.

At the meeting of the Association of Baptist Churches in the Bengal Presidency, held at Calcutta at the close of 1849, it was resolved, at the suggestion of Babu Ram Krishna Kabiraj, that a popular Manual of Medicine should be published, with a view to diminish the great amount of bodily suffering, to which the inhabitants of the interior of Bengal are at present exposed. The Rev. O. R. Bacheler, of Balasore, having previously drawn up an outline of such a manual for the benefit of a class of Oriya medical students, kindly undertook to remodel and enlarge it, with a view to its being published in Bengali. The present volume is the result.

The publication of it has labored under

great disadvantages. The author being imperfectly acquainted with Bengali, and unable, from his place of residence, to secure the assistance of a competent Pandit, the manuscript, when prepared, was found not to be in so satisfactory condition, in point of style, as could have been desired. The hope of introducing improvements, under the learned Author's direction, whilst the work was going through the press, was frustrated by his being compelled to proceed to America. And the undersigned, by whom it was edited, being unacquainted with medicine, did not feel himself at liberty to make more than a few verbal alterations. He sincerely regrets his inability to do justice to a treatise so well calculated to be useful.

A glance at the table of contents will show that the work consists of three parts, viz. 1st, an outline of anatomy and physiology; 2ndly, a compendium of medicine, properly so called, including materia medica; and 3rdly, a brief sketch of surgery.

J. WENGER.

We need only add to this too modest preface, that copies of the work may be obtained at the Baptist Mission Press, and that the price is B. 1-8 annas.

## Correspondence.

## THE NEW MARRIAGE ACT.

*To the Editor of the Oriental Baptist.*

DEAR MR. EDITOR,—In the *Missionary*, Part I. Vol. 4, appeared an article on "Native Christian Marriages and Divorces." As I believe that article neither fairly represents the views of Dissenters on this subject, nor properly presents the objections to the New Marriage Act as applied to Native Christians, I have been tempted to offer a few hints with regard to it.

The principal objections to the Act which occur to me, are the three following:—

1. The *age* at which one is allowed to act for himself. Twenty-one may be a very suitable age for Europeans, but not for natives. Every one knows that a native girl at fifteen and a boy at seventeen are as mature as Europeans at twenty-one. Therefore, until this peculiarity of the natives is taken into account, I see not how the Marriage Act can ever be adapted to Native Christians. Besides, it is altogether contrary to the customs of the country. Girls are almost invariably married before the age of fourteen, and boys before they are eighteen,—hence any law that would subject them to the inconvenience (not to say exposure on the part of the female) of waiting till the age of twenty-one, before they are placed beyond the reach of hostile relatives, must be anything but suited to the wants of this people. Nor will such cases of inconvenience be likely to be of rare occurrence. In a community where Christianity is just beginning to take root, numerous instances must necessarily occur, where some heathen friends of one or the other of the parties, will be found both inimical to the marriage, and having the legal power to forbid it. Thus the individuals will be forced either to wait, or be married without the sanction of the law.

2. The *fees*. Eleven rupees may appear to be a small sum: and so it is, when compared with the expenses of a marriage according to the rites of the Church of England. But is it not more than the great mass of the Native Christians are able to pay? I know the Registrar has the *liberty*.

to remit three-fourths in certain cases, but is it right to leave this to the caprice of the Registrar? He may be inimical to the parties, or wish to prevent the marriage, and thus subject a very poor man to the payment of the whole or nearly the whole amount. But, even though no such cases should occur, Rs. 2-12 is still too high. The income of the poorer class of natives is known to be very small indeed. In some parts of Assam, the price of labor is established at one anna per day. Allowing twenty-six working days for a month, laborers will receive a monthly allowance of Rs. 1-10. At this rate, they would have to work one month and eighteen days to pay their marriage fees, even if the Registrar remits all he is permitted to do by law:—if he sees fit to require all the law allows (and who can say aught against it?), six months and twenty days:—less time than Jacob served, to be sure;—but if we allow a reasonable sum for the necessary expenses of food and clothing during the time, it would not, I fear, fall much below it.

But it is said, the Hindus and Musalmáns pay more than the sum required by the New Marriage Act to their priests, for the celebration of their marriages; hence Native Christians will be no worse off if they pay this sum to the Registrar. I think this is a mistake:—the great mass of the natives pay little or nothing for the celebration of their marriages, unless we include the marriage feast. And shall not Native Christians be allowed the same privilege of feasting their friends on such occasions? But allowing that the Hindu and Musalmán priests take equal fees with the Marriage Registrar;—have not Native Christians their priests or teachers also? If the Hindu and Musalmán take the marriage fees, shall not the Native Christian preachers be allowed the same privilege? Or, if the latter do not shear their flock quite as close as the former, is this any reason why the Government should take the shears and do the work for them? Why should Rs. 2-12 be required to render a Native Christian's marriage legal, when the Government legalizes all other native marriages for nothing? Is not this putting a tax on Christianity? Is

it not unequal in principle, and hence unjust?

3. There is no provision for Divorce. It is vain for us to talk about the undesirableness of divorce, so long as Government has any provision for it upon its statute book. This very fact proves that it is admitted that there are cases in which it is proper and justifiable. Is then the chastity of the marriage relation any more sacred to the man who has a lakh of rupees to pay for a divorce, than to the man who has not ten? Is it right that the poor should endure all the indignity, shame, and disgrace of living with an unfaithful companion, while the rich may be legally absolved? If it is wrong for the poor to have a divorce, why not for the rich? If it is not wrong for either, why should the Government virtually deprive the one of the boon, while it grants it to the other?

Again, if we look at the nature of the marriage contract, we shall find, in all Christian countries, it is based upon the sacred Scriptures. Whatever they teach, must ever be the basis of legislative action. Christ said, "his kingdom was not of this world," and on many subjects he refused to legislate;—not so with that of marriage,—he gave distinct laws and fixed barriers that human legislation has no right to pass. (Matt. xix. 3—10. Eph. v. 22—33, &c.) It is supposed, then, that every marriage contract among Christians is marked out and defined by the Bible; and by the contract, as thus defined, every Christian is morally bound; beyond that he is not morally bound. What then is the province of Government? evidently to secure to each of the parties all their rights in accordance with that contract. Hence, if the right of divorce for certain offences forms a part of the moral code, is not Government under just as much obligation to secure to each party the right involved in this as in any other part of it? If it is said the state of society is so corrupt among the natives, that it becomes necessary to make divorces next to impossible, or they will be too frequent; I reply, On the same principle we might refuse redress for any other violation of the marriage contract, such as beating, refusing support, &c. When redress for grievances is within the reach of the natives,

*complaints* or cases in Court may be multiplied, but will injustice and crime *as a consequence* be increased? Has not redress for wrongs committed a tendency to repress crime? And if it does so in the case of beating, refusing support, &c. why may it not in the case of adultery? The morals of a community must be very low indeed when the former is regarded a greater crime than the latter. It seems to me, that the want of an Act to legalize this part of the marriage code opens the flood-gates to conjugal infidelity and tends to keep society in a state of moral degradation. By trying in this way to prevent the frequency of divorces, we increase tenfold the *occasion* for them. It is an established fact, that where justice is most easily procurable, crime, other things being equal, is the least frequent, and divorce for adultery is no exception to this rule. In America, where the legal process for divorce is perhaps easier than in any other civilized country, the marriage contract, I venture to say, is kept as inviolate as in any other country. It is said, if divorces become more frequent among native Christians, than among the heathen, it will be a disgrace to Christianity. We might say the same with reference to exclusion from the church. Christians exclude members for lying, false-swearing, stealing and adultery—the Musalmáns and Hindus do not; shall we then say, that because exclusions for immoralities are more frequent among the former than the latter, it is a disgrace to Christianity? Are we not to expect that with the pure and holy principles of the Christian religion, a Christian community must expurgate a great many immoralities, which the heathen with their low views of morality, would tolerate? Shall we then lower the standard of morality in order to destroy the odiousness of crime and give it legality? Raise, at once, the standard of morality among the heathen to a level with that of Christianity, and I venture to say that where one divorce would occur among native Christians, there would be ten among Hindus and Musalmáns.

The difficulty of getting truthful testimony in this country has been raised as another objection to a law of divorce. But would not this be equally an objection against any law



for the redress of any crime whatever? Shall we then abandon all law and leave the people to the free indulgence of every passion, simply because truthful testimony is so difficult to obtain? The Court will stand the same chance of arriving at the truth in the case of divorce as in any other. There are difficulties, we know, in getting at the truth in all cases depending on native testimony, which no legislation can remove. They lie deep in the defective moral and social state of the people, where nothing but the Gospel of Christ can penetrate. But will not these very difficulties themselves prove a safeguard against improper and unjust divorces? If every case be required to be clearly proved, as it should be, the greater the difficulty of proving, the greater the probability that the actual divorces will be only for legitimate causes.

The Courts, of course, are the only proper bodies to try cases of divorce: and I do not believe any Dissenter would maintain the contrary. In the absence of any law, he might, as many Missionaries have done, advise the minister and congregation to sit in judgment on the case, as being preferable to each individual acting on his own private judgment. But, we must remember that the practice of Missionaries in such cases has been of necessity and not of choice. Adultery is a violation of the marriage contract, as we have seen above: if therefore Government legalized the marriage, to it, and it only, belongs the prerogative to see that all the rights involved in the marriage contract are secured inviolate to each of the parties.

For Europeans and East Indians, the New Marriage Act seems much better adapted; and with the exception of the difficulty of procuring divorces for legitimate causes, (which, by the way, is not peculiar to this law,) I do not see how it could be materially altered for the better. But for native Christians, I do not think it adapted, for the reasons given above. It is most desirable that their marriages should be legalized, and I sincerely hope the day is not far distant, when the Government will give us something more suited to the condition of the people; we want something less complicated. The Missionary, if a Marriage Registrar, might without much difficulty carry out this law among

the Native Christians in the immediate vicinity where he lives: but if Native Christian villages were scattered throughout the mofussil, I apprehend it would be attended with the greatest embarrassment and difficulty.

A MISSIONARY.

## CONGREGATIONAL PSALMODY.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—I have been so accustomed from childhood to look upon the song of praise as a very important part of Christian worship that I am much gratified to see some attention to its proper performance is being awakened amongst us.

There is no kind of music more beautiful or effective than Psalmody, if properly conducted; nothing more simple, if due regard be paid to the apostle's injunction, that we sing "with the spirit and with the *understanding* also." This is the key to good, Psalmody.

It may be well to inquire, at the outset, what is the most fitting posture for praise? And here we may obtain a hint from the forms of the Church of England, which, if in some respects objectionable, are generally expressive, and founded on rational principles. Thus we see that the Psalms, whether read or sung, are joined in by the whole congregation, standing. In the majority of Dissenting Chapels in England the same practice is observed; and I can hardly conceive a finer scene, apart from all religious considerations, than is presented in some of the large metropolitan chapels, when the whole congregation rises, and every voice is employed, intelligently and harmoniously, in singing the high praises of God.

Again, the tune sung ought, to some extent at least, to be expressive of the same sentiments and feelings as the hymn. For example, let the "Old Hundredth" be sung to the hundredth Psalm, and who can fail to perceive in the stately march and severe simplicity of the music, an adaptation to the solemn and ennobling sentiments of the hymn? What a glorious recognition of this was it, at the opening of the Crystal Palace, when a choir of one thousand five

hundred voices joined in giving effect to its solemn strains!

But the principle of adaptation requires to be carried out still further. To illustrate my meaning, I may refer to Dr. Watts's 79th hymn, 2nd book. The first verse is in the highest degree expressive of wretchedness and guilt; but the subsequent verses are of a joyous and even triumphant character. Now as it is not easy to change the tune (although I have known even this to be done in similar cases), it is necessary to sing this hymn to a tune possessing some *elasticity*—and this will be found to be characteristic of most of the old Church music. Take, for example, "*Irish*:"—the subdued and mournful tone, and slow time in which the first verse is sung should be gradually modified, and the time increased, until it becomes expressive of feelings of joy and gratitude; and it will be found that no violence is done to the tune by such an adaptation.

Examples might be multiplied indefinitely, but one is sufficient to illustrate my meaning. Let the principle be intelligently apprehended by the congregation, and the practice must follow. We shall not then hear so many voices fondly lingering over the notes, and converting what should be the joyous strains of praise into the mournful accents of lamentation.

I am quite disposed to agree with your correspondent, M. W., in his opinion of the singing at the Circular Road Chapel. It is thoroughly congregational; and the melody is well supported by good soprano voices. A little attention to the practice of singing by the young men would enable them to fill up the harmony, and thus add greatly to the beauty and interest of this delightful part of divine worship. But by all means let the habit of "*drawling*" be overcome. It is impossible for the best leader to strive against it. Let each note be given clearly and distinctly, and held its proper time, and no longer. The importance of such rules as these will be seen in the improved harmony which must follow their observance.

One other point remains to be mentioned, and it is one of the greatest importance to good psalmody, I mean the question: how far *repeats* and *solos* are admissible or proper in psalm tunes. My own opinion is, that they are wrong in principle, and often

ridiculous and even offensive in practice. I would get rid of your correspondent's objection to the way in which Bass and Tenor solos are often sung, by abolishing the tunes which contain them. There are nevertheless some tunes of considerable merit as musical compositions, although characterised by these defects, which, if only for the sake of old associations, we should be sorry altogether to reject. Most of them, however, are adapted to particular hymns, and become offensive only when misapplied. Many illustrations might be given in support of this principle, but I have already occupied enough of your space; and doubt not that many a one will at once occur to your readers.

I do not set myself up for a fault-finder; but merely offer a few practical observations on a subject of interest to us all, which may be taken for what they are worth and no more.

Your's truly,

AMICUS.

## AN IMPORTANT QUESTION.

*To the Editor of the Oriental Baptist.*

MR. EDITOR,—I lately met with an interesting letter, written by the Rev. A. Fuller to Mr. Ward of Serampore, on the 1st of August, 1801. Mr. Fuller had just received intelligence of the baptism of Krishna Pal, and I beg leave to transcribe a few general remarks made by him in reference to that event. He writes:—

"Two things have forcibly struck me in reading your letters.

"1. That this strong barrier of Satan, the *caste*, shall not only be made to give way to the gospel, but prove of singular *advantage* to Christ's cause in India. It will be a *test* of sincerity. The Hindus are distinguished by their hypocrisy; and, if no extraordinary test of their sincerity existed, you could never be satisfied of it. But a willingness to lose caste may be as great a proof of sincerity with you as any thing which our converts can offer can be with us. They may not *all* be sincere; neither are ours: but I hope some will.

"2. That with this test you may safely admit them to baptism, without waiting for further proofs. This, I think, is the Scripture plan. The apostles did not hold back the primitive

converts; but if they professed faith in Christ, and were willing to forego their former course of life and to comply with the Christian precepts, they, without further hesitation, baptized them. If after this they turned back, they dealt with them accordingly. *'Whatsoever ye have seen and heard of them, do; and the God of peace will be with you.'* I think, we in England place too much dependence on our *good opinion* of each other's piety. A *profession of Christ*, not contradicted by words or actions, should be our ground of proceeding."

These remarks are, I think, worthy of attentive consideration; since the eminent writer who made them was distinguished by his sound judgment and knowledge of the Scriptures, and also possessed a very extensive and matured experience of the working of the Baptist system of church management. I should, therefore, be thankful if some of your missionary correspondents would state their views on the subject of receiving converts to baptism. Can we with safety take Mr. Fuller's advice, or can we not?

It would seem that the missionaries to whom the advice was given, did not act upon it; although they were not, I believe, accustomed to delay the baptism of converts so long as some persons, think desirable. But with the scriptural precedents, to which Mr. Fuller alludes, before us, how ought we to act?

I am not able myself to pronounce a satisfactory opinion upon this very important matter, yet I cannot help thinking that the appeal to the practice of the apostles as differing from that of most ministers in the present day, is well sustained and weighty; and I do not clearly see what considerations should avail to make our practice different from theirs. If we are liable to be mistaken as to the character and motives of candidates for baptism, so, it is evident, were they; since we know that many of their converts fell away from the truth, just as many of ours do now; for all our care does not suffice to keep unworthy men out of the church,—and I am almost disposed to think that if we were still more cautious than we are, the *proportion* of such unsatisfac-

tory converts, would not be much reduced.

But, on the other hand, if unworthy persons are not kept out of the church by our cautious delay, may not that delay sometimes keep out some who, if received, would adorn their profession? Have there not been cases in which a promising convert has been induced by various circumstances to abandon all thought of immediately making a Christian profession, by circumstances which, but for the missionary's delay in baptizing him, could not have affected him? Is it not conceivable that persuasions, temptations, and threats have prevailed to keep many a man in Hinduism, who, if he had been baptized in the first strength of his religious convictions might have been an ornament to our native churches? We are aware, that it may be answered that such men make it evident by their defection that the missionaries did well in delaying to baptize them. In some cases it may be so; but, we think, not in all. It is a great thing for a man—feeble and fickle as human nature is—thoroughly to commit himself to what is right, while his convictions are unabated in strength. Did not the Holy Ghost, in effect, say this, when He pleaded with the Jews? (Hebrews iii. 7-11.) And did not the apostles act upon the principle, as Mr. Fuller has observed? With God's secret purposes towards any individual we can have nothing to do; but we shall be safe if we act as the Scriptures direct, and as clear apostolical example warrants.

These, Mr. Editor, are hastily written lines; and they will perhaps be misunderstood. I do not plead for a toleration of carelessness and indifference in a minister or missionary; but I wish to have the opinion of others whether converts, whose knowledge of Christianity is good and whose sincerity we have no particular reason to doubt, might not, with scriptural propriety and a reasonable hope of their subsequent consistency, be at once received upon the simple profession of their repentance and faith in the Lord Jesus Christ, and their readiness to give up caste and all other things for Him.

Your's truly,  
SILUBIAN,



## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—One young person was baptized at the Lal Bazar chapel, by the pastor, on the last Sabbath in July, after a sermon by Mr. Robinson of Serampore. On the following Sabbath she was received into the communion of the church.

On the evening of Monday, the 28th of August, a convert from Hinduism was baptized by Mr. Wenger, at the Circular Road chapel.

*Dum Dum.*—Mr. Lewis baptized one believer on Sabbath evening, August the 13th.

*Dacca.*—Mr. Robinson writes,—“On the 16th of last month, July, I had the pleasure of baptizing four young people, the children of native brethren.”

*Burmah.*—A letter from Rangoon states that, at Shwagyin, ninety Karens were baptized by one of the two ordained native pastors in the month of July.

### CUTTACK.

#### DEATH OF THE REV. A. SUTTON, D. D.

WITH deep regret we announce to our readers the death of the Rev. A. Sutton, D. D. of the General Baptist Mission, at Cuttack. He had been ailing for a week with a bilious fever, which had attacked many in Cuttack, but no particular danger was apprehended by his medical attendant or others. On the evening of August the 16th, however, delirium came on, and at half past 6, the following morning, his sufferings were terminated. The widow of our deceased brother has hitherto been mercifully supported by Him who has removed her beloved husband, and we trust that, in answer to the many prayers which will doubtless be offered on her behalf, she will still enjoy in a large measure the comforting presence of the Son of God. May the Mission which has been weakened by this solemn event be graciously enlarged, and yet more abundantly blessed from on high.

### Foreign Record.

#### FRANCE.

#### ANNIVERSARIES OF RELIGIOUS SOCIETIES.

##### SOCIETY OF EVANGELICAL MISSIONS.

RECEIPTS. 84,000f. ; expenses, 90,000f. The president of the meeting was the Count Jules Delaborde who is always in the first rank of men devoted to the truth as it is in Jesus. M. Grandpierre read the report. It was a very interesting document. The pious reporter gave a glance on the present state of mankind, showing that everywhere wide doors open for the preaching of the Gospel. Thus China, India, the East, and Africa seem ready to turn towards God the Saviour. The ancient religions fall; the preponderance of Christian people augments, from day to day, to the extremities of the habitable globe, and the field is prepared for the good seed. What a great task! and what immense responsibility! In the stations of French missionaries at the Cape of Good Hope, the recent war between the English troops and the Aborigines caused numerous obstacles and great desolation.

Nevertheless, thanks be to God, the missionaries have not been obliged to leave their posts, and the inhabitants have felt yet more their need of recurring to God for protection in their calamity. The Committee of Paris having learned that the Boors or Dutch farmers had manifested hostile sentiments towards the French stations drew the attention of the English Government to this state of things, and received a most benevolent reply.

##### FRENCH AND FOREIGN BIBLE SOCIETY.

Receipts, 99,662f. ; expenses, 95,597f. ; M. Jules Delaborde filled the office of reporter. The work of Bible colportage continues to extend, and produces in France very satisfactory results. This mode of dissemination has also been employed with success in Algeria, where religious books have been able to penetrate among colonists of all nations, into hospitals, the ranks of the army, and even into some Arab schools. In Paris, many copies of the Bible have been placed in public establishments, coffee-houses, shops, &c. With the general concurrence of the British and Foreign Bible Society, a certain number of the Sacred Volume have been distributed to the officers, soldiers, and French sailors transported to the East. In conclusion, the reporter called the attention of the meeting to Turkey, where the Bible is found by the side of the Koran. “It is, perhaps,” said he “the

first step to a renovation of social and religious faith. England and France have formed a political alliance in order to give aid to Turkey. Let Christians of all countries contract another Alliance with a yet grander aim ;—an Evangelical Alliance, destined to give the Bible to the East!" The committee has employed during the past year ninety-seven colporteurs ; of this number eighty-one were formerly Romanists, and themselves converted by the reading of the Bible. The number of copies which they sold is 81,212 ; and if we add to that the copies distributed by the committee itself, there will be a total of 115,000 volumes—principally sold, as is worthy of remark, amongst workmen in towns, and the poor inhabitants of the country.

#### CENTRAL PROTESTANT SOCIETY OF EVANGELIZATION.

Receipts, 67,179f. ; expenses, 42,851f. The president, M. Grandpierre, observed that the double principle—the Gospel and the Church—advocated by the society from its commencement, is at the present day more honored and supported than it was a few years ago. This explains why this association is, according to all the reports, in the way of progress. Its activity, its receipts, the benedictions showered upon it, the sympathies of which it is the object, all increase and still increase. In a recent journey made by him to the United States, the speaker had the joy of finding the Americans themselves, those devoted champions of the voluntary system, well disposed towards the work of this society. Auxiliary committees have been formed in different parts of France. Scattered Protestants have been abundantly furnished with the means of edification. Chapels and schools for converted Romanists have been opened in different places. The preparatory school of theology founded in Paris, contains a certain number of scholars who, by their zeal for study, and their good conduct, give rise to the hope that they will become faithful servants of Christ.

#### SOCIETY FOR THE ENCOURAGEMENT OF PRIMARY INSTRUCTION AMONGST PRO- TESTANTS.

Receipts, 62,218f. ; expenses, 78,604f. The meeting commenced by a discourse from M. Guizot. The illustrious speaker addressed wise advice to the fervent and active minority who labor in our country for the advancement of the kingdom of God. He explained why pious men meet with so much resistance on the part of the indifferent and worldly. "Do not be anxious about these obstacles," said he, "do not allow yourselves to be discouraged ; persist, redouble your efforts ; you will never do too much, never enough as to what has to be done ; but what you do accomplish will not be in vain." M. Guizot then recommend-

ed Christians to pursue works of charity without much disputation, to be gentle, equitable, tolerant, full of respect for the sincerity and liberty of all. M. Robert de Pourtalés read the report. During last year, the committee has given help to 143 primal scholars. Several new schools have been opened. Teachers and governesses overtaken by infirmity or age have received liberal aid. The normal school of Courbevoir contains thirty-one scholars. A generous M. Hottinguer gave to the society a commodious house and an annual rent of more than 500f., for farming near Paris a normal school for young girls. In one word, Protestantism proves that it attaches great importance to the good and solid education of youth.

#### SUNDAY-SCHOOL SOCIETY.

Receipts, 1,665 francs ; expenses, 1,623 francs. This useful institution is of recent origin in our country. The Pastor Vernes read the second report of the committee. It is seen from this that the number of our Sunday-schools is 218, distributed in 47 departments. A growing interest is felt for this work, and the adhesion to it increases very much. Another advance meriting notice is that the charge of these schools no longer devolves exclusively on the pastor, as formerly ; there are at the present time, nearly everywhere, auxiliary laymen who second them with as much zeal as intelligence.—*Evangelical Christendom.*

#### MECKLENBURGH-SCHWERIN. PERSECUTION.

THE writer of the following letter must have become well known, not by name only, but by the wrongs so flagrantly and perseveringly inflicted upon him for the last three years, by an intolerant Government. That intolerance is growing more intense, and is exercised in the face of the repeated and earnest remonstrance of the Christian people of England, respectfully presented, as well as in a spirit of cold and deaf indifference to the sufferings of the persecuted. Not less than four memorials, from as many public bodies, have been sent to the Grand-Duke from this country ; all representing the injustice and impiety of persecution, and praying for the remission of the sentence under which Mr. Wegener is condemned. One was transmitted by the Evangelical Alliance, another by the Protestant Alliance, a third by the "Three Denominations of Protestant Dissenting Ministers, in and about the cities of London and Westminster," and a fourth by the Baptist Union. If memorials to the Government are cast aside, as things not to be listened to, perhaps with contempt, truth has other means by which to make her voice heard, and another court into which to carry her

appeal. Princes who trample on the consciences of their subjects, and arrogate to themselves authority in the province which belongs to no earthly magistrate or potentate, are sure to find themselves in the end engaged in an unequal conflict. Prayer and patience are stronger than human laws with fines and penalties and prisons to enforce them; and we entertain no manner of doubt that these sufferings of humble and despised Christians are paving the way for the advent of a brighter day in Germany.

*Ludwigslust, June 15th, 1854.*

My beloved brother,—Grace and peace from God the Father and from his Son Jesus Christ be with you and your household and the whole family of God.

I have at length succeeded in obtaining a definite answer from the Grand-ducal Minister for Ecclesiastical Affairs. Unable any longer to refrain from laying before the Grand-Duke a statement of the persecutions and sufferings I had been called upon, for the last three years, to endure, I availed myself, for that purpose, of the auspicious occasion of the birth of the first daughter to his Royal Highness; a time of rejoicing when memorials and petitions generally meet with an indulgent reception. It so happened that the little princess was born at Ludwigslust, a circumstance facilitating the transmission of my address to the Sovereign, which, with the reply from his Minister, I enclose for your perusal, as indicative of the Grand-Duke's feeling towards me. Vouchsafing no answer direct from himself, no investigation of my position or causes of complaint, he seems to abandon my case to the caprice of his Minister, who neither vindicates nor refutes a single point referred to in the petition.

My only crime is such a violation of the laws of the land as is involved in the discharge of my obligation to obey God rather than man, and for this I must suffer persecution and the spoliation of my goods.

In the apprehension of my fellow-men and according to ministerial decision, I am, in consequence of the impracticability of obtaining a judicial commutation of the sentence, doomed a State prisoner for life: there exists apparently no means of relief.

The sentiment of the popular hymn, however, still holds good "When human help fails, God will interpose and preserve me from being overwhelmed with sorrow," and I find comfort in the cheering assurance that "that which is impossible with man is possible with God," "all things are possible to him that believeth." I trust that the ears of the Lord will in due time be opened to the cry of His children, blessing the efforts of the Evangelical Alliance on their behalf, and granting the continued assistance of His Holy Spirit that we, with many others, may share in the blessed re-

sults of its labors. I hope the documents will prove acceptable to the Alliance as well as to yourself.

The cow you redeemed for me has again been seized and may be sold any day. At nine o'clock in the morning of April 21st, my goat, in pursuance of a judicial decree was disposed of for 1rt. towards defraying a balance against me of 2rt. 28 of the 17rt. 72, which the sale of a pig, portable dairy, pendulum-clock, and book-case had failed entirely to cover. You must therefore expect to hear of another seizure before long.

My warmest gratitude is due, after God, to my dear brother Dr. Steane, and other beloved English brethren, with whom I have not the pleasure of personal acquaintance. Many, many thanks for the valuable assistance which reached me through Mr. Lehmann, of Berlin, who on the 29th of March informed me of a fresh remittance of £10 from Dr. Steane, through L. Braun, which Mr. Braun also tells me he holds in my name. The blessing of the Lord be with you and your's, and all the children of God, whom I remember in earnest prayer, at a throne of grace.

My wife and family unite in kind and Christian regards, with

Your obliged and affectionate brother,

F. WEGENER.

OFFICIAL REJECTION OF HIS PETITION,  
AND CONFIRMATION OF HIS SENTENCE.

*"Schwerin, May 31st, 1854.*

"The Memorial addressed by you to His Royal Highness the Grand-Duke, praying for the repeal of the sentence by which you are required to consider yourself a close prisoner, in your own habitation, incurring a fine of 25rt. each time you venture to cross the threshold, has been duly weighed by the undersigned Minister to whom it was entrusted by the supreme authorities for reply, and he, after mature deliberation, communicates to you his decision in the following terms:—

"Since the penalty from which you are suffering is the legitimate result of a voluntary and obstinately-continued violation of the existing laws of the land, there can be no reasonable ground for commuting its rigour, and as little for relaxing personal restraint, as you would only misemploy your liberty, for the purpose of travelling again with a view to promote the interests of the Baptist body. Until therefore, your dangerous efforts to disseminate Baptist error in this country can be relinquished, you must not anticipate a favorable reception for your request.

(Signed) (Signature Illegible).

"Minister for Ecclesiastical Affairs to His Royal Highness the Grand-Duke of Mecklenburg.

"To F. Wegener, Ludwigslust."—*Evangelical Christendom.*



# THE CALCUTTA MISSIONARY HERALD.

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## HAURAH.

*To the Editor of the Calcutta Missionary Herald.*

MY DEAR BROTHER,—In a field of operation where a missionary has labored for many years, there is about the work a considerable degree of monotony, and interesting incidents are so few, and far between, that the mind feels reluctant to put on paper what appears so very unimportant. However an occasional review of the work done, and the general results, may not be altogether void of interest to those of your readers, who reside at a distance and who watch the progress of evangelization in this country.

The inhabitants of Haurah and from Haurah to Serampore, residing within a few miles of the river, have enjoyed singular advantages: a large number having been educated at Government and Missionary schools. There has been also a large distribution of tracts and scriptures, preaching regularly in fixed localities, visiting houses, and regular tract distributing from house to house something like the English plan, indeed I am not aware of any feasible plan that I have not tried at some time or other. There is consequently, at least there ought to be, a considerable amount of secular and religious knowledge among the people. Many of them are personally acquainted with missionaries, all know where to find them and can have access to them at any time.

I must now enumerate some of the elements at work, opposing the truth as it is in Jesus and hindering its reception. There is, first of all, the natural consequence of the non-reception of the truth,—increased hatred and hostility to it.—The constant intercourse of the people with a large commercial city, their knowledge of the open vices of nominal Christians, and their concealed or private immoralities.—The circumstances of the people are far better than those residing in the interior, high and regular wages, and profitable trading in pro-

duce.—The general result is increased sensuality, under the name of religious ceremonies, holidays are extracted, as a matter of right, from Christian employers.—Spirit shops rear their heads from a mere hut to a decent bungalow, and from a bungalow to respectable brick buildings with comfortable accommodations within.—There is a gradual degradation, attended with robberies, murder and general immoralities. On account of the great number of coolies, servants and idle characters that are congregated here, it would be difficult to find a locality so completely immoral. Fullness of bread was one of the primary causes of the terrible guilt of Sodom: that is one of the causes that operate so fearfully against the truth here. Provisions were never so cheap and abundant as they have been for the last ten years.

Some months ago I determined to make a fair and reasonable effort to establish a native girls' school. You must allow me to tell you what I did, and how I failed. Some years ago I was acquainted with a schoolmaster who had been employed in a girls' school; I determined to find him out, and get his co-operation. Having found him, and explained matters, I proposed that he should seek the help of some Babu favorable to female education. After some days, I was introduced to a respectable native, who came to meet me on the road; he was favorable to missionaries, had been educated by them, would do anything to establish a girls' school; but there were two things I did not like:—he kept me standing an hour on the road, instead of inviting me to his house, and he would not speak anything but English. I imagined that he had two objects in view, one was to show his importance by keeping me standing on the road, and by speaking English no one could understand him; thereby he made a shew

of liberality, and at the same time kept his credit. I wanted something more than talking, and after a good deal of haggling, I extracted from him a promise to circulate a paper among his neighbors containing a proposal to establish a school for girls;—they could have it where they liked, I would pay, subject only to my supervision.

An interval of some days elapsed, and no news. I went to see the Bábu, but he would not make his appearance, and there was some trouble to get the schoolmaster out of his den. No one would sign the paper, one and all refused to send their girls, no respectable man would. The schoolmaster then proposed the following, and vouched for its success.—To appoint him schoolmaster; two or three old women to collect girls; to pay the girls at least one anna a day, clothe them well, and a present now and then to all. “But who are the young ladies to be?” After some hesitation he answered, the children of Bengali cooks, *doms*, (those who bury dead men and animals,) and the unfortunate retainers of common prostitutes. Hence it was evident that none but the lowest classes would attend, and they only for the sake of money and clothing.

What are the objections to female education among the respectable classes? I will give you the reasons as I had them. Some assert that education is of no use to a woman, whose sole vocation is cooking, fetching water, sweeping the house, looking after children and oiling her lord. The only girls that are *known* to learn to read are prostitutes, and were any respectable girls to learn, she would be regarded as belonging to that class. There is a wide spread belief among Hindu girls, that, were they to learn to read, their husbands would die, and as every Hindu girl well knows that she cannot marry again, it is not probable that she would cause the death of her husband, without the chance of being able to marry again. Knowing gentlemen assert that if women knew how to write they would employ that acquirement in carrying on intrigues. Burly old gentlemen have said that the bare mentioning of such a thing proved that I am not a wise man, but, in fact; a fool, even worse, the destroyer of female morality, and the disturber of the peace of families. Women are bad

enough in their ignorance, but teach them to read and write, and the Bábu must fetch water and cook his own dinner; the bare supposition of such a thing made the old gentlemen quite savage. However, notwithstanding these formidable objections, it is a fact, and a pleasing fact, that some young women do learn to read; but it is kept a great secret. I fear that for some time the work of female education must be carried on in this manner.

There is a great difference as it regards the observance of holidays, between the inhabitants in the interior, and the people about here. I have been inland during holidays, and there was scarcely anything to distinguish them from ordinary days, but the very same holidays are kept with great publicity in and about Haurah. All *Christian* business is suspended, and the people flock in great numbers to the public roads to see the procession of gods.

The cause of the difference is this, that there are no Christian employers to pay for it in the interior. The people about here are not so much influenced by a spirit of devotion, as by the love of fun and frolic, buying and selling, an excuse for idling and drinking.

Some years ago there was a great gathering of Christians here to see the Charak Pujá, but I am happy to inform you that this year there were but very few persons present wearing a European garb, and that the swinging formed but a small part of the business. I went out the second day to a place where the people have extra swinging, in order to increase merit; but, in reality, to increase fun and profits from sales. Just as they were about to hoist up the man, a furious north-wester came on, and sent the people home as fast as they could go. The man who owns the ground looked at me in very angry mood and said that it was all my work; it was all very well till I came; certainly the storm came on very suddenly.

There are two very good-sized Jagannáth cars that make their appearance in the public roads in Haurah every year. Last year when the cars were returning home, I was standing on the road preaching, with some tracts under my arm. The peons in charge of the car came and rather abruptly ordered me off. Thinking that I might

be in the way of the car. I moved to one side; then came the same request again and again. "Where do you want me to go? I am on the road-side, and not in the way of the car." "You are not in the way," was the reply, "but if you do not go away, the people will not take the car home." I looked, there the rope was on the ground, and the old driver, a Bráhmán, shouting, gesticulating, and threatening. Seeing how matters stood, I said, "I do not move on till my work is done;" and Jagannáth had to wait my pleasure till it was dusk. However it was not the charms of my eloquence, but just this, the people had had their fun, and they did not care about taking the god home; many sneaked away, there was some trouble in getting the car home, and it was not effected till very late.

This year I am given to understand that the magistrate ordered one of the cars to keep near home. The

other, on its way through a muddy lane to the public road, oscillated, and tumbled into the gutter, and there remained. When I went out, not finding the car, I learnt the above particulars. It happened that on the same day the Iron horse exhibited its prowess for the first time. There was a good deal of bantering; and some remarked, "It may be that Jagannáth is ashamed to be drawn after having heard about the steam-engine! It was only a trick of his to tumble down!" The people were a good deal excited; though it came to rain heavily, they did not leave me, but formed a shield over me with their umbrellas. The car was afterwards removed from its disgraceful position, and when they were taking it home, a man remarked to me in a whisper, "He will never come out again." May it be so. I think we can say with certainty that the glory is departed. T. MORGAN.

## AGRA.

*To the Editor of the Calcutta Missionary Herald.*

MY DEAR BROTHER,—Since my last communication to the Herald, both myself and the native agents have been employed as usual in preaching the word in various places in the city and its environs. At this season of the year, there are several *melás* in the immediate neighborhood, nearly all of which we have attended, and proclaimed there, to some hundreds of the people assembled, the glad tidings of salvation; though not without a considerable degree of opposition from some of the baser sort, more especially from those who make a gain of idolatry. They, no doubt, imagine that their craft is in danger; and hence their violent opposition to the truth. Some persons who feel a deep interest in all missionary efforts have thought that the opposition with which we have to contend, is to be regarded as a token for good, or as a certain indication that the arrows of divine truth have already pierced the consciences of the hearers, or made a deep impression: that the light of gospel truth, shining upon them has rendered more visible the odiousness of their error, and that though they may not, at present, be prepared to relinquish it, and could

even wish to be left alone to die in their nest, yet by the mighty power of the truth being, ever and anon, brought to bear upon them, they will, at length, feel compelled to yield the contest. There may be some latent truth in this, for ought I know, let us hope that there is; yet I am free to confess that I am much better pleased to preach to a quiet, orderly, and attentive audience than to others of the opposite character, and usually with much better hope of success. At the *Kilás melá* a few days ago, many bráhmans and others greatly withstood us. I do not remember having ever met with so much determined opposition before. I fear but little real good was effected after some hours of hard fighting, except among a few of the common country people who heard us gladly. The poor villagers, for the most part, hear the gospel attentively, and one feels happy and comfortable in addressing them. At one place where I lately preached to a large company, I could not get away from them for a long time. When I attempted to leave, they said, "We want to hear more; cannot you stay a little longer and tell us something



more?" I at length prevailed upon them to permit me to go, promising to visit them again.

Yet, notwithstanding the readiness and attention with which many listen to the preaching of the word, freely admitting the truth of all we advance, and seeming fully convinced that Christianity is divine in its origin, but few, very few, are found who possess courage and fortitude enough to make a public profession of it before the world. I deeply regret to say that not one native convert has been added to our little church this year, as yet. There are, however, two young persons, one a Hindu, the other a Muhammadan, of whom I hope well, and who are daily receiving religious instruction; they formerly belonged to the Muttra school, and appear to have received their first impressions there; they have lately joined our school here, and one of them is employed as monitor; they both, regularly attend our native services on the sabbath, and also my Bible class on Tuesday and Fridays. I may also add that they reside on the Mission premises, and are thus preserved, in some measure at least, from the contaminating and withering influence of heathenism. Although we do not labor without some encouragement, yet, it is abundantly evident that idolatry has still a very strong hold on the minds of the inhabitants of these provinces. There are, no doubt, many exceptions, many who have seen its folly, and its absurdity, but generally, I fear, it will be found to be true, and it is at the large *melás*, when thousands and tens of thousands of the people are congregated together, that this appears all the more visible in their degrading and superstitious practices, and in the great zeal and devotedness with which they bow down to their dumb idols and make their offerings. At the *Sittála melá*, last month, multitudes were there to offer lambs and kids, with a view to propitiate the old stone god, or what it was intended to represent, on behalf of their children. I made it my business to go to the spot where these animals were

exposed for sale, and said what I could to prevent the poor deluded people from purchasing them for such a purpose. I preached Christ to them as the one grand propitiatory sacrifice for the sins of men, and exhorted them to trust in Him alone for the pardon of their sins, the favor of God, and eternal life; but I do not know that any good impression was produced on their minds, or that a single individual was prevailed upon to abandon his purpose. At the *Gobar ká chauk melá*, which we attended yesterday, we had many hearers, and preaching was kept up for some hours.

The Muhammadans, as usual, were mad against us, but we avoided them as much as possible, directing our addresses to the Hindus and in their language, which few of the opposing party could understand. I trust some good impressions were made on the minds of a few of the people, who were very attentive. It has been stated by some parties at a distance, that the followers of the false prophet are less prejudiced against Christianity than formerly, that the temples of idolatry in India are about to tumble, and that the whole fabric of Hinduism is soon to vanish away. Would that this were indeed a true picture, but, is it so? Alas! no; at least, not in these parts, nor need we expect such a thing to take place for a long time to come, unless, indeed, miracles are to supersede the use of means. Judging from the past, I should say, that many more faithful laborers must be thrust into the field, and that much, very much persevering and well sustained effort must be forthcoming, ere the one great object aimed at, will be accomplished. The harvest is truly great, but the laborers are few, not even one to every 150,000 of the people, let us then earnestly pray the Lord of the harvest to send forth many more laborers. *This* in conjunction with the divine blessing, is the great desideratum.

Your's affectionately,

R. WILLIAMS.

August 10th, 1854.

# THE ORIENTAL BAPTIST.

OCTOBER, 1854.

## Theology.

### THE ANTICIPATION OF THE RIGHTEOUS.

BY THE REV. J. TRAFFORD, M. A.

"I shall be satisfied, when I awake, with thy likeness."—Psalm xvii, 15.

(Concluded from page 260.)

2. THE happiness of a man is, in part, dependant on *the circumstances in which he is placed*. It is impossible to acquire an entire indifference to them. Perfect holiness irrespective of them may not produce perfect satisfaction. It would not in the present world while the state of things around us remained unaltered. Our Saviour was a man of sorrows, yet without sin. The prevalence of sin around him must ever to the pious man be a source of pain; his "eyes will run down with tears because men keep not the law of God." Perhaps too the fluctuating condition of all things on earth, the uncertainty attached to all present good, the constant change going on around us, death destroying our fondest hopes, and dis severing our strongest ties—however great our faith might be in God, these things would render perfect serenity and satisfaction here impossible. Piety alone might not in this world produce perfect bliss, for the curse of God rests here. Yet shall the Christian be satisfied with the likeness of God, for he shall possess it in a state prepared for the reception of those who wear it. He believes this on the sure testimony of Christ, who is "gone before to prepare a place for him, and who will come again to receive him unto himself!" If man had preserved the image of God, this world might have been rendered sufficient to meet his wants, or those wants might have been supplied by communications from above; but our

race being polluted by sin, the world may remain a proper school for piety, but for that very reason it is unfit to be our final home. Revelation then directs us to look forward to another state, an inheritance incorruptible, undefiled and that fadeth not away,—a state where the trials that arise from the fluctuating condition of things below are not, for it is "a kingdom that cannot be moved,"—a state where sorrow and anxiety for the sins of others are not, for the wicked shall never enter it,—a state where the arrangements of Providence now so often mysterious and trying to our faith are felt so no more, for "now we see through a glass darkly; but then face to face: now we know in part; but then shall we know even as also we are known,"—a state where physical sufferings are unknown,—where no severance of friends takes place, where death has no power; but where Christ is, where we shall be for ever with him and behold his glory, a state where "the tabernacle of God is with men, and he shall dwell with them and be their God," where there shall be revelations of truth to employ for ever the highest intellect, and communion with God and his people to excite and exercise the full affections of the heart. In that state, fitted by Christ for its reception, piety shall flourish without decay; therefore in so far as his happiness is dependant on his circumstances, on the testimony of God himself the Christian can say, "I shall be satisfied with thy likeness."

III. The period when this blessing shall be enjoyed:—"When I awake." Reference is doubtless made to awaking from the sleep of death. The wicked are spoken of in verse 14, as having their *portion in this life*,—David thought of his own portion as held in reserve. It was to be fully enjoyed in the world to come. Thus were the thoughts of Asaph directed in Ps. lxxiii. After having at some length drawn a contrast, to his own discouragement, between his present position and that of the wicked, he expresses his confidence: "Nevertheless thou hast holden me with thy right hand, thou shalt guide me with thy counsel, and afterward receive me into glory."

This perfect likeness to God in holiness the righteous shall enjoy in the future world in the state, whatever it be, *after death*. All the representations of that future world confirm this anticipation of the Christian. There is happiness because there is holiness. The spirits of the just are perfect. "As we have borne the image of the earthly, so shall we bear the image of the heavenly." "As for God, his work is perfect," his work in the renovation of the soul will be so: the likeness shall not be simply a rough outline, or a partial one; every feature shall be there, and each distinct. "When Christ appears, we shall be like him," and he "shall present us faultless before the presence of his glory, with exceeding joy." The redeemed in heaven are without fault before the throne, their past iniquities are mentioned no more, having been forgiven through the merits of Christ, and every habit of sin and all love to it have been entirely removed from their minds through the sanctifying influences of the Spirit.

And this perfection of holiness is a circumstance of which we shall be immediately conscious when we awake. It will not be slowly progressive at last as now. Here we are called to grow in grace, and by a process of mortification and painful self-denial we gain the mastery over the evil that is within us, but there we shall look back on death and sin as passed together! We sometimes endeavor to present to our imaginations the great change of which the soul will become conscious, when it hath laid down this earthly tabernacle,—how differently a

man must feel as a disembodied spirit, realizing, not by faith on the testimony of others, but intuitively, by an agency more convincing than our present senses,—the existence of an entirely different constitution of things: vain indeed are such attempts, but perhaps no circumstance of the change will to the Christian appear more striking than in the mind losing, and that at once, all tendencies to sin.

Such a change must take place in the mind of a Christian to fit him for the state on which he enters, for proneness to sin exists in the holiest, and that to the moment of their departure: and that change must be sudden too, for the soul will feel that tendency for ever gone when it wakes to consciousness in another state. In the mind of the ungodly the tendencies will remain; the evil passions here indulged will continue with them to bear testimony against them at the bar of God, and to be so many sources of unhappiness in a state of punishment: but the righteous shall awake with the likeness of God! We gather not from the Scriptures the existence of any intermediate state in which the soul is to pass through some painful purifying process,—their whole spirit is against any such supposition,—and in heaven, though there may be progression in knowledge, and our affections together with our intellect may expand, yet holiness from the first shall be complete. "There shall not enter any thing that defileth and worketh abomination, or loveth and maketh a lie." We shall fall asleep in Jesus and awake with his likeness! Job speaks of death as a change; here is one point not the least important. Can we aid our conception by an illustration of it? If we may attempt this, it shall be by a truth announced by the Apostle of the Gentiles. Some, he tells us, shall not sleep in death, they shall be found alive on the earth at the coming of the Lord, death shall have no power on them, yet shall there be in their physical nature a sudden and a glorious conformation to the bodies of the righteous raised from the dead. At the last trump, in a moment, in the twinkling of an eye, this corruptible shall put on incorruption; this mortal shall put on immortality; this despised, dishonorable body shall be surrounded with splendor and glory; this gross



fleshy substance become a spiritual body,—every feeling of its being a burden, a hinderance, a chain to the spirit, gone,—every sensation of pain, languor, and weakness gone,—every defect, every deformity *gone*—and all with the rapidity of lightning at the sound of the archangel's trumpet! And thus rapid, thus entire, and perhaps strange, will be the last act of the Spirit in renovating the soul. Sin now exists in the heart as a great mountain which the Christian has to remove: the Spirit strengthens him for this work, and according to his diligence will be his success, and according to that success will be his future reward: but so slow is the progress often made, that to his own mind years elapse without apparent change, and often he is discouraged, as he finds evil ever present, and often powerful; but when the Lord has proved his servant's fidelity, tried his love, and faith and patience, he shall set his hand a second time to the work and, as by an earthquake, in a moment remove the whole! We shall die to the present world and awake amid nobler scenes with every feeling of pride, vain glory, forgetfulness of God, mistrust in him, worldly care, self-confidence, for ever gone; and instead of these shall feel existing one ever increasing desire to love and please and delight in Him who has destroyed them all!

And this blessing when thus gained is one we shall never lose. This portion is one never to be taken from us. The change being complete there shall be no tendency to depart from God remaining within, and having passed our state of trial, there shall be no temptation assailing us from without. Adam lost his likeness, but one of the great objects of redemption being its restoration to the people of God, it shall be defaced no more!

The righteous shall have it when they awake! This suggests one great point of difference between their portion and that of the wicked! The hope of the Christian is laid up in heaven, he has only an earnest of it here, "he walks by faith of joys to come," he has just so much as renders him desirous of more, and productive of that change within which makes him fit to enter on the possession of the whole. His treasure is in heaven, on earth he may be poor,\* sometimes almost despairing of daily food, like

his Master he may wander without a home on earth; but in his Father's house are many mansions, one of them is being made ready for him, and he is now being rendered meet for it, and when he has passed through the dark valley of the shadow of death, he shall behold God's face in righteousness and be satisfied, waking up in his likeness!

But death which introduces the Christian to this perfect bliss is the termination of the triumph of the wicked. "They have their portion in this life," here they enter on possession, here they expend the whole. They have only a life interest, and it cannot be renewed. "When they die they carry nothing away, their glory shall not descend after them." At the close of every day let them think of all their possessions, their wealth, their mansions, their splendor, their families, and indulge the reflection,—"One day more of the uncertain tenure on which you are held has expired. I know not how long the lease may be on which these things are held, but it is one day nearer its expiration. Of so much the less value therefore have all these things become!" They may look on all the blessings they have desired, and sought in vain to obtain, and so far as one day's enjoyment may confer a value on them they are now less worthy of pursuit. "They have their portion in this life." Fifty years hence, and in what will it enrich them?

And to think of passing life without providing for what is beyond! to have death aggravated with the thought that it is spoiling them of *all*! Let not men who live careless of futurity think they may fall back on the portion of a Christian in their dying moments! Could they enter those mansions of glory, there would be no satisfaction for *them*. With their minds unrenewed, neither in the place, nor the company, nor the employment could they feel at home; what is most like heaven is least pleasant to them now; and let them remember that whether they would find satisfaction or not could an entrance be obtained, except they are converted, the trial shall not be permitted. Sin has polluted one province of God's dominion, it shall never enter there. "Except a man be born again, he cannot see the kingdom of God."

## CHRIST, A DOOR.

I am the door.—John x. 9.

THE idea conveyed to the mind by this similitude, is that of a means of access or entrance. By Christ we approach to God the Father:—Ephesians ii. 18, "Through him we have access unto the Father." By him we come to the throne of grace:—Ephesians iii. 12. "We have boldness and access with confidence by the faith of him." By him we gain admittance to the Divine presence:—Hebrews x. 19, "Having, brethren, boldness to enter into the holiest by the blood of Jesus." By him we enter on the privileges of the gospel economy:—Romans v. 2, "By whom we have access by faith into this grace, wherein we stand." By him we come into the number of God's dear family:—John i. 12, "As many as received him, to them gave he power to become the sons of God." By him we succeed to the inheritance of the promises:—2 Corinthians i. 20, "All the promises of God in him are yea, and in him Amen, to the glory of God by us." By him must we obtain admission to heaven at last:—Revelations xxi. 27, "There shall in no wise enter into it any thing that defileth, but they which are written in the Lamb's book of life."

The faithfulness of the representation, which Jesus has made of himself, is fully verified by the above quotations: and we may vary the similitude to illustrate different aspects of Christ's work and government.

Jesus may be likened to the door, or gate of a city, to remind us of the capaciousness of the refuge, which he invites sinners to enter through him. Of the New Jerusalem, we read in the 21st chap. of Revelations, that its length and breadth are each twelve thousand furlongs. What noble dimensions! No wonder that "the glory of the nations" can find admission there; and that the "nations of them which are saved walk in the light of it." Such is Christ: his invitations are as extensive as the guilty race of Adam. "Whosoever will, let him take the water of life freely." Rev. xxii. 17. We are accustomed to rejoice in it as a great event, when hundreds of poor sinners in any part of the world enter through this gate into the gospel refuge; but the church may expect, and shall witness, far more numerous accessions than

these. Not hundreds only, but thousands, and tens of thousands shall press in, and the gate be found wide enough to admit them all.

Jesus may be compared to the door of a castle, which is generally small, strongly built, and well fortified. The man must be strong and brave, who would force his entrance through a castle door, while others attempt to oppose it. So though Christ is such a wide door, that if the whole world desired admission, they would not find the entry encumbered by their multitude; yet is he so narrow, that a little sin, if a man wish it to enter with him, is enough to entirely bar the passage. A little self-righteousness, a little pride, a little perversity, a little regard to worldly honour and greatness, is enough to raise a man's spirit so erect and high, that he cannot stoop to enter heaven through the sacrifice of Christ, or humble himself to be indebted for life and pardon to a crucified Redeemer. Therefore the natural heart throws up great embankments before the gate of the strong tower of redemption; and on those elevations, Satan plants his forces, armed with the arrows of slander and reviling, the subtle poison of carnal enticement, and the loud artillery of persecution, to prevent poor sin-burdened souls from laying their burden down at Christ the door, and entering the fortress of his protection, to be for ever safe. Hence it is that "the kingdom of heaven suffereth violence, and the violent take it by force." Matthew xi. 12.

Jesus, however, in using the figure of a door in the 10th chap. of John, had special reference to the door of a sheep-fold. By this figure we are taught, besides other things, who should have place, and who should hold authority, in the church of which Christ is the door. The sheep-fold is not for wolves and dogs: they would only commit ravages there by devouring the sheep themselves, the food provided for the sheep not being suited to their natures. It is not for kine and horses: they would disturb and affright the sheep, and do not need that close guardianship which the sheep enjoy in their fold. It is for sheep, which, while they are clean and gentle, are also weak and prone to wander. So the church of Christ is not for the unregenerate and unsanctified, among

whom, as among wolves, Jesus has sent forth his sheep, and whose hearts relish the impurities of this evil world; nor for the perfect and the strong glorified saints and glorious angels, whom Satan has no means to molest, and no opportunity to devour: but for those, whose souls have been renewed, so as to bear, in a measure, the likeness of Christ in meekness and purity, and so are like sheep; but, like sheep in a wilderness would be, without a shepherd and a fold, bewildered and defenceless. Many wish to have pre-eminence in the fold of Christ's sheep, who are but thieves and robbers: and they are known by this that they have not come in by Christ the door. They would "have dominion" over the flock, for the sake of obtaining the fleece; but they have neither the desire, nor the ability to be "helpers of their joy," not having sought grace to exhibit among them, as Paul did, "the meekness and gentleness of Christ."

Jesus may also be said to resemble the door of the enclosure, which surrounds our paternal home. The poor prodigal, running hither and thither to find satisfaction in the acquisitions and pleasures of the world, sometimes draws near that enclosure; and, as the sound of hymns and praises falls on his ear from within, the wish is excited that he might partake of those pure delights. But if he content himself with wishing, sad will be his lot. The giddy world will soon sweep by as a rushing stream, and carry him far away in its eddying current. He must enter the door: he must come to Christ, and by faith commit the interests of his perishing soul to him, and then he will be within the enclosure, whence the world can never force him away, though the voice of its enticement and derision can still reach his ear. He will then have but to cross the enclosure, by fulfilling his duties in the church below: and then the door of his Father's house shall be flung wide open to him, and he shall be welcomed in by the mingled anthems of saints and angels. In pursuing the path up from the gate of entrance to the door of his home, God's power will protect his soul from the malice of the tyrant, whose usurped dominion he has repudiated; yet has he danger to guard against. Since both the voice of mirth from the world without, and that of praise from the church within, are

audible to him, he must keep the ear of faith open to the latter, and beware lest its soft music be drowned, and his heart be enticed, by the loud revelry of the world.

Dear readers, Christ's heart and house are open to receive us all: may the love of sin not prevent our entrance! May we abide "by the footsteps of his flock" below, and thus reach, through grace, his peaceful fold above!

J. P. M.

## WHAT SHALL I DO FOR JESUS?

READER! did you ever put this question to your conscience? Are you willing to do so now? It can do you no harm: it may do you good. But first ask, Did I ever do anything for Jesus? There are many things done in the church, and by professors in the world; but they are not done for Jesus.—There is some other object in view. The eye is not single. The heart is not true. The motive is not pure. Did you ever give yourself to the Lord? This is the first thing to be done. Jesus will not accept anything from you until you have given him yourself. His first request is, "My son, give me thine heart." Withhold from him the heart, and you withhold from him all. He will approve of nothing that you do. He will receive nothing from your hands. You are his enemy. You are in rebellion against him. You refuse to acknowledge his claims. You withhold his just rights. You grieve his loving heart. If you have not, let me beseech you to go to his throne, present yourself before him in the attitude of a suppliant, offer him your heart.

Having given him yourself, you may ask with Saul of Tarsus, "Lord, what wilt thou have me to do?" And be sure that he has something for you to do, and something that no one will do so well as you, something that no one ought to do but you. He will say, "Son, go work to-day in my vineyard." What can you do? This you can never tell until you try. What are you willing to do? This you may soon ascertain. There is the Sunday School. Can you do anything for Jesus there? Can you take a class? If not, can you go round the neighbourhood, and collect the children who are still untaught, that others may teach them? There is the house of prayer. Can you do anything there? Is it full? If so, cannot you look out for young persons who attend, unnoticed by any in the congregation, and notice them, trying to get from them whether they feel the power of



the word, and try and follow up the preacher's appeals by a word in private? An immense amount of good may be done in this way, if our people were only alive to its importance, and would do it for Jesus. Is the congregation thin? Cannot you increase it? Did you ever set about trying in good earnest? Is there no one that you could influence to attend? What! not one? If you could influence one, that one may influence another; and in this way our chapels would soon be filled. There is the minister. Can you do nothing for him? Do you regularly contribute for his support according to your means, not making the subscription of any one else your rule; but giving just as God has prospered you, doing it for Jesus? Do you set apart a certain portion of time every week, that you may pray for him? Are you regular in your attendance on his ministry, and always early, that you may pray for him as you see him ascend or enter his pulpit? Do you take inquirers to him, encouraging them to go and open their hearts to him when concerned for the salvation of their souls?—There are the sick. Do you ever visit them? Jesus takes the visits paid to his sick saints as paid to himself. He says, "I was sick, and ye visited me." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." How often do the Lord's sick lie, and long to see a fellow-worshipper or a fellow-member come in, to read a portion of God's holy word, to offer up a prayer of faith, or to speak a word to him of Jesus!—How many fears may be banished, how many temptations may be removed, how many sufferers may be cheered, how many sorrowful believers may be comforted, if their fellow-believers, instead of indulging self, should visit them for Jesus and speak to them of Jesus! There are the poor. Will you relieve them! the poor saints, more especially. Jesus takes what is given to them as given to himself, and promises a reward. Hear his words, believe them, try to realize the truth and importance of them, that you may be influenced by them: "Whoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. x. 42). You see, if you relieve the least saint, with the smallest gratuity, not being able to do more, and do it for Jesus, he pledges his word that you shall on no account lose your reward. And how striking is the language of the Holy Spirit by the apostle James! "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. i. 27.) Tried by this standard, how much pure religion have you? Some professors,

and some church-members have very little. When did you dry the widow's tears, and satisfy the orphan's wants, going to them, and not waiting for them to come to you? Will you do this for Jesus? There are the enemies of Christ, as all careless sinners are. You may speak to them, offer special prayer for them, and try to win them to his cause. "He that winneth souls is wise." But if we would win, we must be winning. Love is the key of the human heart. Once get it in, and you may soon open the door. Love will use gold, silver, kind words and winning deeds, and thus get access to the heart that was locked against truth and against God. Did you ever attempt to do this for Jesus? Once more, there is the heathen world. Men and money are wanted; you may help to provide them. The power of the Holy Spirit is absolutely necessary; you may help to bring down that. There is plenty to do and no time to be lost; for, while we trifle or delay, Satan is working, time is flying, souls are perishing, saints are suffering, the cause of God is languishing, infidelity is spreading, popery is gaining ground, and we are missing the mark. Let every Christian man, let every Christian woman, then, put the question to the heart. What can I do for Jesus? What more can I do than I have done?—What more can I give than I have given?—Consider what he has done for you, what he is now doing for you, what he has already given you, what he has promised you, what he deserves from you, what he expects at your hands, the honor he has put upon you, the trust he has committed to you, the charge he has given you, the account he will demand of you, the rule by which he will reward you; and then ask, What can I do for Jesus?—*American Paper.*

## WHY NOT BE ANXIOUS ABOUT WORLDLY THINGS?

1. BECAUSE undue anxiety about such things is *useless*. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep." "Which of you by taking thought can add one cubit unto his stature?" All our care and anxiety about God's providential dealings in time to come, cannot change the divine purposes, or turn aside the wheel of providence—cannot add one inch to our stature, or one moment to our lives. Such anxiety then is utterly useless.

2. Because it is *injurious*. Anxiety wears out the animal spirits, and the animal frame. It tends to shorten, and not to lengthen our days. Fear of disease has often brought on disease. "He that saveth his life, shall lose it." Trouble comes fast

enough without anticipating it. "Sufficient unto the day is the evil thereof." But undue anxiety is as injurious to the soul as it is to the body. When men are very much troubled about worldly things, they are not in circumstances to seek the salvation of their souls. The effect is not what we should naturally look for. We should expect that a fear of death by cholera, or by some other contagious disease, would lead men to prepare for another world. But facts prove that, even where a revival of religion is in progress, if there is a case of small-pox, or of cholera reported in the neighborhood, it immediately diverts the attention from the concerns of eternity. Thus anxiety is injurious to both soul and body.

3. Because it manifests a spirit of *unbelief*. God says, "Take no thought for the morrow, for the morrow shall take thought for the things of itself." He teaches us that the *future* is wholly with him, and that he will do all things right. Anxiety indicates unbelief as to what God has said.

4. Because it betrays a *want of confidence* in God's paternal care. How would it appear for a child always to be fretting and worrying about what his father would promise for him on the morrow? or, for him to manifest great anxiety, lest his father, who, has always provided well for his family, should neglect to make provision for them in future? Would not such conduct be very unbecoming, and show that the child lacked proper confidence in his father? For us to be taking thought for the morrow, and borrowing trouble about what we shall eat, and what we shall drink, and wherewith we shall be clothed, shows the same want of confidence in God's fatherly care. Will not God, who has given life—give what is necessary to support life? Will not God, who hears the young ravens when they cry, and fills the mouths of every tribe of irrational creatures, attend to supplying the wants of his dear children? And if God clothes the lilies of the field with such surpassing beauty, will he not clothe his beloved people? And does not our heavenly Father know perfectly well what we have need of? Why then be anx-

ious and troubled about *his* matters? Ought we not to be ashamed of such want of confidence in him?

5. Because it makes us just like the unbelieving world. Their great anxiety is about the things of *this* world—meat, drink, and clothing—while they are making no preparations for the world to come. We ought to rise higher than the level of an ungodly world, and show that we live *above the world* while we are in it. We should set our affections on things *above*, and not on earthly things. We ought to do more than others, for we have received more than they: we have promised more than they: and we hope for more than they have a right to hope for. As God has distinguished Christians from the world, and they are a chosen generation, and a peculiar people, they should dismiss their undue and unreasonable anxiety about what will be-tide them in future.

6. Because it will prevent our seeking *first* the kingdom of God and his righteousness. Anxiety about temporal matters is unfavorable to religion. Love of the world is what prevented the amiable young man in the gospel, from following Christ, and having a treasure in heaven. If we are unduly anxious for our lives, and asking what we shall eat, and what we shall drink, and what we shall wear, we shall not be likely to make religion our chief concern. And if we ever have true religion at all, we must give it the *first place* in our thoughts, and affections, and pursuits. Hence we see the wisdom and benevolence of our Saviour's direction, "Take *no thought*, &c.," and "Seek *first* the kingdom, &c."

7. Because anxiety about worldly things throws us out of the reach of the promise, "All these things shall be added unto you." Undue care defeats itself. It cannot procure what it wants, and it prevents the Lord's doing it. If we "seek first the kingdom of God, and his righteousness," we comply with a condition, which infallibly secures the necessities of life—"and *all these things* SHALL *he* added unto you." But he who borrows trouble about the necessities of life, cannot claim this promise. —*New York Observer*.

## Poetry.

### "IT IS I; BE NOT AFRAID."

GENNESARET, oft thy waters lie  
Spread out in beauty, calm and bright;  
But now a tempest sweeps the sky,  
And dark and fearful is the night.

The twelve, within a little bark,  
Upon thy heaving breast are tossed;

Their faith is weak—their souls are dark—  
Oh, will those precious lives be lost?

Where is the Master in this hour?  
Why comes he not his own to save?  
Sure he could speak the word of power,  
And hush each wild, tumultuous wave.

He comes! when was he far away  
From those he loves, in danger's hour?  
He walks upon the raging sea,  
And every billow owns his power.

They know him not, that timid band—  
"It is a spirit!" wild they cry;  
Oh, faithless hearts, trembling to stand  
When the blest Saviour draweth nigh!

Like music wafted from the sky,  
Comes that sweet voice the waters o'er:  
"Be not afraid—'tis I! 'tis I!  
Thy Friend, thy Saviour; fear no more."

So when the waves of sorrow rise,  
Tumultuous o'er our darkened soul,  
"'Tis I!" the Saviour gently cries,  
And all the billows cease to roll.

We will not turn away in fear,  
Full well we know that gracious voice;  
And while we feel His presence near,  
In darkest night we will rejoice.

Fearless we'll pass through danger's hour,  
If he but whisper, "It is I!"  
The heart's wild tempests own his power,  
And sink to rest beneath his eye.  
—*Messenger.*

## Narratives and Anecdotes.

### THE BARREN FIG-TREE REVIVED.

A pious minister, Mr. X—, was travelling, one Saturday afternoon, towards a large town, where there were many religious professors of different denominations. Thinking it probable that he might be requested to preach on the following day, he employed the solitude of his journey in meditating on a subject for a sermon. The text to which his thoughts were directed was the language of the dresser of the vineyard, in our Lord's beautiful parable of the barren fig-tree: "Lord, let it alone for this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then, after that, thou shalt cut it down."

At rather a late hour in the evening, he arrived at the town; and it was not known that he had arrived till he appeared on the Lord's-day morning as a hearer in a place of worship, where he was well known and highly respected. The minister of the congregation, who was in the pulpit when Mr. X— entered the place, conducted the service. Mr. X— was struck with his text; it was the awful denunciation of the lord of the vineyard respecting the barren fig-tree in the above-mentioned parable. "Cut it down; why cumbereth it the ground?" The leading idea of his sermon, which he entered into with great seriousness, was, that when the patience of God towards sinners has long been abused and perverted, we are warranted to expect that it will be exchanged for merited displeasure and wrath, if not in this world, yet in the next. Having illustrated his subject in a very impressive and edifying manner, he drew this inference: That the Divine procedure with sinners should be considered as a pattern for the imitation of Christian churches; and that, although it was their duty to exercise great forbearance towards

sinners, and to adopt every mode of ex-postulation, admonition, and reproof; yet that, when they had withstood all, and appeared incorrigible, it became equally their duty, however painful the task, to cut them off as cumberers of the ground; at the same time recommending them to the mercy of the lord of the vineyard.

After the service, Mr. X— was requested by his brother minister to preach in the afternoon, and readily consented. The morning sermon, though founded on the same parable, had not pre-occupied his ground; he did not, therefore, deem it necessary to alter his plan; but considering the coincidence as one of those unforeseen events which Providence often overrules for good, he preached, as he before intended, on the plea of the dresser of the vineyard. On the forbearance and long-suffering of God displayed towards sinners, through the intercession of the great Mediator, he expatiated with great affection. In the application of his sermon, he was led to hint at the long-extended forbearance which the disciples of Christ, in imitation of such an example, should exercise towards those who have offended; not knowing but that, by delaying the awful sentence of exclusion, they might be happily instrumental in leading them at length to "bring forth fruits meet for repentance." If so, it would be well indeed; and if not, the excluding sentence would be more obviously and satisfactorily the requisition of duty.

The minister of the place thanked his brother for the sermon, acknowledged the truth and excellence of the doctrine contained in it, but expressed a fear that, undesignedly, it might be the occasion of some trouble to the church. He then proceeded to relate the circumstances which had directed him to his morning subject.



A man who, for some years, had been an exemplary member of the church, had now for a considerable time been addicted to the sin of drunkenness, which had been followed by the breach of the Sabbath, the love of irreligious company, the neglect of domestic duties, and, as a result of the rest, an awful hardness of heart, which resisted every effort to produce salutary impressions. He had been admonished repeatedly by the minister, the deacons, and many of the members; and from the time that his apostacy had been discovered, he had been suspended from the Lord's Supper; but all appearing to be in vain, the church had been summoned to meet that evening, for the awful purpose of totally "putting away from among themselves that wicked person." To prepare them for this painful, though necessary service, the morning sermon had been preached; and the good man expressed a fear that the kind, conciliating doctrine of the afternoon, though by no means in reality opposed to the other, might operate unseasonably on the minds of some of the members, to urge a further delay, which, in this case, was not likely to answer any valuable end. Mr. X—, with great sincerity, avowed his previous ignorance of these circumstances; stated the manner in which the subject of his discourse had occurred to him the preceding evening; and added, that he had been confirmed in his design to preach on it by the morning sermon, thinking the contrast between the two, while both were equally consistent with evangelical truth, might render each more beneficial. Had he previously known of the peculiar reason which influenced his friend's choice, he should have deemed it a call to turn his thoughts into some other channel; but as he did not know it, he could not but regard it as wisely ordered by Providence for some good end, which did not yet appear.

In the evening, when the church met, the pastor soon found that he had not mistaken the probable tendency of his friend's sermon; for when the sad evidences of the unhappy man's apostacy, and the methods which had been unsuccessfully tried with him to bring him to repentance, had been recapitulated, and the vote of exclusion was solemnly proposed, several of the members strongly urged the expediency of a little longer lenity, and mentioned the general impression produced by Mr. X—'s sermon in the afternoon; an impression the more to be regarded, as it could not be supposed that he knew anything previously of the affair before the church. After a long and interesting debate, some pleading the necessity of maintaining the purity of the church by an immediate excommunication, others urging, from the example in the parable, in favor of longer suspense,

the latter arguments prevailed; and the sentence passed by the majority of the members was, "Let him alone once more. If he bear fruit, well; if not, then, after that, let him be cut off." A deputation was also appointed to acquaint the man with this result, and to endeavour to impress his mind with a sense of his guilt on the one hand, and of the compassion of God and the Redeemer on the other.

The members who were commissioned on this important errand, found, when they visited the offender, what they little expected. They met with a cordial reception, which no others who had visited him from the church had done. On briefly relating their business, and declaring the continued forbearance of the church, he received the communication with tears; and called on them to join in adoring the wisdom and grace of that kind Shepherd, who has such various ways of bringing back his wandering sheep into the fold which they had deserted. He then informed them that his wife, a serious woman, who had maintained her steadfastness, on returning from public worship in the morning, had, contrary to her expectation, found him at home, a heavy rain having prevented him from joining a Sabbath-breaking party, to which he had engaged himself. In her way home, she had been informed by some friends that Mr. X— was to preach in the afternoon. The unhappy man having been very partial to his preaching in his former and better days, she persuaded him, as the day continued wet, and he could not go out on his pleasure, to accompany her to the meeting. Reluctantly he complied. The text, "Let it alone this year," &c., powerfully struck him. The display of divine compassion melted his stony heart, showed him the heinousness of his guilt, and led him to apply for pardoning and sanctifying grace to Him who is "exalted on high, a Prince and a Saviour, to give repentance and remission of sins."

In this frame of mind the messengers of the church found him. The lenity of Christian friends, so like the compassion of a Saviour's heart, completely overcame him. The impression was deep, and it was lasting. He became once more a consistent professor of the gospel, walking more steadfastly and more humbly than ever with God; and continued to "adorn the doctrine of God his Saviour."—*The Church.*

## A FITTING RESOLVE.

At a missionary prayer meeting in Mangaia, one of the Hervey Islands, after the whole Bible had been received in their own language, an aged disciple, in rising to address the people, from Job v. 17—19, said:

"I have often spoken to you from a text out of other parts of the Bible which we had; but this is the first time we have seen the book of Job in our own language. It is a new book to us: When I received my Bible, I never slept until I had finished this new book of Job. I read it all. Oh, what joy I felt in the wonderful life of this good man! Let us read the whole book. Let us go to the missionary, by day and by night, and inquire into the meaning of the new parts which we have not read. Let us be at his door when he rises; let us stop him when we meet him, that he may tell us of these new books." And lifting his new Bible before the congregation, with the excited energy of a feeble old man, he said: "My brethren and sisters, this is my resolve. The dust shall never cover my new Bible; the moths shall never eat it; the mildew shall never rot it! My light! My joy!"—*Journal of Missions.*

### SINGULAR PROVIDENCE.

"ABOUT the year 1778," says his biographer, "Mr. Cecil was appointed to two small livings at Lewes, in Sussex. At this time a very singular providence occurred to him on his way from London to serve these churches. He was detained in town till noon, in consequence of which he did not arrive on East Grinstead Common till after it was dark. On this common he met a man on horseback, who appeared to be intoxicated, and ready to fall from his horse. Mr. C. with his usual benevolence, rode up to him in order to prevent his falling, when the man immediately seized the reins of his horse. Mr. C. perceiving that he was in bad hands, endeavored to break away, but the man threatened to knock him down if he repeated the attempt. Three other men immediately rode up, placing Mr. C. in the midst of them. On perceiving his danger, it struck him, 'Here is an occasion of faith;' and that direction occurred to him, 'Call upon me in the day of trouble. I will deliver thee.' He secretly lifted up his heart to God, imploring that deliverance which he alone could give. One of the men, who seemed to be captain of the gang, asked him who he was, and whither he was going? Mr. C. told them very frankly his name and profession. The leader said, 'Sir, I know you, and have heard you preach at Lewes. Let the gentleman's horse go; we wish you good night.'

"Mr. Cecil had about him £16 of Queen Anne's bounty, belonging to his churches, which he had been to London to receive, and the loss of which would have been to him at that time a large sum; yet his person and property were alike untouched."

### JOHN WESLEY AND THE PAPIST BUTCHER.

"DURING Mr. Wesley's last visit to Doncaster, a wicked butcher, a man of athletic form, and well known as a terrible pugilist, went to hear him preach. By profession he was a Papist; but, however devoted to his religious creed, to vital godliness he was an entire stranger. The solemn, yet bland appearance of the apostolic Wesley arrested his notice; and the persuasive eloquence of his voice fixed his attention. To illustrate and give effect to his sentiments, the preacher, with that ease and aptitude which none could excel, introduced the language of a female Catholic, who having lost her crucifix, which had been suspended from her person as an object of adoration, in her distress exclaimed, 'I have lost my cross; I have nothing now to trust to but my Christ.' "What a mercy," observed the aged minister, "that she had Christ left her!" Then, with his usual fervency and fluency, he expatiated on the sufficiency of Christ alone to be the Saviour of the soul, and affectionately recommended him as such to all present. This was new doctrine to the deluded Romanist, who had been taught to trust in many things besides Christ; but it was the doctrine of truth, and the Spirit of truth applied it with power to his awakened mind. Immediately he saw the folly of his former creed, and felt himself an undone sinner. He also became a sincere seeker of salvation, and soon by personal experience found Christ to be a sufficient Saviour. Separating himself from the corrupt church of Rome, he united himself with the Wesleyan Methodists. For several years he adorned the doctrines of the Gospel by a blameless conduct and holy conversation, and ultimately departed this life in the full triumph of faith, proving in death that "Christ is all and in all" in the work of saving sinners.—*Christian Miscellany.*

### WE HAVE GOT THE ROOT.

Some time since, several Christian natives of Tahiti called on one of the missionaries, and told him of a conversation which they had just had with the Roman Catholic priest. They said the latter had shown them a large tree, with the root, the trunk, the branches, the twigs, and explained to them the meaning of it. At the root was a lamb, and that, said the priest, meant the Saviour, the Lamb of God; and the tree, he added, represented the Roman Catholic church. At the bottom of the trunk, next above the root, was Peter, the first bishop of Rome, said he, and next to Jesus Christ.

"Yes," said the Tahitians, "we know about Peter; we have got two letters of his, which we read in our Testament. That was the man who denied his Master; but the Saviour looked on him, and that look melted his heart, and the Saviour forgave him."

"But who are all these," said the Tahitians, "rising up on the trunk of the tree above Peter?" "Oh," said the priest, "they are the Popes, the successors of Peter." "Ah, we don't know about them," said the natives; "but, never mind, WE'VE GOT THE ROOT."

"And what are the straight branches that go off from the trunk?" asked the inquisitive Tahitians. "They are the different orders of the Church—monks and friars, and so forth." "We don't know them either," said the people; "but go on,

we've got the root, so we can do without them." "But pray what are these twigs, dropping off at the extremities?" "Ah, they are the heretics, and they are falling quick into the flames below." "Indeed!" said the Tahitians; "then whereabouts are we?" "Oh," said the priest, "you are there," pointing up to one corner; "there's Luther,—a decayed twig,—he is dropping off, you see, into the flames, and that's where he is, and where you and your missionary teachers will go, for you are all heretics."

"Ah, well," said the astonished Tahitians, "such is the picture, and such is the meaning of it you give us; but, however, WE'VE GOT THE ROOT, and so we think we cannot be very far wrong, and we mean to keep to that."—*Juvenile Missionary Magazine.*

## Baptist Missionary Society.

### A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

#### SAMARANG.

PERHAPS we ought not to number Samarang amongst the stations formed by the Serampore missionaries; since Mr. Trowt, who commenced it, never was in Bengal, but went direct from England to Java, and the expenses of the station were sustained by the Parent Society. Nevertheless as the mission at Samarang evidently sprang out of that which had been established at Batavia,—as it was not commenced until the brethren at Serampore had expressed their sanction of the undertaking,—and as for some years it was carried on in official connexion with them, as the Indian representatives of the Baptist Missionary Committee in England,—a brief history of it will not be out of place here. And such a history we are the more ready to supply, because the facts it comprises are in a very high degree interesting and instructive.

In our last paper, we spoke of Mr. Bruckner's arrival in Batavia, as an agent of the London Missionary Society, in 1814. After his removal to Samarang he became first the assistant and then the successor of the aged minister of the Dutch church in that place, and soon found that the discharge of the numerous duties connected with his office, together with

very infirm health, made it impossible for him to qualify himself for usefulness amongst the natives, by learning either of the languages spoken by them. At Samarang the language most commonly spoken by the natives is the Javanese, but the Malay is also much used, and Mr. Bruckner found that there were about three hundred nominal Christians, who could not be instructed except through the medium of the latter tongue. The spiritual destitution of these poor people weighed heavily upon his heart, and he wrote to the Baptist missionaries at Batavia expressing his desire that one of them would come to Samarang as a preacher to the Malays. Mr. Trowt had now acquired a considerable knowledge of Malay, and as he was very anxious to acquire the Javanese, Samarang appeared to him a most eligible station, since he could there both preach the gospel to the Malays and fit himself for future usefulness amongst the great body of the islanders, for whose souls, hitherto, no man had cared. The consent of the brethren at Serampore having been gained therefore, Messrs. Trowt and Reily left Batavia at the end of April, 1815, and landed at Samarang on the 10th of May. They were very kindly received by the Christian residents,



and lost no time in making such arrangements as seemed to promise success in their important work.

The mission appears to have been commenced under very favorable circumstances. The Javanese governor, or *adhipati*, of Samarang had some time before placed his two sons under the tuition of Dr. Marshman at Serampore, and he now most cordially welcomed the missionaries, as the brethren of a man whom he regarded as his benefactor. This native prince seems to have possessed many noble qualities, and when Mr. Trowt explained to him the object of his mission, and the way in which it was supported in England, he did not fail to appreciate the benevolence displayed in it, but freely offered to assist the missionary in gaining a knowledge of the Javanese language, in translating the Scriptures, and in establishing schools amongst his people. One of the European officers of Government also received Mr. Trowt with great kindness and manifested a deep concern for the spiritual welfare of the natives of the country. At Serandole, a few miles from Samarang, a detachment of British soldiers was stationed, and, as some of the men had known Mr. Trowt at Weltevreden, he was now urgently invited to go and preach to them as often as possible. The officer in command, also, freely welcomed his visits, and nothing could be more encouraging than the grateful spirit in which his labors amongst the soldiers were received. Towards the end of June, Mr. Trowt began to preach in Malay and found, to his unspeakable delight, that he was well understood, and that the gospel was gladly heard both in Samarang and in the *compangs*, or villages, around it. Henceforth Malay preaching formed a part of his regular work, and a congregation of constant hearers was gathered in the house of a well disposed inhabitant of Samarang. The study of the Javanese language was prosecuted by Mr. Trowt with great ardor. Very much difficulty was found even now in procuring a teacher competent to explain the meaning of Javanese words and idioms in Malay, and no grammar or dictionary was in existence. But no obstacles daunted the devoted missionary, and his indomitable perseverance insured rapid progress.

A few months after Mr. Trowt's

arrival at Samarang, Mr. Reily returned to Bengal and resigned the mission, leaving him alone in his new station. He was also enfeebled by disease, which had settled upon his frame and often interrupted his exertions. Intense application to studies adapted to fit him for missionary usefulness had originated his disorder, and he could not prevail upon himself to suspend his labors until his health was re-established. "I consider myself," he wrote, "in one of the most important stations in the mission; at the open door of an empire; and, though alone, I would not relinquish it on any account." He also urged upon the Society in England, the importance of enlarging the Java mission, and recommended that six more missionaries should be sent to engage in it,—one to join Mr. Robinson at Batavia, one to be associated with himself at Samarang, one to be stationed at Bantam, one at Soloo, one at Jugjakarta,—the seat of the sultan of Java,—and one at Sourabaya. In order to raise the needful funds, he proposed that the following question should be put to the British churches, "Shall the Javanese, who are now half heathen, half Muhammadans, be Christians, or not?"

Towards the close of September, J. Crawford, Esq.—well known as the author of a History of the Indian Archipelago,—came to Samarang as English Resident. During the time he had lived at Jugjakarta he had made an extensive collection of Javanese books and had proceeded far in the preparation of a Javanese and English dictionary. With great kindness he now placed all his Javanese MSS. at Mr. Trowt's command and wished him to undertake the completion and publication of the dictionary. The assistance thus given was very great, and most highly valued. Mr. Crawford's vocabularies, containing many thousands of words, were rapidly transcribed by Mr. Trowt with his own hand and nothing but health appeared necessary to enable him soon to declare the Gospel of salvation to the Javans in their own tongue. But the dysentery from which he suffered was obstinate, and though he enjoyed the advantages of kind and skilful medical treatment, he could not regain his strength, and was often quite laid aside from all work. Very affecting references are made to these painful in-

terrutions to his pursuits in his letters and journal. "My situation," he said on one occasion, "may be compared with that of Tantalus. Every thing around me invites and urges me to labor. My heart is set on it; my indisposition is not such as to deprive me of all power to engage in it; but the required attention tends to make me worse. Oh for the moment when I shall be liberated and enabled to serve the Lord without fear."

In January, 1816, Sir T. Stamford Raffles, the Governor, visited Samarang and displayed great kindness towards Mr. Trowt. He gave him permission to visit any part of the island he might consider most salubrious, and encouraged him to draw up a plan for a Javanese normal school, to be established at Salatiga, under his superintendence. Mr. Trowt afterwards forwarded this plan to Government, but it was not carried out, owing, most probably, to the approaching transfer of Java to the Dutch.

With Mr. Bruckner, Mr. Trowt lived upon terms of increasing intimacy and esteem, and they frequently conferred with each other on religious subjects. As a Baptist, Mr. Trowt had to maintain his convictions of truth against the arguments of his Presbyterian brother; who became greatly interested in the matter in dispute between them, owing to circumstances connected with his office as minister of the Dutch church. Even on his own principles he could not satisfy himself that he was justified in baptizing the children of the many ungodly people who regarded themselves as members of the church to which he belonged. Hence he soon began diligently to search the Scriptures for their testimony in regard to baptism, and all that could throw light upon the subject was prayerfully considered. At length the perusal of Dr. Ryland's Candid Statement of the Arguments for Adult Baptism fully convinced him that Pædobaptism could not be established or defended by arguments drawn from the word of God, and he resolved to declare himself a Baptist. In doing this he encountered much temporal loss. As a minister of the Dutch church he received from Government a monthly salary of 150 Spanish Dollars; but, having become a Baptist, it was necessary for him to resign this at once, even before it

could be ascertained whether the Committee of the Baptist Missionary Society would support him as one of their agents. But, fully convinced that he was "buying the truth," he could not hesitate, and having resigned his appointment, he and an English soldier from Serandole were together baptized by Mr. Trowt in the river of Samarang, on the 7th of April, 1816.

That was an important day for Java, and with deep interest do we picture to our minds the people of various shades of color who crowded the river bank, the pallid countenance and wasted frame of the administrator of the rite, and the faithful men who were ready at all risks to do as Christ had commanded them. And what strange words were those which Mr. Trowt addressed to his noble-minded brother "when they were come up out of the water!"—"This," said he, "is the beginning of the Java Mission!" Why, was there not a mission at Batavia? and had not he himself been a faithful and true missionary at Samarang for nearly a year? Yes; but these would prove to be but abortive attempts to plant the tree of life in the island of the Upas. A few more months, and he who had been the first to give his days and nights to labor and prayers for the salvation of the Javans must begin his long rest in the grave,—the sentence of death was already passed upon him.—And a few more years, and blind prejudice would succeed in destroying the mission which had been established at Batavia.—But the Gospel was nevertheless to be given to the Javans, and he who now meekly yet boldly submitted to be baptized, was to be the honored instrument by whom God would give it. We do not indeed assert that Mr. Trowt foresaw all this; but the remarkable words we have quoted, must have been the utterance of a hope as remarkable,—and we shall see that it was not to be disappointed.

Although Mr. Bruckner had resigned his appointment as minister of the Dutch church, he continued to preach in it, gratuitously, until his successor arrived; and afterwards, as often as the absence of the minister or other causes made it necessary, he preached to the congregation there. For some time after his baptism he endured much prejudice, but in the end his influence for good was by no

means weakened thereby. When the Government had accepted his resignation, he joined himself to Mr. Trowt, and both families resided under the same roof. Hitherto he had been able to make very little progress in the native languages, but now, being set free from many of his former engagements, he studied the Malay and Javanese with great industry and with every promise of success.

In August Mr. Trowt went to Salatiga, in the hope that the cooler climate there might restore his fast failing strength. But all remedial measures were in vain; and in September he was compelled to return to Samarang to obtain the advantages of medical care. For a short time the means used were followed by very encouraging appearances; but the issue of his disorder was not long doubtful, it soon defied all the skill and care which could be brought to his aid, and on the 26th of October, he "died in faith," having seen none of those fruits he so ardently longed to gather for Christ, as the result of his mission to the Javans. We shall not err if we regard this eminent though short-lived missionary as having fallen a martyr to his zeal for the cause in which he was engaged. "It was not his preaching in Malay which did him so much harm;" says Mr. Bruckner; "but chiefly his too close application to the study of the Javanese language. There he sat, studying it almost unremittingly the whole day, except sometimes a short walk towards evening to some compound or village near to him. There he would talk to the natives as much as he was able to do."

Mr. Trowt left a Javanese dictionary about one-third completed, and a few fragmentary translations of some portions of the Scriptures. With the assistance derivable from these and from the natives around him, Mr. Bruckner had now to carry on the work alone. Many things conspired to render the undertaking very arduous. The number of words contained in the language was found to be exceedingly great; and it was discovered that there were two distinct dialects of it very diverse from each other, and yet strangely mingled in almost every specimen of native composition. A still greater difficulty arose from the impossibility of securing the services of any competent and trustworthy

instructor. Mr. Bruckner would have derived very much valuable help from the vocabularies Mr. Crawford had lent to Mr. Trowt; but after his lamented death, they had been reclaimed by their compiler, and, notwithstanding all Mr. Bruckner's entreaties, committed by him to the flames. But, nothing daunted, the missionary went forward and, by patient and painful toil, at length succeeded in overcoming all obstacles. By the middle of 1817, he had made a commencement in the great work Mr. Trowt had bequeathed to him, by translating a few chapters of Matthew into Javanese, though he was still unable to converse freely with the people.

After the restoration of Java to the Dutch, Mr. Bruckner shared in the apprehensions of his brethren that hindrances would be thrown in the way of the mission. In August, 1817, however, the Governor General visited Samarang and treated him with great kindness. He was invited to preach in the church before him and his suite, and was afterwards assured that he would never be obstructed by the Government in his important work.

On the 9th of November, 1817, Mr. Bruckner was joined by Mr. and Mrs. Phillips, of whose arrival at Batavia we have before spoken. Having acquired a knowledge of the Malay language during his stay at Batavia, Mr. Phillips began to preach in it to a congregation gathered in his own house, immediately after his arrival at Samarang. He also commenced a weekly service in English for the benefit of his own countrymen, and applied himself with great vigor to the study of the Javanese language. With a view to provide, in part, for his own support at Samarang, he accepted an appointment under Government, as teacher of English in the Dutch military school at Samarang. His progress in the Javanese, in which he was greatly aided by Mr. Bruckner, appears to have been rapid: he soon began to translate into it, and by the middle of the year 1818, "had rendered the whole of the Gospel by Mark and sixteen chapters of the Acts of the Apostles into language which natives from different parts of the country professed to understand." But in July of the same year this promising missionary was attacked by a very



severe fever which laid him aside from labor and study; and although it was for a short time checked by medical treatment, he was ultimately compelled to return to England, which he reached in October 1818, and where he died in less than two years afterwards.

Thus Mr. Bruckner was again left without an associate at Samarang. At the same time he was admonished by repeated attacks of sickness to regard his own labors as very precarious. But notwithstanding these hindrances his great work went on, and in the beginning of 1819, the translation of the four Gospels was completed. He still preached in the Dutch church, and faithfully endeavored to declare the word of life to the natives, both in Malay and Javanese. In every thing, however, he had to encounter sore disappointments. His labors in Dutch were not recompensed by the attention of those for whose highest advantage they were undertaken. The Europeans at Samarang became more and more openly ungodly; few came to hear the missionary preach, and amongst those who came, he could see very little evidence that the Gospel had been heartily received. The natives rarely treated his message otherwise than with most callous indifference; and had he not been sustained by the promises of God, he must have quite despaired of effecting any good. He did not despair, however. We have now before us a number of his letters written in the years 1817—24, and it is most pleasing to observe the spirit of simple faith which pervades them all. "Long as I have preached," he wrote in July, 1819, to Mr. Robinson, "I have not yet seen a single instance of conversion under my ministry.... This is very discouraging indeed; yet what have we to do? To sit down?—to despond?—to be discouraged?—to despair? This makes the case no better. But if the reason is in our hearts, oh, let us but take refuge with him whose eyes are as like the flame of fire, and who is able to try the hearts and the reins, and pray to Him earnestly to discover the evil to us. I am sure that if He sees a spark of sincerity in our hearts, he will not reject our prayers or fail to cure our disease.... I have here no Christian friend with whom I can enter into spiritual conversation, ex-

cept one with whom I can only go a certain way. We are as in a desert where the water is scarce, and hardly to be found at all. May we but see the dawn of a day of grace before we die; and may we but be honored to aid in bringing it about."

The translation of a considerable part of the New Testament having been effected, Mr. Bruckner was exceedingly anxious that the printing should be commenced. But before this could be, many preliminary difficulties had to be removed. Types had to be prepared; for nothing had yet been printed in Javanese. While Mr. Trowt was living, he had endeavored to have a fount of types made ready at Serampore, but it could not then be done. Mr. Phillips, on his return home, took with him a carefully prepared list of the characters, and it was hoped that, under his inspection, an English type-founder might be able to cut the punches. But the extent and great cost of the work,—since upwards of *three thousand* characters had to be separately cut and cast,—made it impossible to have the types prepared in England then; and so the difficulty remained. This was the more to be lamented, since at a very early stage in the history of the mission it was seen that the Javans were far more ready to read, or hear read, a written composition, than to listen to an address or enter into conversation on matters relating to religion.

The translation of the New Testament was completed in 1821, and by the same date several tracts had been made ready for publication. Some of these were simply compilations of scripture doctrines and precepts. As they could not be printed, several copies were transcribed and put into circulation. But Mr. Bruckner longed for the aid which a printing-press would afford him, and made several efforts to obtain it. He submitted to the Dutch Government a proposal that a Javanese press should be established under his own superintendence, hoping that, together with documents for the public service, the translations he had prepared might thus be printed; but the result of his application was unfavorable. Another plan formed by him was to have the translation printed at Bencoolen by Mr. N. Ward; but this also came to nothing.

In 1822, Mr. Bruckner, after due

consideration, left Samarang and settled at Salatiga. He hoped to find the people there better disposed towards the Gospel than they were at Samarang. Of the natives in the latter place he wrote just before his removal, "It seems that round about the town here there is very little prospect of doing any good. I think the number of priests and *qázis* are spoiling all. It seldom happens that a Javan comes to me of himself when I enter a village, though they may be standing talking together at a little distance, or flying kites; and when I enter their huts and talk with them, I am frequently given to understand that they wish me gone. The people in the mountains, who are less acquainted with the tenets of Muhammadanism, seem to be more inclined to hear, but I cannot go to them often enough because of the distance." At Salatiga he found matters but little better. Some natives resorted to him at first; but he soon discovered that they were actuated only by hopes of temporal advantage. In the villages also some who when he first went among them listened with interest became quite indifferent. "These are certainly discouraging things," wrote the good man, "but they are usual, and nothing more than what might be expected of such a people. The word is heard, however, by a goodly number still; for the Lord grants me strength and patience to visit two or three villages every week, when I always meet with a few who hear; and while I sit in their houses to talk to them, they must hear. Thus I am going on very slowly, trusting that the Lord in his time will be pleased to open an effectual door."

Let the reader take these extracts as indicating both the nature of Mr. Bruckner's evangelistic efforts amongst the natives and the spirit in which they have been carried on through the long series of years during which he has been upheld as a missionary in Java. He has at all times preached to and conversed with all he could persuade to hear the way of life, in Javanese and Malay, and has ever been ready to every good work. We will not therefore occupy more space by detailing these every-day labors, but will now confine ourselves chiefly to the history of his translation of the Scriptures and the happy results with

which, in God's goodness, his long tried faith and patience have recently been rewarded.

About the beginning of 1823 Mr. Bruckner was cheered by receiving a communication from the Netherlands Bible Society, inquiring after his translation of the New Testament. About the same time he received a lithographic press from England, and hoped to be able to publish the gospel of John without delay. Some time after, the Committee of the Bible Society of Batavia wrote to him and expressed a wish that his translation should be thoroughly examined by two competent Javanese scholars and, if approved of, printed at their expense. To this he submitted, and the translation having been pronounced good, he was, in 1824, invited to remove to Batavia, that he might there superintend the printing, which was to be accomplished by lithography.

Shortly after this a formidable insurrection broke out in Jugjakarta, the natives rose up against the Europeans, and Salatiga was threatened by an army which made itself dreadful by the cruelties perpetrated by its soldiers on all those who fell into their power. Mr. Bruckner was therefore the more inclined to accept the call of the Bible Society of Batavia. He accordingly agreed to go thither, and was rejoiced at the prospect of soon seeing the New Testament published and put into the hands of the people. But more disappointments awaited him. It was speedily discovered that with all the skill of which could then be commanded at Batavia, the lithographic press could not be made to answer its purpose there. Nor was this all. Some of the principal men on the Committee of the Bible Society at Batavia, holding situations in connexion with the Government, were apprehensive that, while the country was in arms against the Dutch, it would be very dangerous to publish the New Testament in Javanese. Thus Mr. Bruckner's hopes were again frustrated, and the printing of the scriptures appeared to be as far off as ever. He accordingly returned to Samarang, while the insurrection was still raging, and resumed his former labors there. His heavy disappointment did not hinder him from carrying forward the translation of the word of God. He had already often revised and re-revised his version of the New

Testament. He now translated the book of Genesis. "I do this," he wrote, "because I think I cannot be better employed than in transcribing the oracles of truth, in opposition to a prevailing system of lies. It is true there is no prospect just now of getting them printed and circulated, but I hope the time will come when there will be."

This hope was not disappointed. Mr. Medhurst of the London Missionary Society, who was then residing in Batavia, wrote to Mr. Robinson at Calcutta in December 1826, and informed him of the refusal of the Batavia Bible Society to print Mr. Bruckner's Javanese New Testament. He also urged that some other means of having it printed should be immediately adopted, since the author of it was becoming old, and might soon perhaps be removed by death, and because the translation was the only one ever made in the Javanese language, and the best which could be hoped for, for many years to come. This appeal was not lost upon the Serampore brethren. They "endeavored to interest the Calcutta Bible Society in the undertaking, and to induce them to bear at least a share of the expense. Having failed in this attempt, they determined to provide for the execution of the whole work from the funds for translating and publishing the Scriptures entrusted to them by the British public. They therefore wrote to Mr. Bruckner and invited him to come to Bengal to superintend the printing, and at the same time gave him an estimate of the whole expense." He immediately resolved on embracing the invitation, but felt that it was due to the Batavia Bible Society that he should give them the option of executing the work; and they, without hesitation, agreed to furnish the amount of the estimated cost. Besides this, Messrs. Tyerman and Bennet, who visited Java in 1826, as a deputation from the London Missionary Society, having brought the Javanese translation to the notice of the British and Foreign Bible Society, that noble institution voted £500 towards the expenses of printing it; and thus all difficulty on the score of money was obviated. In August, 1828, therefore Mr. Bruckner arrived at Serampore; and no time was lost in commencing the preparatory work of punch-cutting, &c.

As the first exercise of the compositors with the Javanese types, a tract was printed, and Mr. Bruckner appropriated "a donation of Rs. 1000 from the Batavia Bible Society, presented to him on the completion of his translation of the New Testament," to the publication of a series of tracts, to be printed during his stay at Serampore. But he had not yet seen the end of delays. Before the second sheet of the New Testament could be sent to press, he became seriously ill, and was ordered by his medical advisers to take a long sea voyage. He therefore sailed for Malacca at the close of March, 1829. He derived much advantage from the voyage, and returned to Serampore at the end of August. The printing of the translation was now resumed, but owing to the intricacy of the Javanese characters, the progress made was not very rapid. The printing was, however, completed early in 1831; by which time eight tracts had also been carried through the press, the cost of which was partly defrayed by the Singapore Tract Society, but chiefly by Mr. Bruckner himself. He also printed a Javanese Grammar in Dutch, the expense of which was borne by the Serampore brethren, who presented the whole impression to him. Of the New Testament 3000 copies were printed, 1000 for the British and Foreign Bible Society and the rest for the Batavia Bible Society. The former Society presented 500 copies to Mr. Bruckner, to be dispersed by him in Java on their account; and thus laden with treasures,—with 2500 Javanese New Testaments and 20,000 Gospel tracts, and a fount of Javanese types,—he returned to the island where he had before labored so long. He was cordially received by the president of the Bible Society of Batavia, and a number of the New Testaments were given to him by that Society also. Some of his tracts had been put into circulation during his absence, and he was cheered by hearing that there was a great demand for them amongst the natives.

In July, Mr. Bruckner rejoined his family at Samarang, and in a very few days resumed his labors amongst the natives in that place. His tracts soon engaged so much attention that the people began to crowd to him that they might obtain them. Thus, in his own house, nearly five thousand



were distributed to Javans, many of whom came for them from a distance of forty or fifty miles. Thousands more might have been given away, had the missionary been less careful to give only to those who could read them. No disposition to break the peace was manifested, and the excitement produced was subsiding and the crowd diminishing, when the Dutch authorities forbade Mr. Bruckner to give away any more books. They dreaded another outbreak amongst the people, and insisted that he should distribute no more until the will of the Governor General was known. In the mean while they took away from him all his remaining stock of tracts. Mr. Bruckner therefore proceeded to Batavia, and having represented his case to the Governor General, was encouraged to hope that all restrictions would be removed. This was so far the case, that he was once more permitted to go freely amongst the people, and greatly was he rejoiced to find that a most salutary impression had been made upon the minds of many by the tracts they had read. Nor was this the case near Samarang only. On the southern coast of the island, many tracts had been put into circulation, and he heard from a friend there that their contents had been read with interest in parts of the country to which no missionary could gain access.

But the promises of the Governor General were not fulfilled, as Mr. Bruckner expected. He had engaged that if a copy of each tract were in the first place submitted to the inspection of Government, no obstacles should be placed in the way of their distribution. This had been done, but the prohibition had not been withdrawn. Mr. Bruckner remonstrated, but in vain. The Dutch persisted in the opinion that the free distribution of Scriptures and Christian tracts would be a certain means of producing political disturbances. Thus the Bible Society of Batavia could obtain no permission to put the Javanese New Testaments in circulation, and Mr. Bruckner was ordered to give away no more. He did not, however, consider himself bound to attend to this injunction, but, as he had opportunity, quietly dispersed the treasures of divine knowledge he had at his disposal. The tracts seized by the police were still withheld from him; but his good

friend Mr. Medhurst of Batavia, who had discovered the means of bringing lithography into use there, furnished him with new editions of his little books, and printed for him some others which he wrote after his return from Bengal. This good work was greatly aided by the Religious Tract Society, which made liberal grants of paper, &c. The cost of printing was defrayed chiefly from the profits of the Javanese Grammar, from the sale of which book Mr. Bruckner realized about £100 for this purpose. The disposition of the authorities in Java actively to interfere with his operations was, it is probable, somewhat modified by the fact that the king of Holland, having heard of the Javanese translation of the New Testament, addressed a letter to the Batavia Bible Society, in 1833, expressive of his high approbation of the efforts which had been made to convey a knowledge of Christianity to the Javans.

In 1838, Mr. Bruckner printed a portion of his translation of Genesis, with notes, which was received by the Javans with great interest. He had carried on his translation to the end of the Pentateuch; but no more could be printed, for want of funds. About the same time other Javanese tracts were printed by him, and one of them in the Arabic character, which was regarded by the natives as of divine origin.

The results following the distribution of the Javanese Scriptures and tracts were encouraging, but as yet no instance of positive conversion to Christianity had occurred amongst the natives. In 1842, however, Mr. Bruckner received from Sourabaya, two hundred and fifty miles from Samarang, the very pleasing intelligence that several natives there had been awakened to an anxious concern for salvation by the perusal of his tracts. Full of joy, he proceeded thither, and found it to be even so. Four or five years previously, an elderly man, the priest of a large village twelve miles from Sourabaya, had, on visiting the town, received a tract, the perusal of which led him to renounce his priesthood and to reject Muhammadanism. He then found out the people at Sourabaya who gave him the tract, and obtained from them a New Testament and more tracts. Confirmed in the truth by these, he preached it to others, and was soon

joined by not a few of his fellow-villagers. When Mr. Bruckner visited them, these people had made good progress in the knowledge of Christianity. Several of them repeated to him Watts' Shorter Catechism,—one of the tracts he had translated and printed at Serampore. Some of them expressed great grief on account of sin, and declared that they loved the Lord Jesus Christ, and would rather die than forsake him. Mr. Bruckner did not see fit at this time to recommend them to be baptized, but he returned to Samarang with joyful confidence that God was now visiting the poor Javans with his grace.

Of these converts he continued to hear favorable accounts, and in the beginning of 1846, at their special request, he translated a few evangelical hymns into their language for use in worship. "Thus," wrote he, "I am honored by my Lord to be the first in the Java tongue: into it I have translated the New Testament, forms of prayer, and hymns for the use of the poor natives. To the Lord be the glory of it!"

At length then, there was reason to expect that as the result of the patient toil Mr. Bruckner had bestowed upon the natives of Java, the gospel would take root there. The Baptist Missionary Society which had so long supported him in his labors was, however, now weary of a station which had proved so little productive, and which, owing to the unchristian policy of the Dutch, could not be strengthened by sending more missionaries to labor in it. In 1846, therefore, Mr. Bruckner received a letter from the Committee intimating to him, that it was their wish that he should leave Java and labor in Singapore or Penang, where, under a British Government, they would be able to carry out their purposes with fewer restraints. But however right it might be for them, as a Society, to abandon Java, Mr. Bruckner felt that his duty, as an individual, was to remain where he was. He replied to the communication therefore, by stating that the labor of many years might be all lost if Java were abruptly forsaken, since he was then the only missionary in the island; that from what he had seen of Singapore and Penang he feared they were not likely to be soon fruitful as missionary stations; and that, though he

had not in Java all the liberty he wished for, he was nevertheless tacitly permitted to make the way of life known to large numbers of the natives. But these arguments did not avail with the Committee, whose movements were at that time greatly embarrassed by a heavy debt, and in 1847, Mr. Bruckner received another letter from them stating that they had dissolved their official connexion with him, and that henceforth he must not draw upon them for his support. But God has not suffered him to want, and having received His help, he has continued to the present day, doing what he could to bring all around him, Javans, Malays, and Chinese, to the knowledge of Jesus Christ.

Before we close, we must speak of other efforts more recently made for the evangelization of Java. The Netherlands Bible Society, after corresponding with Mr. Bruckner concerning his Javanese New Testament in 1823, withdrew from their intention of aiding him to print his translation, but sent Mr. Gerikè out to Java in 1826, to translate the Old Testament. He soon acquired the language very perfectly, and, in 1831, sent to Holland a translation of the Psalms for publication. He afterwards produced a translation of the New Testament, on the basis of Mr. Bruckner's, and on its completion he proceeded to Holland to superintend the publication of it. Whilst there, in 1847, he wrote of Mr. Bruckner in the following terms, "Ever since I had the pleasure to be acquainted with Mr. Bruckner, I admired in him a true Christian character, an humble mind, an active promoter of the kingdom of Christ, a patient sufferer of many and grievous disappointments, and a constant confessor of the faith of Christ crucified. Among all the missionaries who have been sent to an unconverted nation, perhaps none have met with as many and great trials as Mr. Bruckner.... He is until now the only missionary in Java, who is tolerated by the Dutch Government." Mr. Gerikè's translation of the Old Testament is now completed, and is printing in Holland, together with a second edition of his translation of the New. It is truly pleasant to notice how Mr. Bruckner speaks of these works. He writes: "I find his translation of the New Testament superior to mine, and

his version of the Psalms excellent. He being a man of talents and true piety and giving his whole time and strength to the work, it was reasonably expected, that it would excel that of others. He was commissioned to give his sole attention to the translation of the Scriptures. The Lord has been pleased to prolong his life, until he has finished this work."

There are now other missionaries carrying on the work of God amongst the Javans. The agents of the London Missionary Society, who once resided in Java, labored amongst the Chinese and Malays. Some Germans and Americans also arrived from time to time and remained for a short time in Batavia, but could not obtain permission from the Dutch Government to settle either there or elsewhere in Java. About seven years ago, however, a Dutch Missionary from one of the eastern islands; went and settled in the neighborhood of Sourabaya, where the Gospel leaven had already wrought so widely, that he found the people prepared to welcome his instructions. Many natives had joined themselves in small congregations in several places in the district, and met together at stated times for prayer and praise. The missionary, a very godly and zealous man, soon acquired the Javanese language and entered into the work with all his heart. He has now established a seminary for the instruction of young converted natives, whom he trains up for the ministry amongst their countrymen. Several of these young men have already gone forth to their evangelistic work, and their preaching is found to be more effective amongst the Javans, than that of European missionaries. Mr. Bruckner's tracts have been similarly blessed in other parts of the island. Considerable numbers of the people have been converted to Christianity in the eastern districts of the island, and a recent letter states that they are daily increasing. The same letter proceeds:—"In this place [Samarang] the progress of the Gospel is not so rapid: there is, however, a small church here of about thirty members, over which a missionary from the Dutch Missionary Society presides. He is a sincere pious Christian, and very active in his work. He goes about to preach the gospel in the compounds and villages; as I did when I was able. His success is, however,

small. The natives appear to hate the truth, owing as I believe to the instigation of the priests, who perceive that their craft is in danger.

"A small church has been raised also to the eastward, about fifty miles from this. About twenty miles farther also a desire for the Gospel has been awakened. Another Dutch missionary, from the Mennonites in Holland, also preaches the Gospel about forty miles from this, and not without success. The animosity of Government against Christianizing the natives appears to subside, and several more Dutch missionaries are expected to come to Java. The Lord is visiting this poor nation. His name be praised for it."

Even now these few missionaries, though they are natives of Holland, have each been obliged to obtain a special license to remain; and the permission of the Government is only a conditional one. If therefore any disturbance should arise amongst the natives which could be traced to a religious cause, it is probable that the work would be interfered with and the missionaries silenced by the authorities. But in the meanwhile God's cause is advancing. In a letter written by Mr. Bruckner in July, he says, that the missionary at Sourabaya has informed him that there are, in his district alone, two thousand Javans who have taken the Christian name. Some of these lately went on foot to Samarang to see Mr. Bruckner, fourteen days' journey, preaching Christ all the way. "I entered into conversation with them," says the good old man, "about the realities of Christianity, and discovered to my great satisfaction that they were really converted men. They spoke of the experience they had made in faith and holiness, as Christians who had long been walking in them. I found also to my satisfaction that they had first been awakened to Christianity by reading some of my tracts."

Mr. Bruckner goes on to say, "You ask whether I have baptized any natives. I answer, No. Formerly, I met with many who appeared to be impressed with the Gospel; but mostly these impressions were lost after a short time; it never came to any reality with them. Had I been so happy as to meet with such men as I have just mentioned, I would gladly



have baptized them ; but now, as they were in church communion when I became acquainted with them, I was not anxious to baptize them ; because the Baptist Mission had been given up, and I did not feel justified in recommending the people to do that which would have deprived them of the pastoral care which they now enjoy. How many there may be of the number I have formerly mentioned who are savingly converted, it is impossible for me to say, as I am living so far from them. That there are a goodly number of converted souls among them is certain, as appears from all the reports I receive from that quarter."

Our readers will join us in blessing God for the present prosperity which attends the work in Java. Mr. Bruckner is now seventy-one years of age, and his strength faileth. His work is done. "I rejoice," he says, "that it hath pleased God to open a wider door for the preaching of the Gospel to the natives : a door which I trust will be still more widened, and no man be able to shut. The Lord hears the prayers of his people ; and as He has now brought a goodly number to the knowledge of himself, who labor and pray with the missionaries in Java for the enlargement of His kingdom, a missionary here does not now stand alone, as I stood alone for so many years. I trusted in the Lord that He would at one time or another bless his word amongst these natives : now He has already done amongst them more than I ever could have hoped or prayed for. His name be blessed for ever. I have lived just long enough to see the coming of his kingdom in this island, and have been favored to contribute my small share of labor to it, by tracts and preaching to the natives, thus making known to them the way of salvation, which had never been done by any European before. I have reason to think that the following tracts have been particularly blessed to the people. One called *Teachings from the Word of God*, composed by me. It contains the principal truths of the Scriptures ; not in scriptural words, but in plain language. It has been printed many times and widely circulated and read. Another is a short sketch of the *Life of Christ*, about 100 pages, compiled by myself. Another, also drawn up by me, bears

the title, *The Son of God in the world* ; about 50 pages ; being a short sketch of Christ's doctrine and atonement. This too has been often printed. A fourth was a tract of 46 pages, drawn up by brother Robinson in Malay, which I translated and printed in Javanese. Its title is, *A Direction to the Way of Salvation*. It is a real solid Christian tract, telling some very plain truths concerning Muhammadanism as to its insufficiency to secure salvation. This tract caused a great stir amongst the natives ; in consequence of which the police interfered with my tract distribution. There were several more tracts composed by myself, and others which I translated from the German and English ; all of which have been many times printed and widely distributed."

And shall those who have contributed to the funds of the Baptist Missionary Society think that their money has been thrown away. Have we not, in the narrative now presented, a striking example of the benefits conferred by it upon the dark places of the earth. "All that I have detailed," writes Mr. Bruckner, "and even more is owing to the Baptist Mission in Java. It has not only done something itself for the ten millions of Javans ; but it has excited other Societies also to labor for the inhabitants of this island. I question whether one Dutch Missionary would now be in Java had it not been for the Baptist Mission ; for it was imagined that the admission of missionaries in Java was quite impracticable : but when it became gradually known in Holland that a Baptist Missionary was settled and laboring in the interior of the island, the Dutch Bible Society took it to heart and sent out a man to translate the Scriptures. Then too the Dutch Missionary Society began to think seriously of sending their missionaries to Java."

Would that the Baptist Missionary Society's title to be considered the best earthly benefactor of Java had not been impaired by its withdrawing its support from the aged missionary who had faithfully served it so long ! But surely God has highly honored the institution which has directly and indirectly brought about such blessings. May all its present and future operations be crowned with the same happy results.

C. B. L.

## Correspondence.

SCRIPTURAL ATTITUDE IN  
PSALMODY.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—In connection with the establishment of Singing Classes in our congregations, the question as to which is the most appropriate attitude to be observed in singing the praises of God, might next with propriety be discussed.

At Calcutta, the congregations of the Kirk of Scotland and the Free Church, we are aware, usually sit during the performance of Psalmody. Those of the Church of England, on the contrary, uniformly stand, as do likewise the Independents. The churches of our own denomination, however, which used generally to stand in the days of Carey and Marshman, Lawson and Yates, have, latterly, adopted the posture of sitting in the celebration of this most delightful part of divine service. An examination, therefore, as to which of the two postures is more accordant with scripture, may not be uninteresting.

Your correspondent AMICUS in his letter on Congregational Psalmody, makes a passing allusion to *standing* as the most fitting posture for praise, observing, from the example of the Episcopal church, that the practice is "founded on rational principles." In this opinion I entirely concur, and will endeavor to make good his position in the course of this communication. But my appeal must first be to "the law and to the testimony," the authority of which alone can be deemed decisive on the subject.

There are numerous references in the epistles to singing "psalms and hymns and spiritual songs," but in none of these is there a word about the attitude to be observed in the performance of this important service. The only passage which bears distinctly on the point is Rev. xv. 2 and 3. "And I saw," says John the divine, "as it were" a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, STAND on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the

song of the Lamb," &c. In the above passage it is specifically stated, that the parties referred to *stand and sing* the song of Moses and of the Lamb. It is true that the second verse appears detached from the first by a full point, yet that circumstance does not in the least affect the connexion that exists between the two; for while the last few words of the second verse are, "having the harps of God," the third verse commences with the remarkable ones, "*and they sing the song of Moses,*" &c. Thus not only does the conjunction unite the two verses, but the "singing" of the third verse with the "harps" of the second at once establishes the *natural relation* that subsists between the one and the other, as between any vocal performance, and the musical instruments which are employed to assist it. It is admitted that the foregoing passage exhibits merely an *example*; but if examples guide the action of the church in several important particulars, in the absence of precepts, why may not the example here referred to do the same?

But it might be urged that "falling down," or prostration on the earth, in Psalmody, may also with equal propriety be enforced, since we read in Rev. v. 8 and 9, "the four beasts and four and twenty elders *fell down* before the Lamb, having every one of them harps, . . . and they *sung* a new song," &c. Now, far from denying this conclusion, I fully and readily admit it. But as in respect to prayer, the scriptures afford us examples of standing, kneeling and prostration, and any one of these postures may consistently be adopted in the worship of the Divine being, so in singing God's praise, either standing or prostration may be equally appropriate, and the adoption of the one is to be considered as perfectly fulfilling the requirement of Holy Writ as that of the other; with this difference, that standing, being more favorable to the production of musical effect, owing to the ampler scope which it gives to the action of the lungs, reason would prompt the observance of that posture in preference to prostration. I would add, that if scripture affords the example of "falling down," which is indicative of the profoundest homage, as an ap-

propriate posture in which to sing the praises of God, then sitting, which is seemingly, if not really, an irreverent posture, must be thought to be a great deal more objectionable than it might have been, had no such example been afforded.

Having, as I trust, fully demonstrated that standing is the most fitting attitude in Psalmody, I will now endeavor to show that this attitude ought to be adopted, for the following considerations:—

First, because the example in question, being set by the Church triumphant, must be deemed worthy of imitation by the Church militant.

Second, because psalms and hymns frequently contain most solemn addresses and prayers to God, and therefore they should be sung in a posture which most betokens reverence and homage.

Third, because, in a physical point of view, standing, as already observed, is more favorable to the production of musical effect than sitting or even prostration.

The foregoing remarks are submitted, not in a censorious or fault-finding

spirit, but simply with a view of drawing attention to a subject by no means trivial or unimportant. A denomination which requires a "precept" or an "example" for every act performed in the church, ought not, surely, to be out-done in the matter of singing the high praises of the Holy Trinity, by Romanists, Episcopalians, and others.

Your's truly,  
M. W.

### THE PAITA.

*To the Editor of the Oriental Baptist.*

SIR,—It has been a question often agitated, whether the thread of the Bráhmans, the *paitá*, is a political or religious distinction? As the conclusions arrived at have not satisfied all, you will greatly oblige by permitting me to invite some one of your correspondents to supply a satisfactory answer.

It is hoped some good may thus be done to those Hindu youths who profess to believe in Christian revelation, but refuse to throw off caste.

Your's, &c.  
ENQUIRER.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Maulmain.*—A letter informs us that in May last *three* believers,—one Burman and two Europeans belonging to H. M. 29th Regiment,—were baptized. In June *one* young man was also baptized; and on the 13th of August *seven* young persons.

#### THE BENGAL BAPTIST ASSOCIATION.

THE next annual meetings of the Association are appointed to be held at Serampore, on Monday evening, the 4th of December, and the two following days. We trust that they will be well attended by representatives from the Churches, and that the reports for the year will be encouraging.

#### THE NEW POSTAGE ACT.

WHEN the present number of the ORIENTAL BAPTIST meets the eyes of the reader, the New Postage Act will have come into operation, and we cannot refrain from making a few remarks upon some of the advantages which we trust this excellent law will confer upon ourselves and our subscribers.

Hitherto the heavy rates chargeable for letter postage have prevented us from receiving frequent and regular communications from some of our distant friends, and as a consequence our supply of Religious Intelligence has been very scanty. We hope it will be otherwise now that a letter may be sent to us from any part of the Company's territories for half an anna.

In like manner, we hope that the circulation of our magazine will now be widened. We have friends in the Madras and Bombay Presidencies;



but hitherto very few copies of the **ORIENTAL BAPTIST** have found their way amongst them, owing to the high charges for bangy postage. Now, however, a subscriber in any portion of the East India Company's dominions has only to forward to the Baptist Mission Press, in advance, 3 Rs. as his annual subscription, and 12 annas for the year's banghy postage, and he will have the magazine regularly delivered to him. We trust, therefore, that the boon now conferred upon the public will soon result in greatly enlarging our subscription list.

We would also remind our readers of the facilities which this new Act affords to those residents in mufassal stations who may at any time wish to obtain supplies of such works as the publications of the **RELIGIOUS TRACT SOCIETY**. None need complain any longer of the difficulty of procuring good books for themselves or others. Under the new regulations, parcels under one hundred and twenty tolahs weight may be sent, if prepaid, to any part of India for six annas; and packages not exceeding in weight six hundred tolahs will be conveyed by inland banghy at reasonable rates calculated according to distance. We shall rejoice to learn that the issues from the Depository of the Calcutta Christian Tract and Book Society have been augmented by these excellent regulations.

For some additional particulars respecting the new Act, we refer the reader to the cover of our present issue.

### *Foreign Record.*

#### **THE AMERICAN MISSIONARY DEPUTATION.**

WE regret to observe that Mr. Granger, one of the members of the Deputation which recently visited the stations formed by the agents of the American Baptist Missionary Union in Burmah, &c. has thought fit publicly to make statements in reference to other Missions which can hardly fail to do mischief. On his way to and from the countries he was deputed to visit, he passed through Calcutta and Madras, and had some intercourse with the missionaries and other Christian men in both places. What the

extent of this intercourse may have been in regard to the missionaries of other denominations, we cannot say; but we know that he saw very little of those of our own, and that with some of them he did not even interchange half a dozen words. When addressing the late annual assembly of the Baptist Missionary Union, however, he has ventured to speak of the missionaries of Calcutta, as if he were fully and accurately acquainted with them and with all they are doing. Reports of his speech have reached this country in the columns of the *Macedonian* and the *New York Recorder*, and we are bound to say that we have never perused worse misrepresentations than they contain. We have not space to animadvert upon all Mr. Granger has said, but we doubt not that an examination of it will appear elsewhere. Among other things, he affirms that on arriving in Calcutta, the Deputation found that, out of twenty-three missionaries, "only two were preaching to the natives, and one has since given it up." This is a bold mis-statement; for preaching to the natives,—either Christian converts, or heathen, or both,—forms part of the regular work of not a few of our missionary brethren, as many of our readers very well know. Mr. Granger says that the laity are far in advance of the missionaries in the work of preaching to the natives; and instances a Baptist deacon and an elder of the Presbyterian Church, a member of the Supreme Council of India, as men who do more in this department than the missionaries do. He has not mentioned the names of these gentlemen. Do our readers know them? Mr. Granger further affirms that in Bengal "he saw men who had been missionaries for fifteen [the *Record* says, for twenty] years, who could not so much as ask for a cup of water in the native tongue." This is surely too absurd to be credited any where. We are confident that there is no European in Bengal,—not to say, no missionary,—who, after a residence of fifteen years in the country, cannot ask for what he wants in at least one of the vernaculars. Such marvels of dulness as Mr. Granger speaks of, deserve to be better known. In reference to the missionary educational institutions, statements as rash and unjustifiable are also made.

These things were said in America, and were there believed by many. Had they been said in Calcutta they would not have been believed. Can such misrepresentations be excused? We do not see how. If Mr. Granger had wished to know the facts, he might have ascertained them whilst he sojourned here. It was no doubt easier for him to arrive at his conclusions in the retirement of his hotel, than patiently to ask and receive information from those who could and would have faithfully given it. By his swiftness to speak he has inflicted a great wrong upon men who, however they may venture to differ from him in judgment, are quite as intelligent, experienced, and devoted as himself. It is no honorable thing to be an accuser of the brethren, and we are sorry to find that any one occupying one of the chief seats in a great missionary organization could act as Mr. Granger is reported to have done.

#### DEATH OF MRS. EMILY C. JUDSON.

“THE afflicting though long expected decease of this eminent lady, relict of the late Dr. Adoniram Judson, took place at her residence in the village of Hamilton, county of Madlen, on the night of the first of June, at about ten o'clock, at the age of thirty-six. Her disease was consumption.

The telegraphic announcement received by us the day subsequent was no matter of surprise; for her appearance in a very interesting interview with her near three weeks previous, gave every reason to expect her release in a day or two. Indeed, her physician said it would be nothing strange, should she drop away at any moment. A more attenuated countenance we had seldom looked upon, the waster had left nothing save the frame; but the eye was beaming with more than usual brilliancy, and a heavenly serenity was spread over her expressive features. Though so very feeble, and the merest shadow, she engaged in conversation with us for some time with a strength of voice beyond our expectation. Her mind was as calm and tranquil as an unshaken hope in Christ could make it. Not a ruffle disturbed the holy communion of her soul. She seemed to be reposing on the verge of glory, only waiting the sundering of the cord that should let the spirit fly. In the course of conversation a person happened to be mentioned whose life had been distinguished by more than

ordinary Christian benevolence who had recently departed, and she spoke of the pleasure of greeting him with lively interest—and possibly before this it has been fully realized. The ineffable occupant of the throne, however, has so entirely absorbed her holy admiration, that little room or time has been left for the consideration of created intelligences, however god-like their deeds.

The contemplation of one in the circumstances of Mrs. J., at the time of our interview, with the skeleton king beside her, preparing to do his office, and “perfect love casting out all fear,” through faith in the triumphant Conqueror was a spectacle of great sublimity.—The release came at last, and the brief period of thirty-six years closed up the earthly history of a most extraordinary woman. She in this short space of time had risen from the embarrassment of poverty to a position of commanding eminence among female writers, and with a feeble constitution accomplished a greater amount of valuable literary labor, than any of her more favored compeers.

On Lord's-day we were present at the solemnities of her funeral. The services were held in the afternoon, when an immense concourse gathered at the house to sympathise with the afflicted relatives, and bear the remains of the deceased to their last resting place. Dr. Peck was there from Boston, with three of the sons, and some friends also from Philadelphia—and numbers probably from adjacent towns. After the last look had been taken of the countenance—which retained its placid and natural expression to the last moment of observation, an impressive prayer was offered by Professor Dodge, and the funeral procession proceeded to the village cemetery, where she was interred according to her own previous arrangement, and where she had provided a monument to her husband to be placed beside her own. On returning to the village and entering the chapel, all parts of the house appeared to be pretty much occupied, except the pews reserved for mourners and bearers—and how the great company that followed would obtain seats, we were unable to imagine. Possibly several had to remain without or return home. It was expected that Dr. Wayland would preach the discourse, but sickness in his family prevented, and Dr. Eaton had to supply his place, a situation of no little embarrassment with so brief a notice.

The passage which had been selected, and we believe by the deceased herself, was in 15th Corinth. : “But some are fallen asleep.” A scriptural exhibition of the testimony of the sacred oracles on this subject was well presented. The death of the righteous was shown to be spoken of very

differently from that of the wicked, while the word death is applied to the decease of the latter, the language used in reference to the former is almost invariably that of their having fallen asleep—that of the quiet, peaceful repose, in which the body of the sainted sister rested, and would rest until the “mortal shall put on immortality, and death be swallowed up in victory.” The propriety of this distinctive language was then clearly illustrated with the triumphant waking of sleepers at the last trump, interspersed with many eulogistic references to the deceased,—and a sketch of her life, with a touching address to the aged parents and orphan children, finished the discourse, which occupied perhaps nearly two hours. The emotion of the speaker was very strong, and at times embarrassed his utterance; but having long enjoyed a familiar acquaintance with the deceased, and repeated interviews during her last illness, his heart mingled so deeply in the strong sympathies of the bereaved, that the rush of feeling could hardly be controlled.

According to the sketch, so far as we remember, Mrs. Judson was born in July 1817, in the town of Eaton, some four miles from Hamilton, where the late Dr. Kendrick officiated for many years as pastor of the Baptist church. At the tender age of seven she experienced a saving knowledge of the Gospel of Christ, and at fourteen was baptized at Morrisville, where her parents resided, by Dr. Dean, the returned missionary from China. Her mind became early engaged on the subject of foreign missions, and her interest was so intense, that she addressed a letter to the late Dr. Kendrick in regard to her exercises, and afterwards had an interview with him to obtain the benefit of his wise counsels. Being so very young, he kindly advised her to wait the opening of God's providences, and they would hereafter disclose the way.

Very soon she became an efficient teacher in a district school, and the village paper was repeatedly adorned with the productions of her juvenile pen. Teaching continued to be her employment until she engaged in the department of composition in the female seminary in Utica, at which the present Mrs. Dr. Nott, of Union College, was the principal. Here she at once secured the respect and confidence of all connected with the institution, and the most cordial attachment of Mrs. Nott and all the members of the family, which continued undiminished to the day of her death. Before she entered this institution, as we are credibly informed she would demonstrate a mathematical problem with air lines simply, with the ease of an accomplished mathematician. The first productions of her pen were issued while at this Seminary. Her “Charles Lynn,” “the

Self-made Man,” and one or two others—jewels in English literature, and jewels in sabbath-school libraries—several most excellent evangelical tracts were also written, which will live through future time.

Soon she was ushered before the public under the name of “Fanny Forrester,” and by this she is well known on both sides of the water. Her superior genius soon gave her a commanding place among the first literary females of the land, and the highest price was readily paid by the most popular magazines for any contributions from her pen; and any article whether in prose or poetry with the signature of Fanny Forrester would be among the first to attract the regard of readers—and what gave them their great merit, was the moral bearing they always carried with them. A volume of these productions accidentally falling into the hand of Dr. Judson, resulted in the introduction that eventuated in the union which enrolled her among the laborers in the mission field in 1846, developing the providence for which the venerable Kendrick had counselled her to watch and wait. It seemed, however, to be watching and hoping for a time against hope. But it was unfolded at last, and at the right time, for it was God's time. When the field was entered, it was done with a whole heart, and nothing occasioned her greater grief than to be compelled to relinquish it. Several extracts read from her letters, abundantly certified to this. But we are so pressed for room, that we are compelled to close abruptly this brief and hasty notice, leaving the history of her remarkable life to be given by some competent hand, who will let the world see what a feeble woman, encompassed with great physical debility, could accomplish, with a heart and a will to benefit her race in the short period allotted to her earthly stay.

Her aged parents are deeply afflicted. Her pen had sustained them in their declining years, and the surviving sister and two brothers deeply lament their bereavement, and the Christian community throughout the land, will read the intelligence with unaffected sadness. She had commenced an abridgment of the life of her husband, we were informed at Hamilton, which has been committed to a distinguished writer to finish. We must not omit to say, that all the orphan children have been provided for—some with friends at the East—the youngest son of eight years, has been adopted by Professor Dodge, of Madison university to whom he was committed by the mother just before her decease. Her little daughter, some six years of age, has been taken home by Miss Anable, of Philadelphia, to whom she had been given some considerable time previous.”—*New York Baptist Register of June 8th, 1854.*



THE  
CALCUTTA MISSIONARY HERALD.

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JOURNAL OF A MISSIONARY TOUR TO AND FROM  
CHERRAPUNJEE IN JULY, AUGUST, AND SEPTEMBER,  
1854.

BY THE REV. R. BION.

On the 20th of July, I left Dacca in company with Rám Jiban, one of our native preachers. Our way was first north and east through the Dacca and Mymensingh zillahs, and then north-east through the district of Silhet. Passing the Lahárpul creek and through the paddy fields behind Dacca, we arrived in the evening at Laurer-hát. There were still many people, chiefly Musalmáns, at the place, to whom we alternately preached the Gospel of our Lord Jesus Christ. A very few, among whom were some Hindus, paid serious attention. A light spirit prevailed, and only a few tracts and Gospels were distributed.

21st.—No villages which had not been visited by us before; and, having the wind in our favor, we sailed on till Sumbhabatti. Rám Jiban went forwards to a hát at Káliganj, on the Luckya river, where he preached and distributed some tracts and Gospels. I arrived too late to join him, but he told me, that he found several Bráhmans who most eagerly listened and who knew us from former visits.

22nd.—Moved on as far as Islámpur. Going to the bázár there, I inquired after a shopkeeper who was very friendly to our cause. We preached in his verandah last year and he seemed very much impressed. The people said: "He is dead!" "When did he die?" "Last March," was the reply. "How did he die?" "Of cholera." "Did he read any of our books before his death?" "We cannot say." I took advantage of this occurrence, and spoke seriously to those around us, to seek salvation now, while it is called to-day. I said: "Probably next year, another of us will have gone the way of all flesh; and thus we must all one day die; and then what will be your state?" Some ran

away laughing at us, others listened to the end and were glad to receive a few tracts. At Rámpur we put to, and there also we found a few who listened to the message of our Saviour.

23rd.—Sabbath-day. Had Bengáli worship with a few Christian servants and Rám Jiban. At Attyádi we found about twenty Hindus and Musalmáns, who listened very well. A Bairági attempted to refute what was said, repeating a number of Sanskrit slokas, but seeing that we were determined to confront him, he at last begged leave to take his dinner, and appeared considerably humbled. Afterwards went in search of a man "near the kingdom of God," whom we left last year in a very hopeful condition. Unhappily he had gone to his village, but the people said that he still reads our books. Moved on a little farther to a hát at Chármuni. There were a great many Musalmáns, who gave very indifferent attention. A mad man occasioned some laughter, but was soon put out of the crowd. Many, who could read, received the Musalmán-Bengáli Gospel of Luke. Some appeared to be suspicious of our motives in paying a second visit to this place and feared to take books. It was dreadfully hot and, surrounded by hundreds of Bengáls, I was compelled to stand on a moráh, in order to breathe the better air.

24th.—Proceeded, and passed Mirzapur and Baddyar bázár, but the heat was so intense that we did not venture to go out in the middle of the day, and at evening we only found a few people near Hosunpur, who had no wish to hear.

25th.—Stopped at Ashutti, there being a very large hát there. Some hundreds, chiefly Musalmáns, paid very good attention and were fighting for books.

Afterwards some Hindus sitting in a shop very earnestly defended our religion; and a third time at the bázár many heard with profound silence. Distributed of all kinds of tracts and Scriptures to such as could read. At evening put to near Hábit-nagur, at a place called Jummutti. An elderly Bráhmaṇ talked very frivolously and carelessly about hell. Others reasoned a good deal, till night dispersed them to their homes. Some received books.

26th.—At Cassergani, about a hundred people would have listened attentively, but some amlahs gave us much trouble with their light and wicked talk. Only a few books were distributed.

A respectable Hindu called Rám Jiban to his house and begged him to stay. He said, that last year he received a New Testament from us, and has often read it. He freely confessed that his trust for salvation is only in Jesus Christ, but he would like to be more fully instructed. This is an encouraging incident, resulting from a single visit to this place. A little distance from here, my boat was leaking to an alarming degree, and we were compelled to stop for an hour and examine it, in an uninhabited place. At 4 o'clock found a hát at Jafferabad. The whole hát broke up and many listened with great anxiety. There was much noise and conflict for books, and a good many found their way to distant places. Some Hindus seemed much impressed and came with us to the boat for the Four Gospels. *From here as far as Azmeriganj the Gospel has never been preached or distributed before.*

At evening put to at a large bázár, called Garimganj. A very large crowd of people assembled in a few minutes near our boat and heard very seriously, but some of them with fear.

A heavy shower of rain dispersed this very interesting assembly. At nightfall, however, many returned and inquired very carefully into this new religion. Some Bráhmaṇs could hardly be persuaded to take books, but at last they took them, with trembling, and immediately ran away from us. The whole day was spent in a dense jungle, but full of people.

27th.—The boats moved slowly along a river edged with jungle, now and then interspersed with small villages. Three

oars of my boat having been broken, the boat people were obliged to get some bamboos to make new ones. Had no people except a few rayats, with whom we conversed a little. This was about noon. From here the dreary and unfriendly jhíls began. No sooner had the boats floated on the immense sheet of water mixed up with weeds, than they were filled with innumerable muskitoes and insects, which were very annoying in this fearful heat. At evening, we reached a village, i. e. a group of huts crowded together, without any trees, and surrounded with water. The name of this village is Panchkamár. Men, women and children, as many as had feet to walk, came running to look at the tamáshá. They were as glad to see some strange faces as we were to step on dry ground. In the middle of the village all sat around us, and then listened with ear and heart to the glad news which we had in reserve for them.

A Musalmán came running up to me and said: "How have you found the way to this desolate land?" I asked him how he knew me; and he said, "Last April I saw you at the Nagalband Bároni and received a book from you." Then he ran away and brought some Bráhmaṇs, who acknowledged before some hundreds that this must be the true way. We felt very happy with these simple people. They brought us also some milk, (a gift not to be undervalued in jhíls), but they would not take any thing for it. Our boats were at a little distance, at a deserted village, but numbers crossed over to us in dīngis to have some more talk. This place was full of snakes, and the island seemed to be their only refuge in this watery season.

A Bráhmaṇ, who was deeply impressed, refused to take a whole Bible, a thing very seldom met in Bengal, for, said he: "There may be many things in this large book, which I cannot understand, and I should sin against God in reading such passages." We gave him various tracts and the four Gospels, which he promised to read to the villagers, and I do not doubt that he will keep the promise.

Another, a Musalmán, seemed to be no less struck with the truth, and remained with us till night.

28th.—Moved on but slowly. The wind was against us and the water so deep that the boat people could not push the boat, even with the longest bamboos. About eight o'clock passed another small island called Puripará; where a Bráhmañ received the Gospel with gladness.

From here nothing but water, now and then crossing a wild hill-river only to be distinguished from the sheet of water by its violent current. As far as the eye could reach there appeared one large sheet of water, and only very far on the right and left something which indicated villages. Swarms of muskitoes took refuge in our boats.

About three o'clock passed a small village called Ullua, but there was, on all four sides, no place to put to for the night; hence we proceeded, and in the evening reached Etena, an island containing four small villages. The people received us in a friendly manner and led us from house to house, till at last a pretty roomy one was presented to us for our purpose. A great many men and women assembled, and heard well till some alarmed Bráhmañs brought a Pandit to dispute with us. He behaved civilly; but our work was done, and till night reasoning in an unprofitable manner was kept up. However, many of the villagers eagerly took tracts and Gospels. The people here are very tall, strong and healthy, and the difference between them and other Bengális struck us. We heard distressing accounts from them of the inundation of last year, in the eastern part of Mymensingh.

A great many of corpses, they said, were driven by the wind to their village, chiefly from Durgápur and its neighborhood. Many still had silver and gold ornaments on their lifeless arms and feet. Others half dead with hunger fell down at their feet, begging a handful of rice, or a shelter; cows and other cattle and broken huts, they said, were driven here; and at last they themselves were in imminent danger of dying a miserable death. They are not poor, but well off. Few had courage to go to another village to get food, for the weather was too tempestuous, and such as ventured, found their grave in the water. For several days, some respectable men told us, all the people in this large village wept

aloud to God for help; many were on the brink of starvation, when the water abated and the weather cleared up. It was a thrilling tale of misery and death, and we endeavored to direct them to the true Refuge of body and soul. Their village, which lies rather high, was quite under water and the flood rose so high for some days, that their huts were half filled. Any one who has crossed these wastes in the rains can understand in what very deep distress these poor people must have been.

29th.—Passed another large jhil. About 9 o'clock reached Mirea. The people were exceedingly glad to hear the Gospel and many seemed pleasingly affected by the truth as it is in Jesus. Many could read and most gratefully received tracts and Gospels. I was surprised to find how many in these villages could read, and read fluently, whilst in other large places we found comparatively a small number who know how to read. At Rajitpur, also, not far from the above place, the people, though timid at first, proved afterward very upright and anxious to hear. They also received tracts and Gospels.

About 2 o'clock we reached Azmeriganj, Silhet district, and preached there in the bázár to a good many people. They seemed to be anxious to hear; but not to be compared with the people of the preceding villages. Some recognized me, as I visited this place in 1850, and were eager to receive books.

Moved on a little farther to Sháganj: here was a hát. Preached to a great number in the bázár, who appeared to be very attentive. Some openly acknowledged that Jesus Christ must be the true Saviour, and many tracts and Scriptures were given to such as could read. Two Bráhmañs from Nabiganj called on us in the boat, and seemed very anxious to hear more. Their humble manners gave evidence that they were seeking after something better than their shástras could afford. We gave them a copy of the Bengáli Bible.

Here also some Mahájans, whom I visited in 1850, welcomed me cordially, but appeared rather indifferent to religion. This was a dreadfully hot day.

30th.—Sabbath-day. Were obliged to cross the greatest jhil we had



hitherto met with. From morning till evening we found no village; on our right was Baniachung, but we went easterly, and could not visit it. Had Bengali service in the boat. The way which was proposed to us, proved impassable on account of the high water, and we were therefore obliged to move on towards such jhils, as had jungle and grass. All were glad at last to approach a village called Mákalkándi, and there we put to. The people instantly flocked together and we had a very open entrance with the Gospel among them, and as many as found space in the compound heard with great interest. Nearly all of them could read, and they said they never heard of this religion, nor saw any of our books. Distributed freely tracts and parts of Scriptures. The whole day there was such intense heat, that we thought all must melt. The wood of the boat appeared to be scorched, and the tar dripped down freely from the roof.

But this was not all. From evening till night there were thick swarms of insects; some of which, while we were preaching, found their way into our throats and impeded our utterance. The people told us, that should there be any high wind, our boats would be in great danger, as the water becomes very rough. Happily we had a nice cool breeze from the hills, and were graciously preserved from any accident of this kind.

31st.—Left this unfriendly jhil, and entered another almost as large. About nine o'clock passed some weeds, and then the whole land opened before us like one wide field of grass and jungle. As we entered it, a very high east wind drove us back. The anchor was cast; but the wind drove us, anchor and all, down a little river, till at last we found ourselves fast in the high grass. Had this wind risen only half an hour earlier we should have been not only driven back for a day's journey, but our boats would have been in great danger, as the water every where hereabouts is very high. The wind abated; and setting off, we reached a village called Safa, but we could not stop. Here we were glad to hear that henceforth we should meet with villages much more frequently. At evening we put to near a Musalmán village, and about ten Musalmáns heard with much interest

of our Lord and of the nothingness of their false prophet. They could not read, but promised to give a Gospel to their Maulavi. Again we were alarmed by the bad state of my boat, but nothing could be done here to repair it.

August 1st.—Put to at Agna about ten o'clock. Several Bráhmans and other people came to our boats and eagerly heard and received the Scriptures. Some from Silhet also got a few tracts. Passing a narrow creek we felt sick at the sulphureous smell of the water. No more villages today. At evening, while near a jhil, a storm overtook us and drove our boats in all directions; but the grass on both sides was a seasonable protection from any further accident. Were obliged to cast anchor in this jhil, no village being near.

2nd.—About ten o'clock reached Harripur, but not that on the Surmá. Sitting in a shop, we had an interesting conversation with some Hindus and Musalmáns, but they seemed rather careless. A dingi with a Maulavi came to our boat, and he begged for a Hindustáni New Testament, which we willingly granted.

No villages on the way till evening, when a squall and plenty of rain obliged us to put to at Hutpur. Rám Jiban talked to the people, my boat being at a distance, and they received the Gospel message very readily and anxiously.

3rd.—In the morning after passing a wild small river, we met with a small bazár, called Purgunnah. There some twenty Musalmáns and Hindus paid a very good attention to the word of life. An elderly Hindu was much distressed by hearing that his mantra could do him no good. He went on for a while reasoning, but at last found he could not proceed further. He said, "If my mantra cannot save me, then Krishná will." We replied, "How? he being himself such a wicked man?" "Then," said he, "Síb will save me;" to this also we replied. He then took refuge with Kálí; but on hearing all about her, he was staggered and asked: "How then can I be saved?" He listened after this with much interest to the way of salvation by our Lord, and thankfully accepted of a tract and a Gospel. Distributed a good many books here.

From here the country was no more

inundated, consequently we moved on much better than hitherto.

At Lál Bázár, Rám Jiban, being before me, went and preached to a good number of people. Many received tracts and parts of the Scriptures.

In the evening met with a hát at Naibagi. Several hundreds, chiefly Musalmáns, heard pretty attentively, but some light fellows endeavored to destroy all impressions. The noise and fight for books was very annoying, and we did not see fit to distribute many.

4th.—All night and this morning rain in torrents. Entering the Surma river, we were obliged to move down to Chattuck, as the river viâ Companyganj had not sufficient water. Found a small bázár at Harripur. A few bigoted and angry Musalmáns listened for a while, and then walked off. On account of heavy rain we could not preach more to-day. The villages beyond Sháhganj, as far as Lál Bázár, have, as far as we could ascertain from the people, never been visited with the Gospel.

5th.—About eight o'clock in the morning put to at Chattuck. The people in the bázár seemed not very anxious to hear, they only wished for books. Not many were distributed; as this place and others on the Surmá are often visited by Mr. Pryse of Silhet. Left this place after some hours and passed a row of small hills, jhils and jungle. No villages were to be seen the whole day. Towards evening a very narrow creek with impenetrable jungle on both sides gave us much labor, and afterwards the strong current of the broader river delayed us considerably. We hoped to reach Pandua; but about eight o'clock in the evening our boat stuck on quicksand, and being afloat again we put to in the midst of a thick jungle.

6th.—Sabbath-day. At eight o'clock we, after many troubles with a strong current and stones, put to at Pandua, at the foot of the Cherrapunji-hills. Had Bengáli service. In the afternoon sitting in a shop we had some intelligent Hindus, who paid a very good attention. They said: "We never heard of the Sáhib's religion, nor did we see any of your shástras." Giving them a few, they sat together and read them aloud. Plenty of rain. The

river rose during the day to a surprising height and was foaming down wildly, as it only can be seen near the hills.

7th.—We could not move, the rain was so incessant and copious. Towards noon it cleared up a little and we went to the bázár to preach. A pretty large congregation, chiefly Bengális, gave us much satisfaction by their attention, and many obtained books. Many Kássias came out of curiosity, and I tried to pick up a few words of their language; but usually after repeating a few words, they burst out into a hearty laugh. One of them, who knew a little Hindustáni, encouraged me and sat with me for an hour. The evening we spent with some amlahs near a shop. They inquired very carefully into the way of salvation through Jesus Christ, and eagerly took a few books.

8th.—This morning we set off in the rain for the hills. Some elephants, kindly sent for us by Mr. Hudson, brought us to Therriá ghát in an hour. There, numbers of Kássias were ready to convey us up the hill on morás or baskets. I felt it too slow a method; so I got down and walked the greater part of the way up the hills. After four hours' march, of which an hour was passed on horseback, we arrived at Cherrapunji, and were glad to find a warm room.

At Cherrapunji we stayed fifteen days, owing to my being very unwell for several days. This and the incessant rains were the unavoidable causes of my delay.

During our stay, we could not do much. There were Bengális, Hindus and Musalmáns, in the bázár and Court, but the distance, and, most of all, the incessant rain, prevented our having much intercourse with them. A good many tracts and Gospels were distributed among them, and several seemed very anxious to hear. Rám Jiban stayed at Mr. Lewis's house, with some Kassia Christians, and I was two miles off with Mr. Hudson. On both Sabbath-days Rám Jiban preached and conversed with the native converts, who seemed much pleased to see and to hear him. Also on week days he often expounded the Scripture to them till late at night, some of them understanding the Bengáli language.

I also spent one Sabbath with Mr.

Lewis and his native church, and was glad to avail myself of the opportunity of addressing them twice on that day in English, which Mr. Lewis took the trouble to translate into the Kassia language, and by this means all of them could understand what was said. I felt very happy among them and could appreciate the privilege of the children of God to be united by that love, which is stronger than death, with brethren of different tongues and tribes.

Though Mr. Lewis's native church cannot be numbered by hundreds, yet any one who *labors* among the heathen, will readily admit, that the blessing of God rests upon his labors. The great hindrance for the Missionary at Cherra is the scarcity of villages, and it requires the health and strength of one born here, to traverse these hills and ravines and search for people. I looked down before Mr. Lewis's house into such a ravine, and saw a village along the banks of a foaming hill river. I asked a Kassia Christian, how far the distance might be. He replied: "Ten miles, only going down." Now, if one were to leave after breakfast for such a place, perhaps he would not find more than a dozen or twenty people, who would listen to him. Then he has to ascend again ten miles, if not fifteen, through jungle and untrodden paths, and when arrived at home, he will be entirely exhausted, and the next day his legs and feet will bear witness that he had a most fatiguing march.

How different and comparatively easy is our way of preaching in the plains of Bengal!

I was also glad to see the Bengáli language introduced among the boys of Mr. Lewis's school, as well as English, and I therefore supplied them with eight English Bibles, six Bengáli Bibles and two dozens of the Gospel of Matthew, and Luke and Acts, and tracts. The Bengáli Bible seemed to be quite a new thing to some of the Kassia Catechists; and great was their joy to receive it.

On the 23rd of August we, at last, bade farewell to Cherra. I rode for three miles on horseback, but I found it safer after that to walk. It rained in torrents. The stones on the road

were so slippery that even my Kassia bearer fell down, so I found it more prudent to walk all the way down instead of being carried in a basket on his back. The road looked more like a little creek, and twice cascades dashed their cold but refreshing waters over our feet. There was no possibility of holding an umbrella, because in one hand I held a stick, and with the other the strong arm of my Kassia bearer, and let the rain pour over me. This manner of travelling was not new to me, but yet I was heartily glad when, after four hours' march in rain and over slippery roads and wading through water, I reached Therriá-ghát. A very unpleasant accompaniment were the many leeches which took refuge on our legs. Every now and then we were obliged to look over our bodies and to divest ourselves of these unwelcome guests. On the same evening we arrived in good time at Pandua. There, some amlahs to whom we had before spoken the word of God, seemed more anxious to hear; and Rám Jiban and Solomon, one of the Kassia Catechists, sat with them till night. This Solomon deserves a brief mention. He is a very kind, affectionate and pious Kassia brother. He came down the hill when we were going to Cherra to take us up, and again went with us in all the rain when we left Cherra, and thus was of great help and service to us. He also entertained Rám Jiban all the time of our stay. He showed more self-denial and disinterestedness than most, if not all, of his Bengáli brethren would have done. The Kassias are altogether more hospitable and kind than their Bengáli neighbors are.

24th.—Left Pandua, and about two o'clock reached Chattuck. Since we were here the water had much increased, and all the bázár was under water. As my whole body was aching from yesterday's march I could not venture out to preach. Rám Jiban sat in a Mahájan's house and found several very attentive Bráhmans. In the evening we met with a small hát at Radhura, and preached there to about twenty angry and ignorant Musalmáns, who knew nothing better than to make fun of us. Very few received tracts and Gospels.

(To be concluded in our next.)



# THE ORIENTAL BAPTIST.

NOVEMBER, 1854.

## Theology.

### THE VALUE OF TIME.

FROM AN UNPUBLISHED ESSAY BY J. FOSTER.

BOTH a character of dignity and the interest of surprise would accompany our considerations on the value of time, if imagination could have an expanded, though momentary, view of what is done throughout the universe in the space of each day and each hour. The importance of this space is in some sense equivalent to all that is effected within it by the whole series of created agents from the meanest to the sublimest, and even to all that is performed by the operation of the Supreme Being himself. The confinement therefore of our faculty of observing to an indefinitely small portion of this immense agency (excepting indeed what we can discern in the system of the heavens) contracts proportionally our comprehension of the worth of those portions of duration, with which we may be allowed to say that all the operations in the universe are contemporary. But yet we can a little extend the sphere of our views by a strong effort to imagine the several parts in succession of that immense system of operation which prevails throughout the creation. We can endeavor to expand our contemplation to the whole order of nature as displayed on this globe, and think of the continual though dark and silent changes in its interior regions; of the process of vegetation prevailing over millions of square leagues; of the action of all the elements in all their forms; of the movements of an infinite number of animals, each of which is a mysterious system of active powers complete within itself; and of the collective operations of mankind, an agency too wide and diversified probably, for the faculties of an angel to observe

and record it in all its parts. We can then extend our thoughts to some of the other worlds, and expatiate on the possible economy of their actions, according no doubt to the analogy of what we know in our own, but at the same time with some bold and sublime variations; especially that of an agency much less corporeal, and yet much more powerful, than that of the terrestrial beings. Next we can, though very faintly indeed, form the idea of a boundless multitude of such worlds, each one thus occupied by an innumerable crowd of active beings, and perhaps all these worlds themselves performing the labor of various and immense revolutions according to the laws of a system of which the harmony is preserved amidst the movements of a complex and everlasting activity. Our thoughts can finally approach towards the contemplation of the agency of that infinite power who sustains and actuates all this system, and just perceive the grandeur of the contemplation while sinking under its magnitude.

Now this immense system of operations, which if divided into a million of parts would in one of those single parts transcend and oppress our faculties of contemplation, if they were a million times stronger than they are in any man, this whole system of action is going on at this very moment of time. Many of the agents within this vast economy may not have a similar mode of distinguishing duration to that we have, but they are nevertheless performing their works in the same point of duration which is now present with us, under the name of a moment or an hour. The Omnipresent Spirit per-

ceives all but an infinite number of actions taking place together throughout the different regions of his empire. And by the end of the hour which has just now begun, a greater number of operations will have been performed, which at this moment have not been performed, than the collective sum of all that has been done in this world since its creation. The hour just now begun may be exactly the period for finishing some great plan or concluding some great dispensation which thousands of years or ages have been advancing to its accomplishment. This may be the very hour in which a new world shall originate, or an ancient one sink into ruins. At this hour such changes and phenomena may be displayed in some part of the universe as were never presented to the astonishment of the most ancient created minds. At this very hour the inhabitants of some remote orb may be roused by signs analogous to those which we anticipate to precede the final judgment, and in order to prepare them for such an event. This hour may somewhere begin or conclude mightier contests than Milton was able to imagine : and contests producing a more stupendous result ; contests in comparison of which those which shake Europe at this same time, are more diminutive than those of the meanest insects. At this very hour, thousands of amazing enterprizes may be undertaken, and by the end of it a progress made which to us would have seemed to require ages. At this hour, wise intelligences may terminate long and patient pursuits of knowledge in such discoveries as shall give a new science to their races. At this hour, a whole race of improved and virtuous beings may be elevated to a higher station in the great system of beings. At this hour, some new mode of divine operation, some new law of nature which was not required before, may be introduced into the first trial of its action. At this hour, the most strange suspensions of regular laws may take place at the will of him that appointed them, for the sake of commanding a solemn attention, and confirming some divine communication by miracles. At this hour, the inhabitants of the creation are most certainly performing more actions than any faculty of mind less than infinite can observe or remember. All this, and incomparably more than all this, a philosopher and a Christian

would delight to imagine, and all he can imagine in the widest stretch of thought is as nothing in comparison with what most certainly takes place in so vast a universe every hour, and will take place this very hour in which these faint conjectures are indulged.

And though the infinitely greater proportion of operations which in the wide kingdom of the creation must be accomplished every hour, do not immediately interest us, yet I think it is not enthusiastic to let them associate their importance with the period of time in which they are taking place. The hour which belongs to the labors of our duty, belongs to an infinite number of labors besides, and we shall feel it a more sacred thing by recollecting what it will accomplish though we should slight and waste it. We may thus in thought draw around us an infinite assemblage of agents and operations and results, all conspiring to scorn and to humble us for our indolence. It will become a mortification and be felt a crime to exist nearly in the condition of a clod of earth amidst this mighty system of energy ; and to surrender our time to inanity will seem like a protest against the whole Universe and its Author. We shall be overwhelmed to think what has been done in those hours, and days, and years that we have lost : and that probably still more is done every successive hour than has been done in any previous hour since duration began to be marked into time. We shall be unwilling to yield to the languor which, if all the operating powers every where should in an equal degree suffer it, would be like death throughout the creation. We shall dread the impiety of slighting or wasting a portion of time on which the Deity places all the value which he places on so much progress of his designs towards completion, and his works towards perfection as can be accomplished within that space.

### CHRISTIAN HUMILITY.

" I am the rose of Sharon, and the lily of the valley."—Solomon's Song ii. 1.

THE book of Canticles is designed to exhibit the relation that exists between the Lord Jesus and his Church. This is done under the symbol, as it is supposed, of king Solomon's marriage with an Egyptian princess. The poem, which assumes the form of a drama,

presents two leading characters, Solomon and his bride, Shulamith. Besides these, there exists a chorus of virgins styled "daughters of Jerusalem;" and lastly we have the two brothers of Shulamith who, however, appear on the stage but once. The mutual love subsisting between Solomon and his Egyptian bride constitutes the prominent feature of the song, and is exhibited in the form of a dialogue, which with a few interruptions occupies the entire poem. To understand any particular portion of the poem therefore, it is necessary to identify the speaker. Let our present business then be, to enquire who it is that says, "I am the rose of Sharon and the lily of the valley." This being ascertained we shall have discovered the individual of whom the text is descriptive.

The speaker is generally supposed to be Solomon, and the words just quoted have accordingly been frequently applied to the Lord Jesus Christ. This false application appears to have originated in a mis-apprehension of the sentiment intended to be conveyed. The notion is popular that the "rose of Sharon" is expressive of the moral beauty and loveliness of the Saviour's character, whilst the "lily of the valley" exhibits his spotless purity. To this it may be replied that however appropriately the gorgeous flower we understand by the rose might represent moral loveliness, the "rose of Sharon" would be an utterly unsuitable figure. The rose of Sharon was a lowly flower, possessing but little attraction, and growing wild, untended and unheeded on the plain whose name it bears. It is evidently employed to denote, not the bridegroom's beauty, but the unworthiness of the bride. The applicability of the figure to the bride as used with reference to herself will be clear when we reflect that the entire passage extending from the 16th verse of the 1st chap. to the 1st of the 2nd chap. is uttered by Shulamith in an address to her husband:

"Beautiful art thou, my beloved,  
 "Sacred art thou;  
 "This green turf is our couch,  
 "These cedars, the columns of our palace;  
 "These cypresses its rafters;  
 "And I the rose of Sharon,  
 "The anemone of the vale."\*

Let the "rose of Sharon" be understood as signifying a sense of unworthiness, and how beautifully does it accord with the sentiment conveyed by the "lily of the valley,"—an unobtrusive and retiring humility.

Viewed then in its applicability to the Church of Christ and not to the Lord Jesus, our text enforces the duty of exemplifying that humility which results from a sense of unworthiness. There are certain features of character which require contact with fellow-men for their practical exhibition. Let this class of moral qualities be remoulded by the Spirit's power and sanctified by his grace, and the first, the most prominent and in some respects the most lovely trait that develops itself, will be humility. It is a necessary effect of vital Christianity and will manifest itself more and more in proportion as the heart is brought more entirely under the power of godliness. Nourish pride and its growing influence will smother the flame of holiness. Give practical religion supreme control over the spirit, and it will generate humility.

Among the numerous considerations that ought to render us humble, may be mentioned,

1. A remembrance of our original condition. The Shulamite in the poem before us, is represented as an oppressed female who is removed from the toils of the field to be the companion of a prince. How immeasurably vast was the difference between Christ the Prince of all the kings of the earth and ourselves his creatures? Would it not be accounted a mark of extraordinary condescension, were a sovereign intimately to ally himself to a subject? Immeasurably greater is the condescension of Jesus who, though He holds supreme sway over all worlds, allies Himself to the creatures of His own hands? It is possible to conceive of the proportion a grain of sand bears to the towering Himalayas, or a drop of water to the boundless sea; but what proportion can exist between the finite and the infinite—the utter dependent and the self-existent—the perishing and the eternal—the creature and the Creator? Truly Christ's love for his bride is infinite love!

Consequent on Christ's condescen-

\* Vide Professor Stowe's Article on Solomon's Song, published in the American Bibli-

cal Repository for April, 1847, and reprinted in Kitto's Journal of Sacred Literature.



sion is the elevation of the Church to a status in some sort proportionate to that of its Head. "He who was rich for our sakes became poor, that we through his poverty might become rich." Believers are delivered from the condition of those who have been condemned by the law, are united to the Lord Jesus by the most sacred pledge, and are made "partakers of the divine nature." The life by which they thenceforward live, is the life of God—essential life. Christ has raised his church from the lowest depths of dependence and poverty, released her from her loathsome prison-garments, clothed her in the robes of a glorious righteousness, assimilated her to himself so that she might appreciate and suitably employ her new and exalted position, and assured her, she shall never die. He has so transformed her that instead of the once self-neglected and abject one, she stands forth "fair as the moon, clear as the sun, and terrible as an army with banners."

2. A second consideration is a sense of existing sinfulness. The bride mentioned in the book of Canticles was humble, because though she was "comely," yet she knew she was "black." It is true, believers are righteous in their Saviour; but their hearts are not entirely purified from iniquity. Though the moral complexion may not now be so "black" as it once was, it has not yet attained the clearness that ought to exist. There is much that is unholy still within us, on account of which we ought ever to be humble, and the great means for producing this humility is frequent and solemn meditation on the sufferings and death of the Redeemer. One cannot contemplate the cross on Calvary without learning thence the detestable nature of sin; and, if he feels rightly, without being humbled by a consciousness of his own guilt. An appreciation of the sacrifice of Christ, once created, must continue always, if we desire uniformly to exemplify the humility of the Gospel. Permit elements that are alien to the spirit of Christianity to influence the soul, and humility will vanish, because the death of Jesus is no longer sufficiently appreciated. Let the sacred influence that originally engendered humility in the bosom be assiduously cherished in its pristine strength, and

we shall continue to be humble. Do we not need the atonement as much now as when we first wept over sin? Do we evince no tokens of depravity now which ought to humble us in the dust? As long as a single spot remains to mar the moral complexion, so long ought we to feel how unworthy we are to be allied to the immaculate Redeemer.

If Christians but copied Christ's humility, how different would the aspect of things be! How seldom should we hear a heartless joke, or witness an unkind action, or despise our poorer and less-gifted brethren, or foster selfishness and a censorious spirit, or favor the conventional distinctions of society, when they tend to separate those who profess to be united by the same faith and to worship the same Lord!

Various are the advantages associated with a spirit of Christian humility. Of these we shall enumerate but two:

1. Humility renders our spiritual privileges and all our blessings profitable. If we desire to enjoy these, we must cultivate a lowliness of heart. The man who depends on his unassisted intellect to discern the things of God, is not the man to sit at the feet of Jesus and learn of Him who is meek and lowly. To the scoffing Jew the Gospel is a stumbling-block, and to him who is wise in his own conceit, it is foolishness. No man ever profited by the ordinances of God's house who resorted thither with any other motive than that of securing good to his own soul, or who cherished any feeling but that of the profoundest humility and a strong sense of his spiritual need. "God rejecteth the proud; but giveth grace unto the humble." It was an extraordinary privilege granted to the apostle Paul to enter the third heaven and hear unspeakable words; but that he might not be exalted above measure, it was necessary that there should be given him a thorn in the flesh. Thus God treats all his children. Frequently does He "lead them in a way that they knew not, to humble them and prove them, and to know what is in their hearts."

2. Humility is necessary to exalted conceptions of the Lord Jesus. Have lowly views of yourself, and you will have exalted views of your Saviour. You will then discover Him to be

"the chief among ten thousand and the altogether lovely." You will allow Him to occupy the highest seat in your affections, and He will come unto you and take up His abode with you, and reveal Himself unto you as He does not unto the world. He will appear to you "fairer than the sons of men." You will have an eye ever quick to observe His beauties, an ear ever ready to catch his voice, and a heart ever prepared to learn of Him. The language of your heart will be: "Draw me and I will run after thee." Depth of love fervor of attachment, are never exhibited by any but the humble Christian.

Brethren, let us strive to be "clothed with humility," for though the rose of Sharon and the lily of the valley be beneath the notice of the world, there is one who *does* notice these lowly flowers. "A broken and a contrite heart, O God, THOU wilt not despise."

R. ROBINSON.

## CHRISTIAN CONSISTENCY

### A DEMONSTRATION OF THE TRUTH OF CHRISTIANITY.

A VERY plain man can tell by tasting whether the fruit of a certain tree is good or worthless, whilst the learned disquisitions of a scholar concerning the chemical components of that fruit would be beyond his comprehension. It would not require much learning in a man to pronounce judgment on the "Reign of Terror" although he might understand but little of what philosophers mean by "the social compact." Most minds can apprehend a fact much more clearly than a principle, and more readily judge a principle by a fact, than a fact by a principle. The Holy Scriptures are directed to mankind in general, and not to a few favored philosophers. Its rules of action and judgment are such as common men can apply, as for instance, "by their fruits shall ye know them." If this be true, then to say the least, consistency of life in a Christian is as important as a mere demonstration of the truth of Christianity as learned, logical, and eloquent treatises like those of Paley, Alexander and Hopkins. These last are of great importance in their place, but the former is a living epistle carrying with it a certain power over men, not to be attained by any other means. Should a physician profess to heal the leprosy, the lepers whom he had professedly cured of the disease would

be the principal evidence which would be adduced to prove or disprove his pretensions. If these persons had really been healed, and that simple fact could be seen in them, that fact would weigh much more with the people, than any amount of learned and eloquent discussion of what the disease is, what its symptoms, and what its remedy. Men would say instinctively, "We may be led into error by eloquent disquisitions, but we cannot be mistaken in the facts; *here are the lepers whom he has cured.*" And should those on whom the cure had professedly taken place, evidently be as much diseased as they ever were, no argument could break the force of this fact.

The truthfulness of this view is not as deeply felt by religious professors as its importance demands. The Apostle said to the Christians of Corinth that he did not need letters of commendation from them, since they themselves were the most satisfactory epistles to which he could possibly refer for the truth and power of the Gospel which he preached. He also says that these Christians were epistles of Christ.

Two facts may here be stated as showing the importance of consistency in Christians, not for their own sake merely, but for the reputation of the gospel as being all that it claims to be.

Some years ago, two gentlemen who were sceptical concerning the pretensions of religion in what is usually called its *evangelical* character, were conversing on this very point. They were both men of more than ordinary talents and acquirements, and respectful towards the religious feelings of others. On this occasion, being alone, they freely canvassed the authenticity of religion as professing to produce a radical change of character. It was viewed as a matter fairly to be tested by the rules of mental philosophy, and the susceptibility of the mind to excitement of various degrees and duration. It was also examined as a matter of history, and here of course, the darker parts of ecclesiastical history became prominent. Christianity was examined as to its internal evidences on the point in question, and most prominent of all, the lives of those who professed to be changed in the spirit and temper of their minds, passed under a severe review. I do not intimate the opinion that they reasoned correctly on these various topics, but merely state the fact that they found no difficulty in so disposing of the arguments in favor of evangelical Christianity, as to feel in a measure easy on the question of their own personal obligations to embrace that religion and themselves become Christians. Having thus complacently disposed of the philosophy, the

history, the internal evidences, and the *living fruits* of religion, the matter seemed to be at an end. To all intents and purposes as far as they were concerned, there was no evidence before them to dislodge them from their scepticism, and when reduced to its lowest terms, it was apparent that the living fruits had received by far the largest share of their attention.

There was a Christian woman nearly related to them both, who was noted for her unswerving fidelity to religion as a system for the concerns of life, both in public and private, at all times and in all circumstances. Naturally she was inclined to some characteristics which men do not admire, and her circumstances were often extremely trying, and calculated to reduce religion to a secondary importance, but so amply was she imbued with the love of Christ, so heartily had she espoused his cause, that these friends, who had frequent opportunities to see her walk, would not have doubted her sincerity a moment, had they heard her saying of her religion what the Psalmist did of Jerusalem; "If I forget thee, Jerusalem, let my right hand forget her cunning; if I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Such was the actual change which grace had achieved over nature, such was its never intermitting permanency, that by a sort of tacit consent, she was made an exception to the general rule by which they were habituated to doubt the reality of that change which Christians profess to experience.

After these gentlemen had thus disposed of the case as related above, one of them bethinking himself of this Christian woman, asked, "What do you think of Mrs. ———?" "She is undoubtedly sincere, and we cannot question that she does realize in fact the change she professes to have experienced." But suppose she is right, and that after all we are wrong, then what?" "Our case 'is a bad one,'" was the reply. In a single word, the proof that there is such a divinely revealed system of religion as evangelical Christianity was reduced to the consistent exemplification of that system by this one person. Had she been inconsistent as a Christian, these gentlemen would not have been forced to such a gloomy conclusion. I know that much is said unreasonably about the faults of Christians, and yet Christianity would exert an irresistible power on wicked men, if every Christian were himself a living demonstration of the religion he professes.

A case somewhat similar occurred a few years ago. A farmer of considerable means, great industry, intelligence, and general worth, had fallen into the same habit of

doubting, which has been alluded to. He did not believe in a change of heart, and supposed that those were deceived who professed to have experienced that change. His wife was a busy, thriving woman who kept everything about her in constant motion for the attainment of property. There could be no doubt as to her *chief joy* in the mind of her husband. After they had passed middle age, but were yet in the prime of life, the mind of the wife became disturbed with the conviction that she was a sinner against God, and that she needed a Saviour. Her distress was very great, and irritated her husband, who looked on her excellent character as good enough to gain her a welcome to any society in this or the coming world. But nothing he said could move her mind from that settled feeling that such a sinner as she needed such a Saviour as Jesus Christ, and at last apparently she found what she needed. Her distress gave way to comfort, and her cries of anguish to songs of praise. Her husband saw the change, but did not doubt its being transient. He was certain the former "chief joy" would soon gain the mastery. Months passed, but his expectations seemed farther than ever from being realized; some three or four years were gone, and yet there she was the mistress of a large establishment, a wife, a mother, a neighbor, and a professor of religion, and yet a consistent Christian in every relation.

It was after some years that a Christian friend was pressing this man on the subject of personal religion, but every truth which was presented he warded off by referring to the lives of professing Christians. His friend admitted that religion ought to be tested by its fruits, and put this case to him expecting an honest answer. "Suppose you were to see a person professing to be a Christian, and when you come to compare his present conduct with what it was before his conversion, you should find a surprising change in the demeanor, words and spirit of that person; and suppose, moreover, years should prove the change to be permanent; would that one case be sufficient to prove that religion can do all that it professes to do?" Thus pressed he stood some time in deep reflection, and at last answered, "Yes."

"Now," said his friend, "I want you, Mr. ———, to tell me whether you know of one such person?"

He made a reply which carries a lesson to every professor of religion: "I do know of one such person, and that person is my wife."

Could every Christian be so consistent as to obtain such a decision from those best acquainted with them, the church



would become "beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners."—*American Paper*.

### WITH CHRIST IN PARADISE.

BELIEVERS in Christ when they die, are with the Lord. This you may gather from our Lord's words to the penitent thief, "This day shalt thou be with me in paradise." And you have an expression very like it in the epistle to the Philippians, where Paul says he has a desire to "depart and be with Christ."

I shall say but little on this subject. I would simply lay it before you, for your own private meditations. To my own mind it is very full of comfort and peace.

Believers, after death are "with Christ." That answers many a difficult question, which otherwise might puzzle man's busy, restless mind. The abode of dead saints, their joys, their feelings, their happiness, all seems met by this simple expression,—they are with Christ.

I cannot enter into full explanations about the state of departed believers. It is a high and deep subject, such as man's mind can neither grasp nor fathom. I know their happiness falls short of what it will be when their bodies are raised again, and Jesus returns to earth. Yet I know also they enjoy a blessed rest,—a rest from labour,—a rest from sorrow,—a rest from pain,—and a rest from sin. But it does not follow, because I cannot explain these things, that I am not persuaded they are far happier than they were on earth. I see their happiness in this very passage, "They are with Christ," and when I see that I see enough.

If the sheep are with the shepherd,—if

the members are with the head,—if the children of Christ's family are with Him who loved them and carried them all the days of their pilgrimage on earth, all must be well, all must be right.

I cannot describe what kind of place paradise is, but I ask no brighter view of it than this, that Christ is there. All other things in the picture which imagination draws of paradise, are nothing in comparison of this. How He is there and in what way He is there, I know not. Let me only see Christ in paradise when my eyes close in death, and that suffices me. Well does the Psalmist say, "In thy presence is fulness of joy." It was a true saying of a dying girl, when her mother tried to comfort her by describing what paradise would be, "There," she said to the child, "There you will have no pains, and no sickness; there you will see your brothers and sisters, who have gone before you, and will be always happy." "Ah! mother," was the reply, "but there is one thing better than all, and that is, Christ will be there."

Reader, it may be you do not think much about your soul. It may be you know little of Christ as your Saviour, and have never tasted by experience that He is precious. And yet perhaps you hope to go to paradise when you die. Surely, this passage is one that should make you think. Paradise is a place where Christ is. Then can it be a place that you would enjoy?

Reader, it may be you are a believer, and yet tremble at the thought of the grave. It seems cold and dreary. You feel as if all before you was dark, and gloomy, and comfortless. Fear not, but be encouraged by this text. You are going to paradise, and Christ will be there. RYLE.

## Poetry.

### BLESSED ARE THEY THAT MOURN.

OH! deem not they are blessed alone  
Whose lives a peaceful tenor keep;  
The Power who pities man has shown  
A blessing for the eyes that weep.

The light of smiles shall fill again  
The lids that overflow with tears;  
And weary hours of woe and pain  
Are promises of happy years.

There is a day of sunny rest  
For every dark and troubled night;  
And grief may bide, an evening guest,  
But joy shall come with early light.

And thou, who o'er thy friend's low bier  
Sheddest the bitter drops like rain,  
Hope that a happier, brighter shore  
Will give him to thy arms again.

Nor let the good man's trust depart,  
Though life its common gifts deny,  
Though pierced and broken be his heart,  
And spurned of men, he goes to die.

For God has marked each sorrowing day,  
And numbered every secret tear;  
And heaven's long age of bliss shall pay  
For all His children suffer here.

BRYANT.

## Narratives and Anecdotes.

### SHORT ACCOUNT OF A NATIVE CHRISTIAN.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."—Isaiah xlii. 16.

WHEN I first saw Gour he was about fifty years of age, and his respectable appearance and humble sedate air immediately prepossessed me in his favor. He had lately come to reside in a missionary station in the north-west, and having shewn the certificate of membership which he received from the missionary under whose care he had formerly been, he requested that his name might be entered in the church book and that he might be permitted to enjoy the privileges of Christian fellowship in his new place of abode. This business having been satisfactorily arranged, I felt a strong desire to know something of his history, and asked him of what caste he had been when a Hindu, and by what means he had been led to become a Christian. He cheerfully related his story to me, and I here record it, hoping that it will interest others as much as it did me.

Before Gour began his tale, he paused, his countenance wearing a pleasing smile as he thought over the facts he was about to narrate. I do not remember to what caste he told me he belonged, but it was a very respectable one. "Years ago," said he, "I had to go on board a vessel about to sail to the Isle of Bourbon. The anchor weighed and the sails were set. The captain was busy, but speaking kindly to me, said, 'I will attend to your business directly.' Being very much interested in the bustle and running to and fro, which I watched as I sat waiting the captain's leisure, the time rapidly slipped by, and when I recollected myself I discovered that the ship was nearing the Sand Heads. I now ran to the captain and implored him to put me on shore; but he told me it was impossible. All the boats had been cast off, and the ship was now alone passing the sands. For a time I was in very great distress, as I thought of my home and my relatives. My sorrow was, of course, unavailing; and in due time we reached the Isle of Bourbon, where I was soon employed as a household servant by a gentleman who treated me very kindly. In a

few years I found that I had earned money enough to enable me to buy a few bigahs of land on my return to Bengal, and I therefore took leave of my master, who was very unwilling to part with me. On reaching home I found that all my relations were dead, except one sister. By going to Bourbon I had lost my caste; but I was anxious to have it restored, that my sister might live with me. I applied to a Bráhmaṇ for this purpose, but he told me without hesitation that I could never be re-admitted to my caste. I was now in deep distress, for my sister fearing pollution would not reside with me, and I was shut out from the companionship of all my former connexions. The Bráhmaṇ was a kind man and pitied me, but assured me it was not in his power to give me any help. Greatly perplexed, I said to him, 'Well, I shall become a Musalmán.' He advised me strongly against this, but added, 'There are the Christians. Theirs is a good caste. They are good people. Their book commands that when one strikes you on the one cheek, rather than quarrel, you should turn to him the other cheek also. Go to them. If you can be of that caste, you will be a good man.' Acting upon this advice, I made inquiries concerning Christianity, and have become a Christian."

My after intercourse with Gour proved to me that his knowledge of the Redeemer was far less than I at first supposed. Little as he knew, however, he was in earnest, and by dint of zealous persuasion induced one of his Hindu acquaintances to renounce his caste. When he introduced this man to me, he told me that he had persuaded him to become a Christian. I inquired how he had succeeded in accomplishing this, when he replied, "By getting him to eat with me." I now set before him the great truth that only they who repent of sin and are born again by the power of God's Spirit are Christians indeed; and that Christianity consists not in meats and drinks, but in a new creature. Gour received this truth as something both

new and grand. Since then he has studied his Bible closely, and grows rapidly in knowledge and, I believe, in grace. He often sighs over the unhappy state of his poor Hindu sister; and affords me pleasing evidence that God has led him, step by step, to a hearty reception of the truth as it is in Jesus.

H. SMYLLIE.

### "NO GOD."

"THIS day year," said Frank Atley, "I shall be a happy man;" and as his hand lifted his brown curls from a brow of perfect moulding, I thought I never gazed upon a prouder, brighter, and more beaming face.

"I have seen Paris, and my future wife," he added, laughingly; "two years from which, one may fairly date his existence. One year from to-night I promise to show you as fine a house and as beautiful a bride, as any other man in this fair country."

"God willing."

Frank Atley turned with a toss of his proud head and bent his flashing eye on the pale speaker.

"Myself willing!" he exclaimed, with angry emphasis; "I know no God!"

There was a look of almost mortal anguish on that white face, as the younger brother turned from the little group. He heard not Frank's impious wager with his gay friend, that if he failed to appear on the very night designated, in high health, and with his young Parisian wife, he was to forfeit fifty thousand dollars!

Alas! poor Atley, the very model of every thing generous, heroic, and princely, had returned from the European tour—an atheist!

"I know no God!"

Night after night I woke up with that frightful sentence ringing in my ears. The sneer that darkened Atley's handsome face with the stormy hate of a fiend, seemed to float palpably before me in the darkness.

\* \* \* \* \*

"A note of invitation to Frank Atley's bridal—I shall go!"

Vari-colored lights blazed along the avenue fronting the princely mansion, and through the old trees, whose branches the soft south wind stirred not, rang strains of inspiring melody.

The bride was more lovely than Frank had pictured her. Her robes were almost royal in their shining and costly beauty. A rich veil fell half way from her tresses of gold. The orange wreath, braided with jewels, gave a beautiful lustre to her white, happy brow. But when she looked up

with such childish confidence in those deep loving eyes—trusting so wholly in the man who "knew no God!"—horror thrilled all my veins.

"Won my wager," exclaimed Frank, exultingly, when the guests were departing. "You might as well transfix lightning, as my mind down to these old orthodox notions. Here, you see, I am in my own house,—yonder is my wife—my will would have it so, and I tell you there is no God but will. Come over and help me drink my first bottle in a social way. Bring Mary, and we'll compare brides. English and French beauties are quite dissimilar, you know;" and, bidding his friend good-bye, Frank vanished.

I heard his merry laugh, as I left, mingling with the silvery strains of Van Auber's waltz.

I was about retiring, when the startling shout of "fire! fire!" broke the stillness of the night.

I sprang to the window. The whole heavens were kindled to flame. On, on rolled the red light, until every object seemed dyed in blood; for a while it hung with a quivering glow, as if its heated wings were tired; then faded and sunk in fearful flashes into gloom again.

In the morning, almost before day-light, I received the fearful intelligence that Frank Atley's new mansion was a heap of burning cinders; and, more horrible than all, his wife had perished in the flames, and he was a raving maniac.

No consolation for the bereaved husband—no penitence for his awful boast—no altar had he—no star of mercy to lead him out of the cloud.

Oh! it is a fearful thing to "Know no God!"—*Bible Class Magazine*.

### LAVATER AND HIS WIFE.

I WAS just rising from dinner, when a widow desired to speak with me; I ordered her to be shown into my study. "My dear sir, I entreat you to excuse me," said she, "I must pay my house rent, and I am six dollars too short. I have been ill a month, and could hardly keep my children from starving. I must have six dollars to-day or to-morrow. Pray hear me, dear sir."

Here she took a small parcel out of her pocket, untied it and said, "There is a book, encased in silver; my husband gave it me when I was betrothed. It is all I can spare; yet it will not be sufficient. I part with it with reluctance, for I know not how I shall redeem it. My dear sir, can you assist me?"

I answered, "Good woman, I cannot assist you;" so saying I put my hand ac-



cidentally, or from habit, into my pocket ; I had about two dollars and a half. "That will not be sufficient," said I to myself, "she must have the whole sum ; and if it would do, I want it myself." I asked her if she had no friend who would assist her.

She answered, " No, not a living soul, and I will rather work whole nights than beg. I have been told you were a kind gentleman. If you cannot help me, I hope you will excuse me for giving you so much trouble. I will try how I can extricate myself. God has never yet forsaken me, and I hope he will not begin to turn away from me in my sixty-seventh year."

My wife entered the room. Oh thou traitorous heart ! I was angry and ashamed. I should have been glad to have sent her away under some pretext or other, because my conscience whispered, " Give to him that asketh of thee," &c. My wife too, whispered irresistibly in my ear, " She is an honest, pious woman, and has certainly been ill ; do assist her if you can."

Shame, joy, avarice, and the desire for assisting her, struggled together in my heart. I whispered, " I have but two dollars, and she wants six. I will give her something, and send her away."

My wife, pressing my hand with an affectionate smile, repeated aloud what my conscience had been whispering, " Give to him that asketh of thee," &c.

I asked her archly, if she would give her ring to enable me to do it ?

" With great pleasure," she replied, pulling off the ring.

The good old woman was too simple to

observe, or too modest to take advantage of the action.

When she was going, my wife asked her to wait a little in the passage.

" Were you in earnest, my dear, when you offered your ring ?" said I.

" Indeed I was," she replied. " Do you think I would sport with charity ? Remember what you said to me a quarter of an hour ago. I entreat you not to make an ostentation of the gospel. You have always been so benevolent. Why are you now so backward to aid this poor woman ? Did you not know there were six dollars in your bureau, and it will be quarter day soon ?"

I pressed her to my heart, saying, " You are more righteous than I. Keep your ring. I thank you."

I went to the bureau, and took the six dollars. I was seized with horror because I had said, " I cannot assist you." The good woman, at first thought it was only a small contribution. When she saw it was more, she could not utter a word at first. " How can I thank you ?" she exclaimed. " Did you understand me ? I have nothing but this book, and it is old."

" Keep the book and the money," said I hastily, and thank God, not me. I do not deserve your thanks, because I so long hesitated to help you."

I shut the door after her, and was so much ashamed I could hardly look at my wife. " My dear," said she, " make yourself easy ; you have yielded to my wishes. While I wear a golden ring, you need not tell a fellow-creature in distress, that you cannot assist him." I folded her to my heart and wept.—*Lavater's Memoirs.*

## Baptist Missionary Society.

### A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

#### CHITTAGONG AND AKYAB.

It was in the year 1812, that the Serampore brethren determined upon sending a missionary to Chittagong, to itinerate in the towns and villages of that district. For this purpose they made choice of Mr. De Bruyn, whom they had baptized a few years previously and who had for several months displayed great activity and zeal in preaching to the heathen. As he was familiar with the peculiar dialect of Bengali current at Chittagong, as well as with the Portuguese spoken by the Roman Catholics there, he was

thought to be singularly well fitted for the post he was to occupy. He arrived at the town of Chittagong, or Islamabad, on the 15th of December, 1812, and immediately entered upon his work with much ardor.

The mission thus commenced has been carried on by the agents of the Baptist Missionary Society to the present day, and as it is not the object of these papers to narrate the history of stations still sustained by that Society, we shall not here detail the progress of the work amongst the Ben-

gáli population of the Chittagong district. We shall confine ourselves to an account of the efforts made by Mr. De Bruyn and his successors to bring the Aracanese or, as they are commonly called, the Mugs, to a knowledge of the Gospel of Christ, which efforts were transferred to Aracan when the Mugs returned thither.

The migration of the people of Aracan to Chittagong commenced at the close of the last century, and the intolerable oppression of their Burmese rulers ultimately compelled many thousands to seek refuge there. The British Government humanely assigned to them the country south of Islamabad, extending about one hundred miles, to Ramu, the frontier town. Here they settled themselves in villages and towns distinct from those of the Hindus and Musalmáns. Many of them devoted themselves to agriculture, and others gained their subsistence by trading in various products of the country—such as timber, cloth, beeswax, honey, mats, dried-fish, &c. &c. In the cold season especially, numbers of them resorted to Islamabad with these articles of merchandise.

Mr. De Bruyn regularly preached in the búzárs, and a few of these strangers now and then mingled with the crowds of hearers, and although, being generally ignorant of the Bengáli language, they could not well understand his discourse, they appear to have been very curious to know what the message, delivered by him with so much earnestness, was. Thus in a short time he became acquainted with some of them, and gained their confidence. In company with a party of them he observed a lad, whom they called Deg Bodrai, and who was, they told him, the son of a Frenchman who had lived amongst the Mugs. Anxious to reclaim the youth from heathenism, Mr. De Bruyn prevailed upon them to give him up to his care, and took him into his own family. He made good progress in Bengáli, and very soon began to act as Mr. De Bruyn's interpreter, when he attempted to make known to the Mugs the unsearchable riches of Christ. Such attempts were often made, and they were not in vain. Many of the Aracanese became anxious to understand the way of salvation, and, towards the end of the first year of Mr. De Bruyn's residence at Chittagong, made re-

peated requests for copies of the scripture in their own language. As the Mug is a dialect of the Burmese, differing chiefly in pronunciation, Mr. De Bruyn wrote to Serampore for Burman Gospels. The only books then printed in the language were the Scripture Selections compiled by Mr. Chater, and a few chapters of the Gospel of Matthew, translated by Mr. Chater and revised by Mr. Felix Carey. A supply of these was sent by the brethren to Chittagong, and they were soon dispersed by Mr. De Bruyn amongst the Mugs, who received them with much apparent pleasure.

Before we speak of the baptism of any of these people at Chittagong, we may remark that a man calling himself a Mug, had been baptized at Serampore in April, 1809. The brethren there rejoiced over him as the first fruits of the nation, and joyfully looked forward to the time when the full sheaves would follow.\* Their rejoicing was, however, of very short duration, for the conduct of this professed convert was so inconsistent with Christian duty that in a few months they were compelled to exclude him from the communion of the church. It may be observed that this man was not an Aracanese Mug, but belonged to a tribe called Rajbangshi, speaking the Bengáli language and in many respects differing from those with whom Mr. De Bruyn

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\* We may notice here a singular mistake of the Serampore missionaries in reference to this case. Writing an account of the baptism they added: "It is a remarkable circumstance that the Mugs appear to venerate David as their prophet. Several Mugs, both here and at Calcutta, agree in avowing that they are the followers of David and that their divine book is the *zubbur*, or the Psalms."

The true Mugs being all Buddhists, those of whom mention is here made must have gathered their supposed knowledge of David and the *zubbur* from the Musalmáns amongst whom they dwelt. The mistake must be referred to the ignorance which was then so common in regard to all eastern tribes which were not actually under British rule. Of this ignorance, a more amusing example occurs in a letter from Andrew Fuller written in allusion to the statement quoted above. He says, "Who and what are the Mugs? On looking into Rennell's map, I find between the Sunderbunds and the mouth of the Ganges, or between the Beescally and Rajnabad rivers, a place where it is written, '*Country depopulated by the Mugs*.' When I read this before I used to think the Mugs a species of wild beasts!"

came most commonly into contact at Chittagong.

In September, 1814, Deg Bodrai, or as he was now designated, Dick, or Richard Beaudry, was baptized. There appeared to be good reason to think him converted, and many hopes were entertained that he would in time become eminently useful amongst the people who had brought him up. The assistance he rendered to Mr. De Bruyn by interpreting for him in his communications with the Aracanese was very valuable. Many of those who heard the Gospel displayed much concern for salvation, even priests solicited copies of the Christian books, and appeared much impressed by what they read. In November, 1814, the missionary wrote that a company of men hearing Isaiah lxx. were greatly affected, and exclaimed: "This is true: the Lord sought us, when we asked not for him, and found us when we sought him not." At the same time others were heard of, who had actually cast their idols into the fire.

Such tidings were most cheering to the hearts of the brethren at Serampore. They had recently been compelled to resign their station at Rangoon to the agents of another Missionary Society, and had reaped little or no fruit in return for all their labor and expenditure there. Now, however, they rejoiced to see that the books which had been prepared at Rangoon were just what they needed to supply the unforeseen necessities of their new station at Chittagong. As they recorded the distribution of these Burman books by Mr. De Bruyn, therefore, they gratefully wrote: "These are the fruits of the Rangoon mission, by which these Burman books have been supplied; so that, we see, the Gospel is like a spring of water; if it cannot find a passage in one direction, it forces a way in another." An edition of 2,000 copies of the entire Gospel of Matthew in Burman was printed at the beginning of 1815; and large numbers were soon dispersed at Chittagong, where many received them, "not as the word of men, but as the word of God."

The reality of the conversion of several of the Mugs having been established to Mr. De Bruyn's full satisfaction, he baptized five persons in September, 1815. In October six more were baptized, and in November

the number was augmented to twenty-nine. A large harvest appeared to be before the missionary. But the good work went not forward without hindrance. Persecutions arose. The heathen Mugs set themselves to oppose the further progress of the gospel. They endeavored to expel the converts from their villages, and threatened some of them with death. Among the persecutors, there were some men of rank and influence, and though caste does not exist amongst the Aracanese, the Christians were made to suffer severely for having abandoned their former superstitions. All these difficulties were, however, either surmounted or patiently endured by the converts, and the work advanced. More were baptized; and the Christians were very zealous in their endeavors to make the gospel known to their countrymen. Thus in March, 1816, Mr. De Bruyn wrote that several had procured a boat, and that having manned it themselves, they went from village to village to talk of what they had learned of Christ and his great salvation.

The charge of the numerous converts he had been permitted to baptize, soon became a very heavy burden to Mr. De Bruyn. They resided chiefly at Kaptai, Harbang, Chokariya, Cox's Bazar, and Ramu, all far distant from Islamabad. It was not possible for all the people to come there for instruction, and the missionary's other duties demanded his attention at home. He, however, appears to have done all he could to sustain the responsibilities of his post, and frequently visited the Mug settlements. Native readers were also appointed to instruct their countrymen, and the number of the converts continued to increase greatly. In the year, 1817, Mr. De Bruyn's labors were terminated in a very tragical manner. Beaudry, the young man he had received into his family, and whom he had regarded as his son, had for some months given him cause for serious complaint. His early promise of Christian usefulness had been belied by conduct inconsistent with the gospel and at length, in October, after he had been rebuked with some asperity, he caught up a knife and savagely stabbed his benefactor. The wound was mortal, but Mr. De Bruyn lingered some hours, and employed his last strength in writing a letter to the judge of the court, extenuating the



unhappy young man's guilt, and recommending him to mercy.\* Nearly all the European residents at Chittagong testified their esteem for the deceased missionary by following him to his untimely grave, and felt deep regret on account of his sudden removal from the scene of his labors.

The native Christians gathered under the ministry of Mr. De Bruyn being thus left as sheep without a shepherd, the brethren at Serampore resolved that Mr. Peacock, who had been Mr. Chamberlain's associate at Agra, should settle at Chittagong; and he departed on his way thither in February, 1818. In the same month Mr. Ward left Serampore for the purpose of visiting the Aracanese converts and of arranging for them such things as were necessary. He arrived at Chittagong in March, and immediately sent for the principal men among the believers at Harbaug. They came, and he accompanied them to their town, where he baptized several converts. He then proceeded to Chokariya, and Cox's Bazar. At the latter place he found the brethren in much trouble owing to persecution. Mr. Ward, however, baptized seven more converts who had been waiting for some time thus to put on Christ. He also appointed some of the more pious and active among the members of the churches to the work of itinerating and preaching the gospel to the heathen. The impression produced on Mr. Ward's mind by his intercourse with the Mugs was exceedingly favorable to them. In the letter from which we made a long extract in a former paper, he says: "They are the most pleasant, affable, frank, and good tempered people I was ever amongst. They will sit for hours with you, and are so lively and friendly that you are never tired of their company. They receive the words of Christ with the deepest reverence, and appear to be Christians with the whole heart. No caste, no distance, nor deception."

When Mr. Ward was about to leave Chittagong he addressed a letter full of affectionate Christian counsel

to the Mug converts. It was translated into Burman by Mr. Felix Carey, and gratefully received by the believers, some of whom multiplied copies of it in MS. and distributed them amongst their brethren.

Mr. Peacock reached Chittagong in the beginning of May. In accordance with the instructions of the Serampore missionaries, his attention was chiefly given to the establishment of a school at Islamabad, upon the plan of the Calcutta Benevolent Institution, of which also he had been the first teacher. His success was very gratifying; but it was impossible for him efficiently to oversee the Christian Mugs in addition to his labors in the school. He therefore urgently requested that a brother might be sent to Chittagong for the express purpose of carrying on this important branch of the mission. Mr. Aratoon was regarded by the Serampore brethren as exactly fitted for this work, and was recalled from Surat, that he might engage in it. After his arrival in Serampore, however, difficulties arose, which determined him not to settle at Chittagong, and no other suitable missionary was for a time available for the service, especially since there was reason to believe that the Government would not permit a European to engage in it.

Like Mr. Ward, Mr. Peacock was delighted with the ingenuousness and manly bearing of the Mugs, and would gladly have labored to benefit them, if he could have done it without neglecting duties which he was better qualified to discharge. For the present he was compelled to superintend their affairs, and very shortly after his arrival at Chittagong he baptized three men who gave evidence of having been converted to God. Six Mug Christians were now employed as itinerants, who visited Mr. Peacock every two or three months and labored under his direction; but the converts being ignorant and having many enemies, stood greatly in need of a missionary who could frequently visit them and interest himself on their behalf. At length it was resolved that a young Portuguese convert, named Domingo De Cruz, recently baptized by Mr. Leonard at Dacca should go to Mr. Peacock's assistance, and devote himself to the instruction of the Aracanese. In August, 1819, therefore, Messrs. Peacock, Leonard and De

\* Beaudry was sentenced to imprisonment for life, in irons. After having been imprisoned for sixteen years he presented a petition to the Sudder Nizamut Adawlut, and was set at liberty. He survived his liberation only a short time, and afforded much ground for hope that he died trusting in the Redeemer.

Cruz together visited the Christians at Harbang, Chokariya, and Cox's Bazar, where they baptized eleven persons who had long been waiting for an opportunity to profess their faith in the Redeemer. These converts afforded them great satisfaction by the simplicity of their confessions of sin against God, by their deep and hearty sorrow on account of it, and by their manifest joy and faith in the atonement of the Lord Jesus Christ. With the exception of a single case, which called for the exercise of church discipline, every thing they beheld among the Christians appeared to be indicative of their peace and purity. De Cruz was introduced to them as their future pastor, and arrangements were made to erect a bungalow for him at Harbang. This plan did not answer the expectations which were formed concerning it. De Cruz soon became ill and returned to Islamabad, where he found employment as an assistant teacher in the Benevolent Institution.

In January, 1820, Mr. Peacock was requested to send six or eight intelligent Mug lads to be educated in the Serampore College. He therefore visited Harbang and Cox's Bazar again, in March, and his former opinions of the people were fully confirmed. Those who had children were, however, exceedingly unwilling to part with them, and Mr. Peacock could only obtain two lads for the college. These were sent to Serampore, together with a Mug pandit. They were, however, sent in vain, for very shortly after their arrival at Serampore both the poor boys died. Two other Mug lads who had been sent to Serampore before, were so alarmed by this, that they asked permission to visit their own country for the sake of health, and, once there, would not return.

The American Baptist Missionaries in Burmah had long taken considerable interest in the Chittagong Mission, owing to the near relationship between the Mugs and the Burmese, and to the probability that the success of the gospel amongst the one race would soon result in spiritual benefit to the other. When therefore the hostility of the Burman court was so manifest as to lead them to think that they would not be permitted to carry on their work at Rangoon, they seriously purposed to remove to Chittagong; and at length it was decided that Mr. Col-

man should go and settle there, for the purpose of establishing a mission amongst the Aracanese. He arrived at Islamabad in June, 1820, and labored very assiduously there. The Serampore brethren were not, however, at all disposed to lessen their endeavors to meet the wants of those who had been brought under the influence of the gospel by their agents, in consideration of his settlement in the district.

Towards the end of 1820, Mr. Peacock visited Calcutta, intending to carry back with him fresh stores of Bengali and Burman scriptures for distribution amongst the people of Chittagong. But he was to return there no more. He was seized with fever shortly after his arrival in Calcutta, and on the 27th of November, he expired.

The Serampore brethren had, some months before, sent Mr. Johannes to assist Mr. Peacock in the charge of the Benevolent Institution, that he might be more at liberty to labor amongst the Mugs; but they were now more than ever at a loss to provide a pastor for them. This difficulty was soon surmounted, however; for when Mr. Peacock's funeral sermon was preached, Mr. J. C. Fink, a native of the island of Ternate, and one of the fruits of Mr. Robinson's labors at Batavia, was so moved with compassion for the destitute converts, that he immediately afterwards volunteered to go and learn their language and labor amongst them. As Mr. Fink had given good evidence of his Christian zeal by his disinterested labors among the heathen in and near Calcutta, his offer was gladly accepted; and on the 10th of January, 1821, he was solemnly set apart to the work, and commenced his journey to Chittagong a few days after.

Shortly after his arrival at Islamabad, Mr. Fink paid a visit to the Mug Churches and was received with the utmost affection by the converts, who all rejoiced in the prospect of having among them a missionary who would learn their language and devote himself wholly to their instruction. He determined on residing partly at Cox's Bazar and Harbang, and partly, during the most unhealthy portion of the year, at Islamabad. He applied himself to the study of the Mug and Burman languages, and could very soon preach intelligibly to the people. He

was also able to increase their knowledge of the truth by the aid of the Burman gospels and tracts prepared by Mr. Judson at Rangoon, many copies of which were distributed by him.

Omitting the minor details of baptisms, deaths and exclusions which may be found in Mr. Fink's letters written at this time, we may avail ourselves of some statistics furnished by him in February, 1822, which will show, both the importance of this mission and the number of the Christian Aracanese at that date. Mr. Fink states that having carefully inquired into the number of the Mugs in Chittagong, he had arrived at the belief that there were in fourteen towns, which he enumerates, not fewer than 225,700 inhabitants. The statistics of the churches were as follow: at Harbang, with a population of 10,000, twenty-two church members; at Chokariya, with 4,000 inhabitants, twelve; at Cox's Bazar with 40,000 inhabitants, thirty-two; and at Manjariya, with 5,000 inhabitants, twenty-seven. Thus there were in all ninety-three church members, exclusive of about twenty-eight resident at Kaptai, a town containing about 20,000 inhabitants, where the native rájá shut them out from all intercourse with the other converts and the missionaries, so that little had been heard of them for years. At Harbang were two native preachers, named Khepoo and Kaláfré, both of whom had spent some time at Serampore, and whose zeal and activity were spoken of with admiration by all who knew them. At Chokariya was a native preacher named Súdúung; at Cox's Bazar, two others named Suphong and Fassenah; and at Manjariya, a sixth, named Móarang. Some of these native brethren had to endure much persecution, but of nearly all of them the missionary was able to write in terms expressive of high satisfaction with their characters and labors. Of the members of the churches also the tidings sent by Mr. Fink were for the most part very gratifying, although, after he had acquired their language and could converse freely with them, he found that some who had been baptized were deplorably ignorant even of the first principles of the Gospel.

On the 4th of July, 1822, Mr. Colman died of jungle fever. In the preceding November he had gone to

reside at Cox's Bazar, where, removed to a distance of seventy miles from all European society, he devoted himself wholly to the Aracanese. His efforts for their conversion appear to have been rewarded with success, and his loss was deeply lamented by them.

Mr. Fink also was brought to the border of the grave by a similar disease in the following month. He, however, was soon able again to prosecute his labors.

In the early part of 1824, the Mug settlements in Chittagong were visited by severe calamities. War had broken out between the British and the Burmese, and the latter sent an army across the frontier. In May, an engagement took place at Ramu, when about five hundred sepoys with several English officers were surrounded, and the greater number slaughtered, by more than ten thousand of the Burmese. The Mugs fled from their settlements; and the converts were sharers in the general confusion. All were driven from their occupations, and from the lands they cultivated, and were reduced from a condition of comparative comfort to the deepest poverty. It is pleasing to observe that in these painful circumstances the conduct of the Christians, who had taken refuge in the town of Chittagong, was worthy of their high calling. We find it recorded of them that "they not only bore their distress with patience; but, as there were many of their countrymen then in Chittagong, they went among them, and, as far as they were able, communicated temporal relief to them from the little they had themselves, and assiduously labored to make known among them the word of life." During this period of distress Mr. Fink was compelled to leave Chittagong for Serampore, owing to illness; but Mr. Johannes remained with the people, and afforded them all the instruction and relief in his power. A few converts were baptized by him and added to the church.

Mr. Fink returned to Chittagong in January, 1825, just in time to meet the Mug brethren, before they and all their countrymen were compelled to leave the town by the order of the magistrate. The Burmans had now been expelled and the deserted villages were open to the return of their fugitive inhabitants. Many did return to their former homes; but war was fol-



lowed by scarcity of food, and the Mug villages and towns could not be restored to their former prosperity. The condition of the churches was therefore still very unsettled. Yet in the midst of all their trials the conduct of the Christians was such as to command admiration, even from those who themselves cared little for the gospel.

No sooner had the British taken possession of Aracan, than the Mugs determined on returning to their native land. With the full consent of the Serampore brethren, Mr. Fink resolved to accompany the converts and endeavor to promote their interests both temporal and spiritual in their new circumstances. Accordingly he went with them, and succeeded in obtaining from a gentleman, who had before befriended the converts, a very desirable spot for a settlement at Kruday on the island of Akyab.

In February, 1826, Mr. Fink computed that the number of Mugs baptized from the beginning was one hundred and forty-one. Of these the war had scattered seventeen to distant places, and thirteen had died, many of them rejoicing in the Lord. The converts at Kaptai were still cut off from intercourse with their brethren; and about eleven persons had been excluded from the churches. There were, therefore, about seventy members, whom Mr. Fink hoped to form into a single church at Akyab, from which the word of the Lord might sound out into the whole province of Aracan. This was, however, found to be impracticable, and the church was divided into two principal branches, one of which resided in what was called the Christian Colony, at Kruday, and the other in the town of Akyab. Some of the brethren also resided in the town of Aracan, and others were dispersed over various parts of the district around. A very interesting community of Christians was afterwards gathered at Kim Kywon, a place two days' journey to the east of Akyab. Six persons baptized there by Mr. Fink at the close of 1826, were the fruits of the labors of a Mug brother named Roumachey, who had taken up his abode in the village at the close of the war, and, supporting himself and his family by his labor, diligently and fearlessly preached the gospel to his neighbors. The Christian Mugs in other places were similarly engaged in making the

truth known, but the same pleasing results did not follow.

Mr. Fink and his native preachers found a wide field for labor in Aracan, and the word of God was very extensively preached. Large numbers of Burman Scriptures and tracts, prepared by the brethren of the American Baptist Mission, and reprinted at Serampore for the benefit of the Mugs, were also distributed.

The Serampore brethren would gladly have sent more missionaries to Aracan, and also one to labor amongst the Mugs who still remained in the district of Chittagong. They were now, however, in great straits for funds sufficiently ample to sustain even their existing agency, and they could only aid Mr. Fink by sending his eldest son, who had been a student in the Serampore College, to assist him in the mission and to take charge of the school which he had succeeded in establishing at Akyab.

This relief was sent to Mr. Fink, at the close of 1835, and would probably have resulted in the extension of his missionary operations, but for the events by which it was shortly followed. The brethren who directed the Serampore missions were ineffectually struggling with pecuniary embarrassments; the resources to which they looked for the support of the Aracan mission altogether failed them, and Mr. Fink and his native assistants were left for months in very distressed circumstances. When at length the stations supported by the Serampore mission were made over to the Baptist Missionary Society, Mr. Fink would willingly have continued to labor in Aracan. It was, however, resolved by the Committee that the station he had occupied should be given up to the American Baptist Board of Missions, and Mr. Kincaid took charge of it on their behalf in 1840.

The Serampore mission to the Mugs does not appear to have ever been as prosperous in Aracan as it had previously been in Chittagong. About nineteen converts were baptized after the migration of the church in 1825; but many of the members were scattered, and some lost sight of in the removals hither and thither which naturally followed their return to their native country; so that at the close of the year 1837, the number in full communion was only forty-two.

Having removed once more to Chittagong Mr. Fink both labored in conjunction with Mr. Johannes to make the way of life known to the Bengalis and preached frequently to the Mugs, considerable numbers of whom still remain in the district. Very interesting journeys were sometimes made by him to Cox's Bazar, Harbang, and other places which had witnessed the triumphs of the gospel in former years, and here and there a Christian was found, whom circumstances had prevented from returning to Aracan. Two Mug converts were baptized as the fruit of Mr. Fink's latter labors; but in 1846, he was compelled to remove from Chittagong owing to repeated and very severe attacks of disease, and since then no agent of the Baptist Missionary Society has been specially devoted to efforts for the salvation of the Mugs.

These imperfect details of the Mug mission are not without peculiar interest. The remarkable entrance of

the gospel among the people at the first and its rapid progress under circumstances most unfavorable to its extension, contrast strangely with the subsequent decline of the church, even when fostered by the care of a missionary speaking the Mug language and entirely devoted to the people. It is difficult to determine what causes contributed either to the early success of the mission, or to its decline; but the facts here compiled show that the Mugs are capable of deep religious feeling, and induce the hope that the day will soon come when multitudes of them will crowd to the missionary of the cross and embrace the truths he declares. Meanwhile the remembrance of the many converts who were made, some of whom died in the Lord, while others are still living to his praise, should call forth gratitude to God, who so richly blessed labors, for the most part, very unlikely to be productive of happy results.

C. B. L.

## Correspondence.

### BRIEF MEMOIR OF THE REV. A. SUTTON, D. D.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—Your readers will expect to be furnished with some particulars of the life and death of one so long known and so much esteemed in India as was my late beloved friend and colleague, the Rev. Amos Sutton. I could have wished that some one else would have supplied those particulars; but as it seems more naturally to devolve upon me, I commit myself to the painful duty.

Our dear brother was born at Sevenoaks in Kent, it is believed, on the 21st January, 1802. He was early the subject of his fond and pious mother's tenderest solicitude, both temporally and spiritually. Her fervent prayers with and for him, while yet in infancy, and her earnest affectionate counsels afterwards, produced a deep impression on his mind. His early religious training awakened within him a pleasing susceptibility of conscience, a reverence for religion, and a dread of sin. His natural disposition was eminently quick and vola-

tile, and but for his mother's piety, he had doubtless lived and died a very different character from what he was. Like many other men whom the Lord has raised to eminence and distinction, he had, during his earliest years, several narrow escapes of his life, and on one or two occasions especially, it seemed almost a miracle that he was preserved. When in the fourteenth year of his age, his loving mother was called to her heavenly rest, and her son was left without those hallowed restraints he had previously experienced, for his father was not at that time the subject of religion. This bereavement affected him deeply. He says: "I could not weep: in vain I secreted myself in the garden and tried to force tears from my eyes, my sorrow was too deep. I remember that after following her to the grave, I retired to my chamber, and throwing myself on my knees, recollected her with prayers and tears." Afterwards also, when wandering far from God, the remembrance of her was not without its salutary influence upon his mind. "I had always," he says, "cherished a tender recollection of my dear mother, and

now my affection for her revived. I used to think she was in heaven, looking down with the deepest sorrow on her wretched sinful son, travelling post haste to ruin. This reflection was for a long time more useful to me than any thing I remember." Let mothers learn from the instructive lesson here taught, to make the spiritual welfare of their offspring the object of their first solicitude, being assured that in due time they shall reap, if they faint not. Scarcely any thing in earth or hell can ultimately counteract a mother's love and a mother's prayers. Let the child grow up under whatever influences he may, move in whatever society, or traverse whatever country he please, the impressions produced upon his mind by his devoted mother will follow him, and insist upon admission into his scenes of revelry and midnight solitude, and will disturb the whole equilibrium of the soul, until they bring the erring one to God.

When about fifteen years of age, our friend removed to a situation in London. Here he soon became the subject of much inward struggling and much outward temptation. His heart, though often impressed and affected, was not changed. Though he was in the habit of "saying his prayers" with great regularity, and indeed "dared not to lie down" without first doing so, yet he was a stranger to that inwrought prayer, which is the only voice of the soul acceptable to God. Naturally aspiring, he pleased himself with various bright visions in relation to the future, and was sedulous both to please and excel in his new sphere. The atmosphere which he now breathed was, however, eminently irreligious. His superiors were only anxious about the interests of the present world; and those with whom he necessarily associated, were the victims of pride, extravagance and folly, and treated every thing like religion with ridicule and contempt. Here, then, was the trial of his principles, which we have seen, were at this time merely the offspring of human tuition and culture, not of divine grace. The trial was too severe. His form of prayer and generally religious exterior were as far as possible abandoned, and he was thus led on to seek death in the error of his ways. But as it is not within our present purpose to follow

him through his course of alienation from happiness and God, suffice it to say that "where sin abounded, grace did much more abound."

When about twenty years of age, he returned to his beloved and more quiet home at Sevenoaks, where he was led to attend the Baptist chapel. Here the solemn and evangelical services of the Rev. J. Henham, then minister of the place, deeply affected his heart, and led him to feel what was his real condition, as a sinner, in the sight of God. Like many more under similar circumstances, he erroneously thought the minister was especially pointing at him, and this excited a momentary feeling of annoyance; but as the heart melted yet more and more, he was led to regard the faithful man of God as his greatest and best earthly friend. He was ultimately baptized and admitted into the church, and from that time became one of its most active and useful members. Having a good deal of leisure time, he took great delight in visiting the poor and sick in the neighborhood; and the Benevolent Society, in connexion with the church, appointed him one of the almoners of their bounty. He soon became a teacher in the Sunday School, and occasionally gave an address to the children at the close of the service. He used also to conduct prayer-meetings, preach in the country villages, and was finally requested to assist his pastor in the chapel.

After pursuing this active course for some time, the subject of foreign missions was brought prominently before him; nor could he rest, until he had signified his desire of being employed as a missionary to India. His pastor would fain have dissuaded him from this enterprize, urging that he might be more useful at home; but he felt that he was called of the Lord, and could not, therefore, confer with flesh and blood. The result was, that an application was forwarded to the Rev. J. G. Pike, the Secretary of the mission, and he was conditionally accepted by the Committee. He spent twelve months in a course of theological instruction under the Secretary, and during that period his piety, application and zeal were eminently satisfactory to all. He was finally accepted as a missionary, and arrangements were made for his ordination. It may not be out of place here, to quote a



few sentences from the *Missionary Report* for that year, 1824:—

"The Committee have been enabled to add two more to the number of their missionaries, Mr. Sutton, a young minister, most esteemed by those who know him best, and his young and amiable partner,\* who is eminently qualified to become in India the instructress and benefactress of her injured and degraded sex. The solemn services connected with the ordination of Mr. Sutton, took place at Derby, on Wednesday the 23rd of the present month (June). At an early hour the chapel was crowded to excess. The ordination service was deeply impressive. Many were powerfully affected while the young missionary detailed the progress of his own conversion, and narrated the important change that took place in his state and feelings, when he was brought from scenes of impiety, vice and misery, to embrace the gospel and to consecrate himself and his all to the service of God among the heathen."

He sailed for India on the 12th of August, 1824, and after a tedious passage of more than six months arrived in Calcutta on the 19th of February, 1825. After spending a few days in delightful and soul-refreshing intercourse with those great pioneers of modern missions at Serampore, he left for Cuttack, where he was cordially welcomed by the few brethren then in the field. Here his great work and trials began. Perhaps none can feel as a missionary does, when he sees thousands around him, all perishing, and knows that he possesses the grand and only specific, but yet cannot communicate it. He is among a people of a strange lip, and his first effort must be to acquire a knowledge of their language; and not a knowledge merely, but so to make it his own, that he may be able freely to proclaim the most exalted and glorious truths that man can hear or utter—and so to proclaim them, that the dullest intellect and most alien heart may comprehend and feel them.

\* He had recently married an interesting and accomplished young lady, Miss Charlotte Collins, of Wolvey in Warwickshire. She came out with him, full of zeal and love, but on the 15th of May, 1825, within four months after her arrival, she, like a shock of corn fully ripe, was gathered into the garner of the Lord. All that was mortal of her, moulders in the burial-ground at Purí.

Our brother labored diligently in the study of the language, but did not confine himself to this; for in connection with the other brethren, he used to visit the bázars, markets and festivals, as they occurred in the neighborhood, taking also with them excursions into the surrounding country. By these means he early familiarised himself with the customs of the people, their modes of thought and argument, the peculiarities of their creed and worship, and inured himself to various privations, which he might reasonably expect to experience.

The stations he principally occupied, during his first sojourn in India, were Balasore and Purí; though he also spent some time in Cuttack and Berhampore. In each place he left some memorials of usefulness. His itinerant labors were also extensive, though it must be confessed this was not his forte, as he frequently felt himself embarrassed, through not being able to articulate certain sounds which are of frequent occurrence in the language; besides which the speaking affected his throat. Hence at one time he proposed to the brethren to remove towards Bengal, where he apprehended those disadvantages would not be so materially felt. He was evidently most adapted for literary pursuits, and during the period under review, he translated a number of Bengali Tracts, and also prepared a small Oriya Hymn Book. In 1832, his health so far failed, that he was compelled ultimately to seek its restoration by revisiting his father-land, viâ America.\*

During his voyage to America his health continued very feeble, but he was able to complete his "Narrative of the Mission to Orissa." While in America, which was only for a few months, he travelled a great deal, and excited much interest in behalf of the mission, and was the means of exciting a missionary spirit where none previ-

\* The chronological order of the above period is as follows:—Arrived in Calcutta 19th of February, 1825; reached Cuttack in March, and Purí in the end of April of the same year. United in marriage to Mrs. Colman in June, and returned to Cuttack, July, 1826; removed to Balasore early in 1827; again removed to Purí in January, 1831; left in June, 1832; and sailed for America in the ship *Fenelon*, on the 8th of January, 1833; making a total of 7 years, 10 months, and 21 days.

ously existed, and of originating a Missionary Society among the Free Will Baptists.

In the following November, he reached England, where he was cordially welcomed by the Committee and the friends of missions generally. While at home, he visited most of the churches in the denomination with which he was connected, and his earnest appeals roused multitudes to more deep and active sympathy for the heathen in Orissa. His stay in England was short, not quite nine months, after which he returned to America, taking with him the Rev. J. Brooks, who with his wife was destined for Orissa. His visit this time, like his former one to that country, was eminently subservient to the interests of Orissa; and before he left, he had the pleasure of attending and taking part in the ordinations of the Rev. Messrs. Noyes and Phillips, who accompanied him to this province. They sailed in the *Louvre* from Boston, on the 22nd of September, 1835, and reached Calcutta, 5th of February, and Cuttack, 12th March, 1836. On his arrival at Cuttack, in consequence of the absence of the Rev. C. Lacey in England, he at once assumed the pastoral charge of the church; and continued in connection with that station, till sickness drove him from it in October, 1847. During this period of his Indian life, he was much engaged in the translation and preparation of tracts and books, both for general distribution and for the schools. He early commenced the translation of a selection from the Scriptures, the Pilgrim's Progress, an Abridgment of Doddridge's Rise and Progress, and Baxter's Call to the Unconverted, &c. His greatest works, however, in this department, and which extended over several years, were the preparation of a Dictionary, in three parts, viz. English and Oriya, Oriya Synonymes, and Oriya and English, forming an 8vo. volume of nearly 900 pages, and a new translation of the entire Word of God. With reference to the latter work it is but justice to himself and the Baptist Missionaries in Calcutta, especially to the late Rev. Dr. Yates, to remark that the Oriya is mainly, though by no means exclusively, a transfer of their version in Bengali, with such alterations in the verbs, terminations of nouns, &c. as the language required.

The sheets in Bengali were kindly forwarded to him as they were printed off in Calcutta, and Dr. Yates was ever ready to furnish every information in his power, largely entering into his reasons wherever his renderings might appear peculiar. These circumstances enabled our brother to proceed much more rapidly than it would have been possible for him to have done otherwise, though his diligence and application were most unremitting. He also prepared a larger volume of hymns for public worship, and translated the Companion to the Bible, besides revising almost the whole of our literature, and preparing several vernacular school books for the Government.

He also originated and, with his beloved wife, who now mourns his loss, took charge of the Asylums at Cuttack, for orphan and destitute children of both sexes. These institutions have been much blessed in preserving a number of poor children from infamy, ruin and death. Many have been brought to give their hearts to Christ, and form no inconsiderable portion of our Christian community, while some have been raised up to preach the gospel. In addition to this, he had also for some years the responsible charge of the Boys' English School. He also originated the Academy for the education and training of native students for the ministry. In this Institution he felt the most lively interest, and devoted himself to the education of the young men with unwearied energy to the close of his life; and several who have been trained in it, not only give full proof of their ministry, but show the advantages they have derived. If it be not out of place, I may here mention that he contributed some considerable sums of money for the support of this Institution, and in his will, has requested his bereaved partner at her death to bequeath as much of the property he has left her, "as she in her judgment approves, to the Treasurer of the General Baptist Missionary Society in England, to be expended by them in training and supporting native Preachers of the Gospel in Orissa."

It might also be remarked that our brother had for some years the responsibility, and management of the printing office, till the arrival of Mr.

Brooks, early in 1842, relieved him of this duty.

Towards the close of 1841, at the suggestion of J. W. Alexander, Esq. he removed to Calcutta, to attempt the formation of a mission to the many thousands of Oriyas in that city. Various reasons led him and his brethren in Orissa to think it was his duty to listen to this call; but so did not seem the will of God, for within three months several of his assistants were carried off by cholera, and the remainder were so panic-struck that a return to Orissa seemed inevitable; accordingly he returned to Cuttack in March, 1842 and resumed his duties in connexion with that station. Of this whole period of nearly eleven years it may be truly said that he was 'in labors more abundant.' In December, 1847, he left, on board the *Wellesley*, for his native shores, where he arrived in April, 1848. The Committee again welcomed his arrival, and would gladly have employed him, as they had done before, to plead the interests of the mission; but having received a pressing invitation to serve the church at Dover Street, Leicester, he felt anxious to settle down for a little rest and quiet. He continued the pastoral charge of that church till April, 1850. The public services connected with his return to India were held on the 1st April; but his farewell sermons to the church and congregation he had served while in England, were delivered on the 7th. On the following evening, a tea-meeting was held, when "a watch was presented to him by the young people of his congregation, as a token of respect, accompanied with an affectionate address." But though he was thus settled down as the pastor of that church, he also travelled very extensively for the mission, till in May he again left for America. Here, as on his former visits, he excited much interest among various denominations of Christians, especially among those whose creed was similar to his own. The College of Waterville manifested their respect, by conferring upon him the honorary degree of D. D. The Bible and Tract Societies were much interested by the information he furnished, and the former agreed to allow him the liberal grant of 1000 dollars annually for five years, for a special effort for the distribution of the word of God throughout Orissa. He again

sailed from America in November, 1850, and reached Cuttack in April, 1851. Here he resumed the charge of the Academy, and in a short time of the Boys' Asylum. He soon re-entered upon his favorite work in connexion with the word of God, and prepared for general distribution the "Harmony of the Gospels." He also translated "Lucy and her Dhye" and other works for the schools.

It would be impossible, in a brief account like the present, to enter into any lengthened details of his multiform engagements, and I fear I may have already trespassed upon your space. Some allusion, however, should be made to his writings in English. These are the "Family Chaplain" or sermons, in two volumes; "Narrative of the Mission to Orissa;" "Orissa and its Evangelization;"—and "Guide to the Saviour," besides several minor pieces, hymns, &c. His English preaching too, as well as his Oriya, was instructive and effective; and perhaps there are few places where he has preached, where some souls have not been eternally benefited. But we must pass on to the closing scenes of his useful life.

He had for some time occasionally complained of not feeling very well, and his will, accounts, and various other arrangements, which he seemed in haste to effect, shewed that he was apprehensive that his end was drawing nigh; though I do not think any one else participated in the feeling, as he looked stouter than ever he had done before. On the 9th of August (Wednesday) when I went over to confer with him on some matters of business, he asked if I had come over to preach for him at night? I told him, I had not; but if he particularly wished it, I would do so. He then said, "I wish you would, for I do not feel at all right; my back aches so, I can scarcely stand. I fear I am going to have an attack of fever." On Thursday afternoon, when I saw him, he seemed a good deal exhausted. We advised him to consult the Doctor, but he thought it was unnecessary, as he had taken medicine, and hoped to be better, when he got over the effects of it. On Friday he was still unwilling that the Doctor should be sent for, but early on Saturday morning he was called in. He thought it was merely an attack of bilious fever, then preva-



lent here, and trusted he would soon be better. The fever and diarrhoea however continued, occasioning both restlessness and debility. On Tuesday he manifested some symptoms of delirium, and on Wednesday still more so; but it was thought to be merely the effect of weakness, and that there was not the slightest ground for fear on that account. Even as late as Wednesday night at 9 o'clock, when the Doctor saw him, he assured us that he was not apprehensive of danger. On Thursday morning, August 17th, about half-past six o'clock, his Lord, whom he had loved and served so long, said "Come up hither," and received him to that blissful world, whose bright inhabitants never say, they are sick. So peacefully did he breathe his soul away, that it was difficult for some time to say, he is really gone. Surely every reader will say, "Let me die the death of the righteous, and let my last end be like his."

It has been to us all, and to his bereaved partner in particular, matter of deep regret that his approaching end was so mysteriously hid, both from himself and us. Could the fact have been realized, doubtless there would have been much profitable conversation, that we should have loved to think of, and that might have proved an additional stimulus and encouragement to survivors in their work and way to heaven; but our Heavenly Father saw best it should be otherwise, nor dare we in this matter charge God foolishly. He is "too wise to err; too good to be unkind." If a sparrow falls not to the ground without Him, how much less can any event befall his servants without his direction or permission! And if the very hairs of their head are all numbered, how precious in his sight must be their death! "Be still, and know that I am God," is an exhortation well adapted for us, while we have the assurance, "What I do, thou knowest not now, but thou shalt know hereafter."—We know that the future happiness of God's people cannot be affected by their being able to speak religiously or otherwise on a bed of death. Doubtless it is pleasant, and on the whole desirable, to be able to do so, especially to survivors; but nothing can be more repulsive than that species of morbid sentimentality, which would scarcely admit a soul into heaven without it, no matter how

pious and devoted might have been his life. How little is said in the Word of God about the dying experience or language of any of God's people; and of how many an one nothing more is said than that "he died." Probably he might have died most triumphantly, and his sayings have been left as an heirloom to posterity; but the Holy Ghost has made no more account of it, than if there had been no happy experience, no exulting exclamations; and doubtless there was good reason for this—it may be to show us that so far as this world is concerned, religion relates rather to life than to death—it is intended to direct and control our living, rather than our dying feelings and expressions. And we cannot but feel, what an uncertain criterion dying language and dying feelings are. Some men of no religion at all may be so mentally constituted, or their views of religion so erroneous, or the influence of medicine on their animal spirits may be such, that they may seem to rise above every thing earthly; while men of known real piety may be so affected that all may seem dark, and their every expression may be the echo of doubt and anxiety. These things, however, we must leave with Him, "who searches the heart and tries the reins of the children of men;" who sees as God and not as man. In the case of our dear brother, it is the more mysterious, as on some former occasions when apprehensive that his end might be near, he entered freely into conversation on the subject, and had some of the most refreshing and delightful seasons of spiritual enjoyment, and was at times exulting in hope of the glory of God; but now death seemed to approach so insidiously, that he had seized and carried off his victim, almost before we could think he was at hand. In addition to this, it might be mentioned that the most perfect quiet was strictly enjoined; and from his being restless at night, he frequently seemed disposed to sleep during the day. All these circumstances combined, prevented those remarks being given or received which otherwise might have been. On the Lord's-day before his death, I said to him, "What a blessing it is, my brother, to have a world in prospect where there is no pain, no suffering." He simply replied, "Yes, but the mind is not in a fit state to think of these

things now." On another occasion, when appearing peculiarly composed and happy, he said to Mrs. Sutton, "I have been pouring out my soul to God." She said something, to carry on the conversation, but he made no further reply. The day before his death I repeated to him two or three times that I was going to preach to the Band-men. He at length said, "The Lord give them life, I feel that I need it." I said, "My brother, you have that better life;" to which he made no answer. And during the last night of his sojourn among us, he made some hasty, impassioned remark respecting "the goodness and mercy of God," which cannot now be recalled. In reviewing all the circumstances of his affliction, my impression is, that he was not himself apprehensive of the result, and therefore might refrain from any particular conversation or remark, lest the anxiety of others should be excited. The intelligence of his death was like an electric shock to all. Numbers of the native Christians, male and female, soon flocked to the house of mourning and mingled their tears and wails over the dead; and in the afternoon, before removing the body for interment, the large room in the Academy was crowded with sorrowing spectators. At the appointed time, viz. 5 P. M. our beloved sister made her way through the crowd, to take one parting, final farewell of the precious remains of him, whom she had so long and ardently loved. The countenance, which in death became somewhat distorted, now looked sweetly calm, and we felt ready to say, "Our brother sleepeth," but alas, it was a sleep, only to be broken in the morning of the resurrection!

Before the coffin was fastened down, Sibū Pátra, one of our native ministers, prayed in Oriya, and I in English. I think I never heard a more affectionate, appropriate and affecting prayer in my life than the one Sibū offered. After this short service our bereaved sister took a last fond look; and never shall I forget the thrill of emotion produced as she exclaimed, "Good bye, my dearest, till the morning of the resurrection." I say no more. Her deep and ardent feeling was sacred—it was a sanctuary which to enter were to pollute.

Most of the residents, civil and military, East Indians, and a large con-

course of native Christians, formed the procession. When the coffin was placed by the side of the grave, I read a portion of 1 Cor. xv. and gave a short address. It was then placed in the grave, when brother Brooks offered prayer in Oriya, and I concluded this deeply painful and affecting service with prayer in English.

On the following Lord's-day morning Rána, one of our oldest native ministers, preached an impressive and appropriate sermon from Rev. xiv. 13. Brother Miller, without knowing it, preached from the same text in the afternoon, and I closed the solemn and exciting services of the day with a sermon in English from 1 Thess. iv. 13.

O how mysterious—how afflictive is this providence to poor Orissa! Another of its great lights is extinguished. In a little more than two and a half years our two oldest, and I know my brethren in the field will sympathise with me when I say also, our two *best* men, in their different spheres, are gone—yes, our beloved Charles Lacey and Amos Sutton are gone! They rest near each other in the grave yard here, and their happy spirits rejoice together before the throne of God and the Lamb.

In conclusion let me beg an interest in the sympathies and prayers of yourself and readers for the mission from which our dear brother has been removed; and especially for her, who is now left to journey down the hill of life alone.

Believe me,

Your's affectionately,

I. STUBBINS.

Cuttack, Sept. 16th, 1854.

## THE PAITÁ.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—Your Correspondent ENQUIRER wishes to know whether the *Paitá* is a religious, or political distinction.

The question must be viewed from two points: the Hindu, and the historical. The Laws of Manu are generally acknowledged to have existed fifteen hundred years before our era. They therefore furnish the most ancient information on the subject. From these laws we learn, that Brahmá gave existence to four classes: Bráhmans,

Khetriyas, Vaisyas, and Sudras. The privilege of wearing the *Paitá* is limited to the three first classes: with some distinction as to the materials of which it is made.

"*The sacrificial thread of a Bráhma-man must be made of cotton, so as to be put over his head in three strings; that of a Khetriya of Sana thread; that of a Vaisya of woollen thread.*" Laws of Manu.

Through being invested with the *Paitá* the three first classes are twice born, and as such they have the privilege of studying the sacred scriptures, pronouncing sacred texts, and offering sacrifices with mantras. Manu denominates the *Paitá*, the *sacrificial thread*. This phrase leads to the conclusion that the *Paitá* is a religious distinction. However it is evident from the whole tenor of the laws of Manu, that the

three first classes possess civil rights, which the Sudra does not: in fact, the Sudra has no civil rights whatever, he is simply a serf. These distinctions are as old as the creation, consequently anterior to all political distinctions of human creation, by conquest or otherwise. From a Hindu point of view, then, it is clear that the *Paitá* is the insignia of certain classes, who exclusively possess certain civil and religious rights, and that by divine appointment.

I am not aware that history furnishes any particular and authentic information on the subject. But viewing it in the light of Divine revelation and general history, the natural inference is, that the *Paitá* has been from a very early period the distinctive badge of a dominant race; but in what age or country the practice originated, we have no information. T. M.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—On Sabbath-day the 15th of October one believer was baptized by Mr. Leslie at the Circular Road Chapel.

*Barisal.*—Mr. Page writes: "You will be glad to learn that on the 17th of September I baptized one man at Madra: the first baptism there since my coming into the district. On the 9th another man at Dhamshor. On the 22nd, another man at Suagaon. On the 24th, two women at Chhobekarpár. Of the five, four are good readers."

*Narsigdarchoke.*—One man was baptized by Mr. Lewis at this place on the third Sunday in October.

*Rangoon.*—A recent letter states; "During the last two months there have been baptized at this station, exclusive of Burmese, two hundred and thirty Karens. Within the last six months six new churches have been formed, making twelve new churches and seven hundred and forty-one baptized, since we came to Rangoon. It is not enough that some of the older churches support themselves, but we have just formed a Karen Home Missionary Society under pleasing and hopeful appearances. As liberality has

always been a very prominent characteristic of the Karen churches, we hope to see them not only supporting their own pastors and schools, but also sending out ministers and school teachers to the destitute."

#### NEW POSTAL REGULATION.

IN our last number we adverted to the advantages recently conferred upon the Indian public by the new "Act for the Management of the Post Office." Another important benefit has now been superadded upon those to which we then called attention, and, as the result, subscribers in the mufassal will receive our present issue for a single anna postage. Whether prepaid by a stamp or sent bearing, our magazine can now be conveyed all over British India for a single anna. Thus the great obstacle to an extended circulation of the ORIENTAL BAPTIST has been done away, and, with the co-operation of our friends in every place, we may expect to see our subscription list greatly enlarged. Can we count upon this co-operation? We will only say to our Christian readers, If you have counted us faithful, and have found profit in perusing our pages, do now what you can to widen the sphere of our influence.



## CALCUTTA MISSIONARY HERALD.

## THE CASE OF CHUNDER MOHUN TAGORE.

CHUNDER MOHUN TAGORE was the second teacher of the Government Branch School, recently established in South Colinga Street, and I have every reason to believe that he is twenty-five years old or more, and a man of good abilities, and therefore capable of judging for himself. He came to me first on the morning of Wednesday, the 23rd of August, accompanied by the youthful son of Shem Chunder Nath, one of our native Christians, who himself was too ill to call upon me, but who sent a note, expressing his conviction that my visitor was sincere. The latter, apparently in a state of great mental agitation, told me that for some time past he had been greatly alarmed at the future consequences of his sins; and that he had made up his mind to embrace Christianity. He had that morning taken refuge in Shem's house; being afraid lest, if he returned home, his relatives should prevent him from effecting his object. I had a long conversation with him, at the close of which, after praying with him, I asked him to call on the Rev. Mr. Leslie, which he did.

Next morning, the 24th, he called again, and in the course of conversation I particularly questioned him, whether his great agitation was solely arising from his internal fear of sin; whether he had not incurred the resentment of any personal enemy, or become involved in debt, or been disappointed in any worldly expectations. His replies appeared to me perfectly candid and satisfactory. He then urged me to baptize him without delay; but I told him that such was not our practice, because we wished to have some reason for trusting not only the sincerity, but also the stability of candidates.

On the 25th, he called again, urging that his baptism might not be delayed. Again I gave him no encouragement, beyond promising to go and see him

in the evening, which, however, I was after all, unable to do. After leaving me, he wrote a long letter, which I received in the afternoon, but which is not now in my possession; because, in the joy of my heart, I sent it to a friend in my native country. The contents of that letter were of such a nature as to cause me to waver. After consulting with friends, and inquiring of Mr. Rogers, the head-master of the school, concerning his character,—an inquiry the result of which was satisfactory—I adopted the resolution, on my own responsibility, of baptizing him on Monday evening, the 28th of August, in the Circular Road Chapel; which I eventually did.

I need scarcely mention that I saw him daily during the three days that preceded his baptism. I asked him to allow me to read publicly on that occasion a portion of his letter of the 25th. He consented at first; but afterwards of his own accord wrote another letter instead, which I subjoin:—

“DEAR SIR,—The following are the reasons which induce me to renounce Hinduism and embrace Christianity. I have told you on other occasions that my faith in the former religion was a nominal one. I acted in accordance with its doctrines as much as I could, merely to save appearances. From the study of the gospels and from attending to the lectures on Christianity, delivered in the Free Church and General Assembly's Institutions, I had this conviction long in my mind that the Bible is the only true revelation and Jesus the only Saviour, but unfortunately it remained dormant in my guilty soul, as I was immersed in worldliness and worldly pleasures. Until very lately I scarcely thought that I was running headlong to perdition. The mercy of God awakened in me a sense of the awful fate that awaited me in the world to come. It is now that the dead conviction revived with greater force—it whispered

to me, however penitent I may be, there is no other way of making peace with my Maker but through faith in Jesus Christ, who is both willing and able to save me, as he had made ample atonement for the guilt of all sinners by his sufferings on the cross. The promises of salvation are so numerous, so full, so frank in the Scriptures, that I feel assured, the Saviour would not forsake me, who am seeking him in faith, however numerous, however black, and of whatsoever magnitude my transgressions be.

"These reasons induce me to forsake family, friends, parents, and relations, who are still dear to me, but Christ is infinitely dearer; as his mercy towards us all is unbounded, his love infinite, his forbearance without measure. Oh Lord! thou, through pure mercy, has commenced the good work in me, a sinner who deserves nothing at thy hands but just punishment for his transgressions. I implore thee to carry it through—make me more repentant for my past errors—make me dead unto the world and alive unto thee. I implore thee, Lord! to do the same for those dear to me.

"I remain, &c.

"CHUNDER MOHUN TAGORE."

No previous notice having been given of the baptism, very few persons were present besides the little company which usually attends the prayer meeting. I introduced the candidate by a few words addressed to the congregation, to the following effect:—

"Some of you will no doubt be surprised to find that instead of the prayer-meeting which they expected, a baptism is to take place here this evening. I must therefore briefly explain how this comes to pass.

"The young man who is about to make a public profession of Christ by baptism this evening, is a teacher employed in the Colinga Branch School, recently established by Government in the house so lately occupied by Mr. Kemp. My acquaintance with him only dates from last Wednesday morning, when he was sent to me by one of our Native brethren, Shem Chunder Nath. He had that morning gone to Shem, with whom he was previously acquainted, determined to forsake Hinduism in every form, and to embrace Christianity; because he was greatly alarmed at the future consequences of his sins, and convinced that it was

only through Christ that he could escape from the wrath to come. I have had several conversations with him, and they have left upon my mind a favorable impression regarding his sincerity and disinterestedness. This impression has been confirmed by such testimony as I could obtain from two persons regarding his general character and deportment.

"Nevertheless, it may be said that it is unusual in our mission, to baptize inquirers after so short an interval of time. It is indeed unusual and, as a general rule, undesirable; but every rule has its exceptions, and after anxious consideration I have arrived at the conclusion that the present case forms such an exception. I may be mistaken, but I hope I am not. I do not feel at liberty, however, to state all the private circumstances of our young friend, which appeared to me to forbid delay on the present occasion.

"His being baptized in this place, instead of one of the native chapels, is also owing to peculiar circumstances which I hope are of a transient nature. I trust, however, that it is not necessary to apologize to you for bringing him here. If he is 'a sinner that repenteth,'—and I believe he is—then we know that there is joy in heaven at the sight which we are about to witness; and I trust we also have hearts to rejoice in the conversion of a sinner."

After this I read his letter, given above, and then put some questions to him regarding repentance, faith, and Christian obedience, which he answered satisfactorily.

On the morning after his baptism, Tuesday the 29th, supposing all danger was now over, he again went to the school, where in the interval his place had been supplied by a substitute. Shortly before 3 P. M. I received from him the following note:—

"Colinga Branch School. 2½.

"DEAR SIR,—My father is come to see me, and is now inducing me to recant the faith which I avowed last evening with so much firmness—I am sure nothing will be able to shake me. I apprehend some violence may be used. I should therefore feel obliged, if you be so good as to come in a gharry and take me away from the school.

"Your's sincerely,

"CHUNDER MOHUN TAGORE."

"P. S. I am sorry I have promised to go with him to home after the school is over. I was [so] moved by seeing him in cries that I did not consider to what dangerous extent I bound myself. Kindly give me your advice as to this matter.

"C. M. TAGORE."

In compliance with this request, I went—Mr. Leslie kindly accompanying me. We saw several conveyances at the gate; but Mr. Rogers had not allowed many strangers to come inside. When we entered the school, Chunder was engaged in conversation with his father. The latter was evidently in such an excited state of mind that it would have been useless to argue with him. After a very few words we asked Chunder to come away, and, taking him between us, we walked towards the gate. On approaching it, he once more turned to his father, bowed to the ground before him, and said, "In all other things I will obey you, but in this matter I cannot." After this we quietly stepped into my carriage. I took him to my own house, where he remained till after dark. About 7 p. m. he said to me, "Do you think I may now with safety venture to return to Shem's house?" In reply I said, "I think it will be better for me to accompany you." Consequently I took him to his place of refuge. We had not left my house five minutes, when some of his relations came in search of him; but not finding either him or myself, they at last drove off, just as I was again coming within sight of the gate.

Five minutes after my return, I received the following note, brought by two servants:—

"MY DEAR MR. WENGER,—I shall thank you for letting me know in a line, whether you have lately baptized a young man, named Chunder Mohun Tagore. I ask for this information, simply because the friends of the young man wish to know, whether he has been admitted into the church.

"Believe me, my dear Sir, &c. &c.

"LAL BEHARI DE."

"Calcutta, Aug. 29th, 1854."

At first I did not know what to make of this communication. The servants who brought it professed to have been sent by the Rev. Lal Behari De; but when I inquired of them where he was living, they told me a downright falsehood. I therefore concluded that Chunder's relations had prevailed upon

the Rev. Lal Behari De, to write this note, with a view to ascertain for themselves whether he had been baptized or not,—and I suspected that the Babus who had just left, would probably be the first to see and read my reply. I framed an answer accordingly, and carefully abstained from betraying Chunder's place of refuge.

My eldest boy told me that the servant, or burkundaz, who announced the Babus, had a pair of fetters half sticking out of his cummerbund; and his statement was confirmed by his uncle; but as it was night, there may have been a mistake.

On the following morning, Wednesday the 30th, I received from Chunder the following note, brought by Shem's son:—

"DEAR SIR,—I hear that last evening my friends came with a large number of men to take me away by force. They have threatened to do so to-day. I fear they may be able to hunt me out at Shem Babu's place. Will you kindly let me know whether it would be safe for me to stay here; if not, what course am I to take?

"Your's sincerely,

"CHUNDER MOHUN TAGORE.

"30th August."

In reply I told him that in my opinion his present refuge was as safe as any other place; but at the same time I mentioned another house in town, as likely to be quite safe, in case he wished to go elsewhere. On giving my note to the boy who brought his, the latter said, "Would it not be best for him to go to Serampore for a day or two?" (This plan had been mentioned in conversation the day before.) I replied, "If he wishes to go to Serampore, let him go: I will write a line to a friend there, and here are three rupees to pay for the trip." It was not till after 2 p. m. that I received any further information. I then heard he had left for Serampore, and was under the impression that he had gone by the railway. I had numerous calls from his friends and relatives all that day: to those who came before 2 p. m., I said I did not then know where he was. To those who came after two, I said, he was not in Calcutta, but had gone across the river.

The first party, which called upon me, consisted of about a dozen youths, most of whom had been Chunder's pupils, when he was a teacher in the



Branch School in Colootollah or Patol-dangá, connected with the Hindu College. They were sadly disappointed in not being able to see him. I do not suppose that they had any sinister intentions. They seemed very much interested, when I read to them his letter of the 25th. I asked them to sit around the table, and for nearly or quite two hours an animated conversation on the nature and claims of Christianity was kept up. I made it my object to explain to them the way of salvation as clearly as I could. Some of them had a slight acquaintance with the gospel, whilst others appeared to be utterly ignorant of it. I hope this conversation may ultimately prove useful to some of them.

Another party of youths, not so large, called some time after. With these also I had a good deal of profitable conversation.

Towards evening, two Bábus came, professing to have been sent by Chunder's wife. They were so polite and plausible that I fully credited their statement: but I afterwards learned that it was merely an excuse, invented by them with a view to their being allowed to see him.

After dark two of his most intimate friends came, and made use of similar artifices to obtain an interview. At the time I believed their word, but I have since been informed that they also deceived me.

Chunder returned from Serampore on Thursday evening the 31st, and called on me on the 1st of September, telling me all danger was now at an end. That some morning he again began to attend to his duties at the school.

On Sunday evening, the 3rd of September, he went home to see his relations; and the next morning, Monday, called upon me, telling me they had all been very kind to him, and had urged him to stay with them; and that he had consented, as they were willing to let him live in a separate building. I told him, that I would not prevent him; it was an experiment, dangerous on the one hand, as they would probably put great temptations in his way; but on the other hand, if successful, it might be of unspeakable importance to future converts, and serve as a precedent. I warned him particularly to beware of intemperance and fornication, the two forms

of temptation, to which he was most likely to be exposed.

He went, (without neglecting his daily duties at the school;) but on Wednesday or Thursday morning (I forget which) he came again, saying: "Sir, I have made up my mind not to live with my relations. I am sure they have some design upon me. I can see it from their manner. I will live in the native chapel, and take my meals with Shem." I told him I thought this was much the safest plan. I think it was on this occasion that I related to him, very minutely, the sad history of the young man whom Mr. Small baptized, and who afterwards was carried off, and then apostatized. I little thought that before I should see Chunder again, he would have followed in the footsteps of that unhappy youth.

The sequel has been well told by Shem Chunder Nath, in an article which appeared in the *Hurkaru* of the 20th September. He says there:

"On Thursday [afternoon] the 7th instant, some friends of Chunder called at the school, and from thence sent word to my house that they wished to see him. He accordingly went over to them, and shortly after sent to let me know that he was about to go and see his mother who, he learnt, was very ill, and that he would be back at night.

"Not seeing him back, as I expected, either that night or the following day, I called in the evening (of Friday) at his father's house at Simlah. The Bábu being at the time inaccessible, I learnt from his domestics that Chunder had been home on the previous night, and had left with the view of returning to the place of his residence among the Christians. They also expressed surprise on hearing from me that the young man had not returned. I then proceeded to the house of B. N. S. at Chorebagan, he being the party who had taken Chunder away on Thursday; but I could not see him, as he declined to meet me on the plea of sickness.

"The following Sunday, I called again at the house of Chunder's father, and inquired of the durwan, whether the young man was within; and having been told that he was not, I asked whether his servant was there; but learnt that the latter was at the house of R. N. T., a respectable relative who lives at Jorasanko. I then went to the

house of B. N. S., but was distinctly told that the object of my visit was known, and that that individual did not wish to see me.

"It was clear to me from what I have related, that there had been unfair dealing with the young man: else what was the cause of his sudden disappearance; his subsequent continued absence from school, at which he [had] made it a point to be regularly present; the obvious disinclination of B. N. S. to see me so as to come to an understanding on the subject; and the difficulty I experienced in finding any clue to Chunder's whereabouts?"

"On the following day I called upon Bábu Gyánendra Mohun Tagore, and inquired, whether he knew any thing relative to Chunder's apparent abduction. The Bábu was unable to give me any light; but he kindly desired a friend of his, also a relative of the Tagore family, to accompany me to the Jorasanko Bábu's house, whither we accordingly proceeded. We could however learn nothing from the inmates about Chunder. We then went to N. T., another relative, and learnt from him that Chunder was at the time putting up with R. N. T. where we had suspected that he was. N. T. added that Chunder Mohun Tagore had renounced Christianity, and was about to be again received into Hinduism, which would be effected after the performance of a ceremony designated 'práschitta.' He told me also that neither I nor any of my Christian friends would be allowed to see Chunder; and if the latter wished to correspond with me in writing, it must be done through him, (N. T.) and that the young man would be kept away from Christians as much as possible.

"The following day [the 12th] I went with Bábu Gyánendra Mohun Tagore, and the Rev. Mr. Wenger, to the Chief Magistrate, and we informed him that Chunder Mohun was apparently in duress at R. N. T.'s. The Chief Magistrate accordingly furnished us with a European Policeman from Jorasanko Thannah, who accompanied us to the Bábu's residence. The people there, however, told us that Chunder was not living in the house, and [that] they knew nothing of him.

"On the following day I went to N. T., and told him of my inability to

trace Chunder at R. N. T.'s [house]; whereupon N. T. repeated his assertion that he was there; adding that admission would not be allowed to Christians to see him, lest he should be persuaded to return to their religion: and that on Sunday next his restoration to Hinduism would probably take place."

Thus far Shem's narrative; which shows that his zeal, tempered by singular discretion, was as unremitting as it was honorable. I may add that on Monday afternoon (the 11th), before he had received the important information from N. T., we both presented a petition to the Chief Magistrate, praying him to make such inquiries as might lead to the discovery and release of Chunder. The denial of all knowledge of the latter's whereabouts, which was given us by those we spoke to at Romá-Náth Tagore's house, was most excessive. One man told us, Chunder had been missing for three weeks, without their being able to learn more than that he had become a Christian. Another man said, he had not seen his cousin (Chunder) for upwards of two months. And yet, according to N. T.'s statement, made the day before, and repeated the day after, Chunder was actually living in that very house.

It may be asked, why was not a writ of Habeas Corpus taken out? In answer to this question I can only say that I acted upon legal advice, given me by an experienced gentleman, to the effect that we could not apply for a writ, without having some authority from Chunder himself for making such an application; and that seeing how determined his relatives were to keep him from us, not even a writ of Habeas Corpus would lead to a satisfactory result.

On Thursday morning (14th) I received the following letter, purporting to be written by Chunder Mohun Tagore:—

"MY DEAR SIR,—I think it is proper that I should inform you that I intend to shake off the banner of the Christian faith, which I embraced the other day. I do not feel the least hesitation to say, that my conversion was not the result of conviction, but was the offspring of thoughts much agitated from the excitement I was laboring under, in consequence of some family differences. I intend to perform the usual *práschitta* (atonement)

sanctioned by the *shāstras*, which you will perhaps learn in a day or two. I am living with some of my relatives who have not detained me with force. I came to them with free will. I send you the three rupees I borrowed of you, which have the goodness to acknowledge. All the books you lent me are at Shem's house.

"Your's sincerely,

"CHUNDER MOHUN TAGORE.

"Calcutta, 13th September, 1854."

In giving the desired acknowledgment, I purposely stated that I had received a letter and three rupees, *professedly* sent by Chunder; for after all that had transpired, I could not believe this letter to be *bonâ fide* his own. The hand-writing also appeared to me only an imitation of his; and the signature would probably not be acknowledged as genuine in any court of law, if a comparison with the signature appended to his previous communications was the sole test available. If that letter was written by him, which after all is not impossible, it is evident, from its very appearance, that he must at the time have been unable to guide his hand steadily.

On the 14th, a note was received by Mr. Rogers, likewise professing to come from Chunder, in which he stated that he had resigned his situation, having been obliged to do so by circumstances. I had previously been informed that this resignation was to form a part of the plan laid down for him; one of his wealthy relatives having promised to make him a monthly allowance equal to his salary, "in order to relieve him of the necessity of earning his bread by such drudgery."

At length on the 2nd of Oct., the following letter appeared in the *Hindu Intelligencer*:—

"To the Editor of the *H. Intelligencer*.

"SIR,—My mufassal friends have learnt of my baptism from the public papers; I deem it necessary to inform them, that I have re-embraced Hinduism by performing on Sunday last the ceremony called *praschitta*, which is the atonement prescribed by the *Shāstras* for apostasy. Trusting you will kindly insert this in a corner of your paper, I remain.

"Your's faithfully,

"CHUNDER MOHUN TAGORE,

"Calcutta, 20th Sept., 1854."

The same number of the *Hindu In-*

*telligencer* contained the additional information, that—

The *praschitta* alluded to "was the ceremony called the *Chatura Binsati Breta*, which the pundits prescribed for his reclamation, and according to which Chunder Mohun Tagore shaved his head on the previous day, and took nothing but ghee. On the following day he offered the funeral cake to the manes of his ancestors and gave 1280 kahuns of cowries\* to the Brāhmans. On the next day he put on a new set of brāhminical thread, and was admitted to the privilege of taking his food in the company of his relatives and friends in Calcutta who were invited on the occasion. Thus he has again become as good a Hindu as he was before."

It will have been noticed that "family differences" are mentioned as the real cause, which led to Chunder's embracing Christianity. Such a thing is not in itself impossible: for certainly a Hindu, anxious to revenge himself upon relatives, by whom he may have been offended, cannot accomplish his object more effectually than by becoming a Christian, and thus involving all his family in disgrace. But I do not believe that such was the fact in the present case. On the day after his baptism, Chunder received a Bengali letter from his father, in which no "family differences" were alluded to. And on the same day he received the following English letter from two of his most intimate friends, whose silence concerning such "family differences" will be allowed to be weighty testimony. A perusal of it will also serve to convince the reader that up to the time, when Chunder embraced Christianity, those who knew him best, did not think of charging him with imbecility or insanity, like the writer of an article in the *Hindu Intelligencer* for October 16th.

"MY DEAR CHUNDER,—It is with deep regret we learn from your father that you have been from home these six days. It is not in our power to describe to you the sorrow that has spread in your family; particularly your father is rendered stupified. When he came to us with tears in his eyes, his voice almost stifled, deploring your absence, we could not refrain

\* The *Friend of India* says, that this is equivalent to 200 Rs.



from tears : and what creature on earth that has the least spark of humanity could do otherwise? Your mother, who, [you] are aware, was seriously ill, is now on her death-bed, and you can certainly make yourself notorious by killing her; for such an issue, we can assure [you,] is not unlikely to take place. In short, your house has really been a scene of wailings and lamentations. All this has been caused by a son whom they took the greatest pains to nurse, whom they educated, and on whom, in old age, they are now depending for even bare subsistence. It is perfectly unnecessary to enlarge on this point; you are no child, and thus you can very well conceive all that can be said. It is not our part to lecture you. We claim only the privilege of friends to enquire of you, where you are, what you are doing, and what motives have kept you away. We are sure you will do nothing, of which you will have to repent afterwards. But we can't make out why this air of mystery you give to your conduct, and thus torture those, to satisfy whom you have done your best, and will no doubt still sacrifice your dearest interests. If there be any thing which could induce you thus abruptly to break off the holiest ties, we presume it must be something that justifies your acting thus—for we have all along known you to be no sot or madman—and if what you have done, and still intend to do, is perfectly justifiable, why hesitate to give it out at least to your friends? If we have offended you any way, so as not to be worthy of your confidence, let your parents know; they cannot, for any thing they might have done against your feelings now, forfeit all claims to your love, obedience and duty. But if [it] is your parents whom you will not or cannot now see for any reasons; why not gratify us with a visit, or direct us where to see you? Surely secrecy cannot be honorable in a case like this. If you have a mind to do something, in which you are determined not to hear us or your parents, can't you believe that your doing it with less of mystery will no wise injure you? A child of five years now-a-days cannot be deterred anyhow from doing what he conscientiously and resolutely is bent to do. Why should you fear to shew yourself? If you have done any thing wrong, there is still

time enough to set it right. Your friends and parents will certainly receive you with open arms, for all your faults and imperfections. At any rate let us have an interview—don't kill us with suspense. We call upon you as your friends—we entreat you as fellow-brethren—we exhort you in the name of your parents and your duty, to gratify us in this request.

“ We remain,

“ Your's sincerely & affectly.,

“ BHOLANATH SAHA,

“ GOBIND LAUL ROY.

“ 29th August, 1854.”

It is my decided conviction that in whatever way Chunder's recantation may have been effected, it was from the first hailed as an excellent opportunity for inflicting a blow upon the missionary cause. I know for certain, that the heads of the Vedantist party and those of the orthodox party began, without any loss of time, to devise a plan for the restoration of apostates to the privileges of Hindu Society. “ And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves.” In due time “ a meeting of the Hindus”—says the *C. C. Advocate* for Oct. 21st—“ was held in the Oriental Seminary, where Rajah Radakanta Deb was president: Rajahs Sutto Churn Ghosal, Kúli Krishna Bahadoor, and others of the orthodox party were present, when this process [of re-admission to caste] which is said to be sanctioned by the Shástras, [and upon which the opinion of the Nuddea pundits had been taken and their assent obtained,] was brought to a happy termination by Babu Romanáth and Prosonno Cumar Tagore, and other persons present.”

The cause of their reconciliation may be gathered from the following words of a writer in the *Hindu Intelligencer* for October 9th :—

“ The re-admission of Hindu converts into their faith and families may no doubt be a matter of congratulation to the Natives in general; as some of the distinguished members of the Tagore family have boldly come forward, and expressed their wish to re-take Chunder into their homes and bosoms after his subjection to certain methods of expiation. But that this novel intelligence would be a matter of heart-rending grievance to the missionaries, as being subversive of their efforts for

the propagation of their faith, cannot be questioned. The Tagores will and should be thanked by the Natives, if they can carry out this innovation in the pale of Hindu Society into execution. I need not, however, urge on the Natives to combat for its adoption amongst themselves, as I doubt not that the importance of the step cannot be better and more intensely felt than by themselves."

Another correspondent of the same paper (Oct. 16th) says:—

"The whole body of the Hindu apostates might thus be reclaimed by argument and persuasion, and by a solemn promise of their being re-admitted to the privileges of the caste they formerly belonged to."

The Editor of the *Hindu Patriot*, in his issue for October 12th, uses much stronger language even than this. Towards the close of an article of some length, he says:—

"This is quite a new thing in the history of our nation. How we wish that the practice were general, to save many an infatuated urchin from a living death. Sydney Smith says that it is no easy matter to convert a people like ours, girded by religious and social institutions, which have survived ages of revolution. If to this already existing advantage we could add the further safeguard offered by the *prashitta*, we may laugh at the Missions, and eventually send them back to the place where they came from."

After reading this, one feels almost inclined to ask, whether Chunder's fall was not deliberately planned by enemies of Christianity, sufficiently long-headed and powerful to turn it into a means of executing the design, so long cherished by many influential Hindus, of opening a door by which apostates might return to Hinduism.

Without further information, however, than I at present possess, it is impossible to ascertain exactly the process which was adopted, in order to effect Chunder's fall. My idea is, that after leaving his father's house on the 7th of September, with the intention of returning to his Christian friends, he was waylaid, and forcibly taken to the abode of some other relative; and that there he was treated in such a way as would render him an easy prey to the worst temptations: and that, when he recovered his senses, he

found he had committed himself too far to deserve the name of Christian any longer, and therefore recklessly consented to be dragged through the whole course of recantation which had been planned for him.

The whole of this melancholy transaction is full of instructive lessons. It shows, first of all, the intense hatred of Christianity, which pervades the higher classes of Hindu society. One of Chunder's relations said to me on the 30th August: "Sir, it is only on account of his poor wife, that we are sorry for the step which he has taken. You know that our family does not care for Hinduism. If he thinks it his duty to be a Christian, we are glad. His change of religion will be no bar to intercourse with us; for we are known to associate and eat even with English people." It is very clear, therefore, that it was not zeal for Hinduism, but hatred to Christianity, which prompted them to manifest such activity and liberality in this matter.

Again: how extremely painful is the thought that even in the case of the most promising enquirers a missionary's confidence may be misplaced. Chunder appeared to be under deep contrition for sin; he had very clear views of the doctrines of the atonement; he was in the receipt of a monthly salary of 60 Rs., without any danger of losing his situation, but rather with a fair prospect of promotion. He appeared to be perfectly candid, and possessed of a remarkably sound and calm judgment:—and yet he fell, or rather, fell away, within three short weeks. Who then can be trusted?

Lastly: how distressing are the awful declarations of the word of God, concerning such: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: 'The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.'"

J. WENGEL.

# THE ORIENTAL BAPTIST.

DECEMBER, 1854.

## Theology.

### THE FLEETNESS OF TIME.

FROM AN UNPUBLISHED ESSAY BY J. FOSTER.

LOCKE has shown that there is no real analogy between motion and time. But the figurative notion which applies to time the terms and images relative to motion is become so intimately combined with all our reflections on the subject, and so familiarized in almost every language, as to have rendered itself, though it be an inaccurate, yet an almost unavoidable and indispensable mode of apprehension; and a moralist cannot need to make any apology for using it without reserve. An imaginary analogy with motion in general, and a reference to the various degrees of the swiftness of motion as exemplified in the movements of particular bodies would seem the easiest mode of giving a striking idea of the successive portions of duration. The Author of nature himself, has pressed this imaginary analogy on our minds, since he has divided our time into equal periods by means of the celestial phenomena resulting from motion. Taking the advantage of this imaginary analogy we may observe that the fleetness of time is equal to the most rapid movement of the swiftest body in the universe whatever that may be; since a certain portion of time must elapse or be consumed during the shortest possible measure of the quickest possible motion. For example, if in one minute rays of light move 130,000,000 of miles, a certain portion of time elapses while those rays move one mile, while they move a foot, or an inch, and even while they move a thousandth part of an inch. There may for any thing we can know be moving substances in existence that pass more rapidly through measures of space than even light, though they

cannot be revealed to our senses. A man could not be convicted of any absurdity who should suppose that there may be intelligent agents in the universe invested with material vehicles of quality so etherial, and actuated by a force of spirit so stupendous, that their movement can leave sun-beams far behind. Indeed the supposition is probable and rational, because, first, it is absurd to suppose that in the infinity of what is unknown to us there cannot be things in all respects superior to those within the narrow sphere of what we know, or therefore that there cannot be matter of far more exquisite subtilty than any modification of it which is perceptible to us; and secondly, it does not seem probable that the noblest spirits, whose economy of existence may retain some connexion with matter, should be denied the advantage of the noblest possible modifications of that matter, in vehicles in which they are to maintain transcendent activity, and to enjoy a felicity bearing some resemblance to that of God. But to whatever sublime excess we could raise our ideas of the rapidity of some movements possibly taking place in the Universe, it would still be evident that, though the space in which these movements are made were divided into parts too small to be discerned asunder on a scale by the human eye, still a distinct point of time would coincide with the movement through each one of these imperceptibly small measures of space. Time therefore (reverting to our imaginary analogy) is as swift as that one motion of whatever material agent it may be, which outflies all others within all space. And it may be of use some



times when our indolence forgets that time is rapid, or our impatience actually reproaches it with being slow, to direct our thoughts to these certain and these conjectured measures of the ratio of its flight.

Yet though such ideas will tend to excite both a salutary wonder and alarm at the flight of time, these known and these supposed velocities leave our thoughts so far behind, that we may often do well to turn to the instruction of greatly inferior illustrations. And there are many circumstances familiar to our observation in the economy of nature that have occasionally awakened reflections on the continual, the speedy and the irrevocable, lapse of time. Such reflections may have been suggested, for instance, by *the rapid course and quick disappearance of a meteor*. One of these transient fires has often started suddenly on our sight, as if from nothing, and shot across a tract of the sky, leaving a momentary trace of light, glancing past star after star, expending its fleeting lustre, its first brilliance and its last, moving but to expire, and vanishing out of existence while the eye is eagerly pursuing its flight and vainly trying to seize the appearance at any fixed point. It might occur to a thoughtful mind that such in many respects is our time. It can never strike our attention but as in the act of passing. It is incessantly darting into annihilation, with a haste more urgent than even the eagerest wishes of an Atheist. It elapses with such inexpressible celerity, that no human and perhaps no angelic mind has quickness of thought enough to fix on a moment as present. Before the act of thought is perfected, the moment is fleet, and a long train of additional ones while the thought glances after it, and thousands more while the mind is wondering at the speed, and millions more while we are pensively considering that not one of them can ever return. And thus considerable periods soon vanish into the eternal night of the past.

*The course of clouds through the hemisphere and of shadows over the plains and hills*, has often been compared to the evanescence of human life, or in other words, the quick departure of time. The clouds carried forward in the wind seem in haste to fly away with their treasures of moisture that no mountain may attract them,

and no field absorb them. They are impatient of that part of space through which they are traversing, and of that district of the earth which they transiently shade. If they are detached into smaller divisions as they go on, they all notwithstanding make the same haste away, and leave not a particle of mist behind. They both escape from our attention by passing away, and beguile it by changing their forms and fading from their first colors as they retire. The eye is attracted from each by the new ones that crowd after it, and they are all in succession soon lost in the distance where they are still pursuing one another with the same restless flight. The shadows meet or overtake us on the plain, deepening for a few moments the verdure, and the hues of the flowers, extinguishing the sparkle on the dew drops and on the wings of insects, spreading darkness over the woods, but stealing away in the profoundest silence, with a speed which would defy the swiftest birds, and leaving us to be animated by the sun-beams, or to regret the departed softness of the shade, the very instant after we have become sensible of its involving us. More of these shades are coming at a distance, creating pleasing but momentary aspects of the landscape as they divide and diversify the gleams of light. By the time that we have glanced on these pictures at a distance the shades are here, and we have walked but a few paces further before we see them shading the brow of some remote hill, which quickly resumes its first appearance from their being gone. The periods of our time elude us by a still more subtle power of escape, insomuch that it is only occasionally that we are sensible or reminded of its departure even while looking at this transit of shadows, which is a faint emblem of the more important fugitive. But when the recollection is suggested by the emblem thus exhibited in clouds and shades, we can reflect that in the constant succession of our time, one period has strangely beguiled us into the next, and then the next (as in this train of clouds) has vanished almost as soon as we had begun to think of it as a new period, and that days and nights, the literal gleams and shadows that pass over us in our sojourn on earth, as the visible signs, and measures of our departing time, have fled away with such

celerity and silence, that when we look back we almost wonder if it is possible that so many thousands of them are gone.

It is probable that men who can find "tongues in trees, books in the running brooks, sermons in stones, and good in every thing," may often have been reminded of the speedy and incessant escape of time by the sight of a stream of water, whether a humble rill or great river. He can easily imagine a thoughtful man slowly walking or sitting down on the bank of a stream, and indulging his reflections in some such manner as this:—How perfectly indifferent it is as to the movement of this water, whether I proceed or remain still, whether I move quickly or with a slow pace, whether I am here or elsewhere, whether I sleep or wake. If both mine and all human agency were awhile suspended, this stream would still flow on. It is so with my time wherever I am, and whether active or indolent, its lapse cannot be for a moment arrested or retarded. As this liquid element appears but one single substance, and I cannot distinguish it into separate portions by any sign of division, or diversity of apparent quality, I almost forget the fact that I do not see the very same object for two moments together, and that I am now no more looking at that which I was looking at so lately than if I had been suddenly transported from the banks of this stream to those of the Indus. The appearance and the sound are unaltered; the eddies, or dimples, or foaming at particular points indicate no change; the flowers and shrubs and trees growing on the brink are still reflected in the same precise spot and manner; and the rays of the sun or moon dance and sparkle on the surface as they did yesterday, or when I lingered and mused on this bank months or years since. But yet I know that what I saw yesterday has wandered far away, and that what I saw months or years since has been long mingled with the ocean. Thus also my time, presenting to me but one invariable idea, soothes my perceptions asleep, and precludes the recollection that it is of the very essence of time to be changing faster than all other things of which we can form an idea, till I am admonished by some of these facts and changes in the scene around me which are the signs of the change

of time. I observe whatever regularity there may be in the channel of this stream, whether as to its winding direction, or any occasional separation into several branches, the current is still maintaining its incessant progress. The exact direction of the channel has been determined by the accident of nature, and in some instances altered by the choice of man, but the stream moves by one eternal law;—my time may at my choice, or according to the dictate of circumstances, be employed in different or changing engagements, but in whatever it is employed, it is equally passing with haste away. While considering that this current is following without a moment's pause, I am led to the reflection that a moment which does not seem very rapid, obtains much of the final effect of rapidity, by being incessant. If this current proceeds on an average but two miles in an hour throughout the entire length of its course, though I seem able as I walk along to leave this part of its waters, by a little effort, a great way behind, yet my utmost exertions in walking, suspended as they must be, by those long intervals of repose in which I should be recruiting my strength, but losing my race, would not enable me on a road along the bank to reach the end of the week the place where this portion of the waters will be. And as to my time, if I did not consider its flight as actually swift, if I did not regard it as a succession in which millions of distinct portions elapse while I am performing one of the shortest of my engagements, but imposed on myself as to its actual celerity by considering it only in those larger portions of weeks, months and years, which would seem to move comparatively slow, yet even then, the incessant course of time, placed against the interrupted progress of my actions would compel me to make prodigious efforts if I would render the collective pieces of the interrupted train any thing like equal to the value of the continuous one. My fancy at length suggests a circumstance in which all resemblance of analogy is lost. I know that when the waters here passing by me shall approach the sea they will be compelled to flow back a considerable distance in their channel, so that they will a number of times pass over the same space of their bed before they finally mingle with the deep. Not so in regard to

the current of time ; the ocean of Eternity has no tides to repel one moment back in its course.

### MOSES AND HOBAB.

AFTER the Lord had delivered Israel out of Egypt, and while their hosts were encamped at the mount of God, Jethro, otherwise named Reuel or Raguel, Moses' father-in-law, arrived at the camp, bringing with him Moses' wife, Zipporah, and his two sons, as we read in the 18th chapter of Exodus. Probably Jethro was accompanied by his son Hobab, and it was when he was about to return home, that Moses addressed to his brother-in-law those beautiful words, which we find recorded in Numbers x. 29. "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Moses in these words has given expression to a deep emotion of consistent piety. He looked on Canaan, not only as a fertile land, but as connected with a Divine promise. He regarded the people of Israel, not only as about to rise to eminence in the earth, but as God's peculiar people; and doubtless in inviting Hobab to accompany them, he wished that he should not only partake of Israel's temporal prospects, but also become a worshipper of the true God. Thus Moses' words express the earnest desire of every true Christian respecting those whom he most loves. Whatever good wishes he may feel for those dear to him, this will take the precedence of all others, as comprising the momentous interests of the soul, and of eternity. Thus is it that those who dwell in the camp, as it were, of the spiritual Israel, who mingle in these assemblies, and stand in earthly relationship to some among them, as Hobab did to Moses, will be addressed.

"*We are journeying.*" Nor are we exempt from the perils and fatigues attendant on travelling through a "waste, howling wilderness." Christians do not enjoy a home on earth, nor can they promise one to those who may consent to join them. By a home, we intend that which is congenial to our desires, is under the control of our father, and the habitation of those to

whom we bear family relationship. Taking these conditions in a spiritual sense, we may say the world is a home to unbelievers, but not to the children of God; for they look for another city, having immovable foundations, "whose builder and maker is God." The world is strange to them; and they are strange to the world. They cannot therefore avoid sorrow, pain, and peril in passing through it, any more than could the Israelites in their journeyings.

On the other hand, there is much in the fact that believers are journeying, that should second the invitation, addressed to those around, "Come with us." This world is at variance with God, and under his displeasure: and it is surely better to be journeying through such a world, than resting in it;—better to be strangers to it, than identified with it, and partakers of its plagues. If indeed by declining the Christian pilgrimage, and devoting yourselves altogether to the world, you could obtain perfect peace, and unmingled happiness during this life, we might less wonder that it should be regarded as attractive, although we should urge, even then, that temporal gratification was a miserable substitute for everlasting happiness. But whether you regard the world as a desert road to the heavenly Canaan, or take up with it as your home, it will not be destitute of affliction, for "man is born unto trouble, as the sparks fly upward." But there will be this great advantage in the believer's favor, that he will expect trouble, and be able to bear it with composure and patience, as that which is incident to a journey, while the worldling has bitterness added in his own case to the common draught of affliction by the fact that it disturbs the comfort and tranquillity of what he wishes to be his happy home. Besides, to follow the world fully will and must lead you to sin,—to continued and repeated sin,—to one act after another, each more daring than the last. Whatever gratification these sins may be *baited* with, the certain consequence of them will be bitter sorrow and remorse, divine indignation and endless woe. How much better then to bear the temporary inconveniences of a pilgrimage to heaven! That these inconveniences are but temporary is, suggested by the circumstance that "we are journeying." If



there be "pleasures of sin," they are but "for a season." Though there is a "cross" for the followers of Christ to bear, that also can only plunge them "for a season in heaviness." There is yet an eternity beyond, wherein sinners must continue to bear the awful punishment of their ungodliness, and the people of God shall be ever receiving the gracious reward of their faithfulness. Surely, as immortal beings, to whose whole existence our present life bears not so large a proportion as a grain of sand does to the entire sea shore, it becomes us to regulate our conduct not by the flitting lights and shadows of the present life, but by the prospects of eternal day or interminable night beyond.

"*We are journeying unto the place of which the Lord said, I will give it you.*" Canaan was ensured to the Israelites by the oath sworn to their forefathers; it was worthy of the great Giver, and of the peculiar favor he bore to Abraham and his seed; the promise to put them in possession of it was fulfilled in spite of many obstacles, which to human resources would have proved insurmountable. So also a better land, which can never be, as Canaan was, invaded by war and pestilence, drought and famine, or overspread by sin and idolatry, is assured to New Testament believers by the oath and covenant made to and with their great Forerunner, Christ. Now if Moses could make the prospect of Canaan a ground of invitation to Hobab, because it was "a land flowing with milk and honey, the glory of all lands," how much more may the people of God make the prospect of heaven a ground of invitation to all whom their voices can reach, or their entreaties influence. Fertile and happy as Canaan might have been, oh, what was it to be compared to heaven! The Lord indeed "spoke good concerning Israel," and he did good to them, but all he did was no more than a type of gospel blessings, and introductory to them: and these gospel blessings are no more than a foretaste of vastly greater blessings in reserve, and preparatory to them. How great these heavenly blessings then! The apostle Paul assures us they are seen and known but in part by the wisest saints on earth: and John exclaims respecting them, "Beloved, now are we the sons of God, and it doth not yet ap-

pear what we shall be." The joys and possessions of heaven are so pure and lofty, so spiritual and excellent, that they have no parallel, no adequate representation on earth. Far as we now are from being perfect, how can we know what perfection is? Surrounded by fear, doubt, sin, and temptation, how can we comprehend a state in which we shall be for ever liberated from them all? While yet the greatly interrupted joys of the congregation or the closet are the highest we attain, how can we conceive the exalted delights of the city, wherein the favored apostle "saw no temple, for the Lord God Almighty and the Lamb are the temple of it?" Accustomed to view the glories of the midday sun as the highest form of brilliance, how can our thoughts reach the splendor of that region, which has "no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof?"

Do any feel hesitation in expecting such blessings, or fear that an assured anticipation of them would subject them to a charge of presumption? To those who rely on Jesus for salvation, love him in sincerity and truth, and testify their love by obeying his commands, "the Lord hath said, I will give this inheritance to you;" and there can be no presumption in expecting what God has engaged to bestow. Rather is it fatal presumption to doubt, when "the Lord hath spoken."

Come then, dear reader, whoever you be, whether rich or poor, whether old or young, "*come thou with us, and we will do thee good.*" Whether you be openly joined to the ranks of the world, or occupy the middle ground of indecision, you are in an unhappy situation, and we beseech you to leave it, and to give yourself to the Lord, and to his people according to his word. We speak on behalf of the whole host of the spiritual Israel, who with one voice invite you, and promise to do you good. But we do not claim to ourselves the power and privilege of doing you good. That belongs to God. But as the Lord hath bestowed special blessings on us, we desire to welcome you with all our hearts to a full participation in them. "It shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

And with all the experience we have had, both of the pleasures of the world, and of the delights of religion, we can conscientiously declare that though you were dear to us as our own life, we could not wish a better portion for you, than to be partakers of the mercies God bestows on us through Christ.

Oh, do we hear from the lips, or read in the conduct, of any of you a reply similar to that which Hobab made to Moses, "I will not go; but I will depart to mine own land, and to my kindred?" Ruinous resolve! O speedily retract it! We know that the world pleads for your heart, and makes you large, high-sounding promises. But examine them well, ere you allow them to estrange you from Jesus. Setting aside minor considerations, you are a guilty immortal. In this view, will the world satisfy you, or provide for your wants? Look back on the history of thousands, who have listened to the world's bewitching voice, and abandoned Christ in consequence. See them on the heights of prosperity, hear their names from the trump of fame; but do not neglect also to inquire into the state of their inner man,—whether they had peace in their consciences, or comfort in their hearts. If you will be at the pains to ascertain this, you will see little to envy in their condition. Then follow them to the vale of affliction, and the shadow of death. Hear them declare the emptiness of past enjoyments, never again to return. Listen to their unavailing expressions of regret for sins, of which they never sought pardon through the blood of Christ. Witness the torturing hopelessness, with which they pass into the eternal world. By the light of Scripture, follow them there! Now say, dear reader, can you reverse the impassioned exclamation of Balaam, and say, "Let me die the death of the worldly, and let my last end be like his!" Awful wish! You cannot adopt it. Then, as followers of Jesus, and in His name, we say, enter the strait gate of repentance; tread that upward path, marked out by the precepts and principles of Christ's word, relying on his pardoning and purifying grace, and "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

J. P. M.

## CHARACTER OF PAUL.

WE fear most Christians have ideas of Paul and of his letters that are too official. We need an effort to rise to the true standing of that man in the human race, and of those letters in the literature of the ages. We want our whole mental being impregnated with the life-giving thoughts and the never-dying impulses of this self-sacrificing man, who, without setting up as either saint or hero, was more than ever priests imagined in the sanctity of the one, or poets in the glory of the other. What views of holiness had he who went from the workshop of the tentmaker to the perils of the deep; from the midnight song in prison, after scourging which awoke the virtuous indignation of the Roman citizen, to preaching of heaven's glad tidings to his jailer; from the sorrow provoked by the brilliant idolatries of Athens to the exhibition of the living God among the contemptuous philosophers on the Mars Hill; from comforting the frightened heathen mariners, who, for his sake, and by his direction, were saved from shipwreck, to the terrible solitude of standing without a friend before the imperial "lion" at Rome? And what deemed he of heroism, to whom all honors, gains, privileges and triumphs were less than nothing, and baser than filth, compared with teaching the ignorant the way to everlasting life with God? This was indeed a man, and only a man; a man who believed what all Christians hope they believe; a believing man, who did simply what his conscience told him he ought to do, what his heart prompted, what his Master willed, and what the world needed without knowing it. With such a man we scarcely can have too much to do. The more we know him, the less we shall be tempted to worship him; nevertheless, the calmer and more practical will be our desire to be like him in what he believed for the guidance of his soul, and in what he was, as the beloved physician has painted him, and as his own letters have revealed him.—*Eclectic*.

## "NO NIGHT THERE."

No night, with its gloomy darkness and fearful raging tempest. How it howls about our casement and tears in fury among the leafless branches. The thunder mutters its fearful anger, and the ghastly lightning glares vividly about us. But there no storm will sweep over the soul. All will be serene and pure; as the morning sun bursting in beauty over the tranquil lake; as the midnight sky gazing silently and solemnly upon the repose of nature when the wind has hushed its breath and

the little stars hold converse in gentle whispers.

*No night there;* with its long and tedious hours of anxious care, of restlessness and pain. Ah, who cannot recall them; when we sat by his bedside, and bathed his fainting temples, and heard the knell of the lazy hours as they crept slowly by. And then the morning came, but not to our souls, for the spirit of the beloved had gone and left us desolate.

*No night there;* with its unconscious stupor; with its forgetfulness of the past and unconcern for the future; with its dreams of terror, and sudden alarm. The faculties of the soul will be all awake there. We shall know as we are known; know the depths of that love that saved us: the

immensity of that power which redeemed us. We will tell it in the diamond starlight showered upon our pathway: we will read it in the solemn cycles of the rolling planets. The flowers of Paradise will whisper it to our souls, and its gentle waters and healing streams all will speak of it.

*No night there;* and therefore no darkness: no darkness, and therefore no fear. He will wipe away all our tears. His banner over us will be love; and we will think of the days gone by; of the toils and conflicts of old Earth, and it will be like the thoughts of the weary mariner, when he has clewed-up the sails for the last time; and now from his mountain home gazes o'er the fretful, roaring waters on which he has suffered and toiled.

## Poetry.

### LINES ON PSALM LXXIII. 25.

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

LORD of Earth, Thy forming hand  
Well this beauteous frame hath plann'd;  
Woods that wave, and rocks that tower;  
Ocean rolling in its power;  
All that wins the gaze unsought;  
All that charms the lonely thought;  
Friendship, gem transcending price;  
Love, a flower of Paradise:  
Yet, amidst this scene so fair,  
Should I cease Thy love to share,  
What were all its charms to me?  
Whom have I on Earth but Thee?

Lord of Heaven, beyond the sight,  
Lies a world of purer light:  
There, in Love's unclouded reign,  
Parted hands shall clasp again:  
Martyrs there, and Prophets high,  
Blaze a glorious company,

While immortal music rings  
From unnumbered seraph strings.  
O that world is passing fair;  
Yet, if Thou wert absent there,  
What were all its joys to me?  
Whom have I in Heaven but Thee?

Lord of Earth and Heaven, my breast  
Seeks in Thee its perfect rest:  
I was lost; Thy accents mild,  
Homeward lured Thy wandering child:  
I was blind; Thy healing ray  
Chased the long eclipse away.  
Source of all my joy below:  
Solace of my every woe:  
O if once that smile divine  
Ceased upon my soul to shine,  
What were Earth or Heaven to me?  
Whom have I in both but Thee?

SIR R. GRANT.

## Narratives and Anecdotes.

### THE ROMAN CATHOLIC BISHOP AND THE CLERGYMAN.

THE Rev. William Ward, A. M. fellow of Christ's College, Cambridge, a clergyman of the church of England, and who officiated as curate at a town in the county of Norfolk, received a presentation to a living in the north of England, of considerable importance. At the time when the French revolutionists were following the clergy of that nation with imprisonment and death, which occasioned a great number of them to seek refuge in England, Mr. Ward first visited his living in the north. Stepping into the Edinburgh mail,

he observed an elderly gentleman of venerable appearance, in the dress of an ecclesiastic. He soon perceived he was a foreigner, and was explicitly informed that he was a French emigrant Bishop. The conversation turned upon politics, literature, the arts and sciences, &c. Mr. Ward perceiving he was a man of profound learning, general knowledge, and liberal sentiments, began the following conversation.

*Mr. Ward.* I am much surprised, Sir, that a gentleman of your liberality and



knowledge can be content to continue in communion with the corrupt church of Rome.

*Bishop.* I presume, Sir, you are a clergyman of the church of England.

*Mr. W.* I am, Sir.

*B.* May I not retort?

*Mr. W.* No. Our church is reformed from corruption.

*B.* I deny the assertion. Your prayer book is nothing but the Roman missal translated into English, with a few trifling alterations, and the psalms you read are not from your own translation, but from ours, of the corruption of which you are perpetually complaining.

*Mr. W.* These are but trifling things, Sir; we are satisfied that we are following the apostles and primitive church.

*B.* This is assumption, and assumption is no proof. We must fix upon some point, and abide by it; for instance,—Pray where do you receive your authority for infant sprinkling?

*Mr. W.* I am surprised at your question, Sir; pray do not your church practise the same as we do upon that point?

*B.* Yes, Sir.

*Mr. W.* Why then ask the question?

*B.* Because I presume you cannot defend yourself upon your own principles.

*Mr. W.* If I cannot, as you practise the same, you of course must be in the same difficulty.

*B.* That does not follow. But pray, Sir, if you please, show your authority for infant sprinkling?

*Mr. W.* We refer to the New Testament (*taking one from his pocket.*) Here is one, let us examine it.

*B.* Is it the English version? if it be, I shall not abide by its decision, for it is not a fair translation.

*Mr. W.* You surprise me, Sir; were not the translators learned men, and men of probity?

*B.* I grant this in part—But, Sir, who is not sensible how far party zeal influences men's sentiments and practice? Look for instance at the wild notions of the learned Dr. Lightfoot, that proselyte baptism is as old as the fall of man; and that Christian baptism is analogous to it. How many learned men have been duped by the authority of this individual, have taken for granted what he asserted, and have never examined the point. Yet I challenge the whole learned world to produce one instance of baptism before the ministry of John. You must know, Sir, that every learned man, who has examined for himself, both in your communion, and in every other, has been forced to concede the point to the anabaptists.

*Mr. W.* I can by no means admit the imperfection of our version, Sir, nor can I

see the consistency of your reasoning. It appears to me that you expose your own practice as much as ours.

*B.* I will, Sir, produce an instance or two where the object of your translators must have been to deceive the public, and to make the evangelists appear to support their sentiment of sprinkling where the very opposite is apparent in the original, Matt. iii. 11. Your version says, "I indeed baptize you with water, &c.—He shall baptize you with the Holy Ghost, and with fire." Notice this translation, Sir. Now in the 6th verse, where they perceived that the same rendering would appear ludicrous, they have translated the preposition *εν*, by the English preposition, "in Jordan." Will you assist me, Sir, to account for this conduct upon any other principle than that of intentional deception and determination, right or wrong, to support hypothesis. I will not dispute the signification of the word *βαπτίζω*, abstractedly considered, though the learned world have settled that point long ago; nor will I dispute about the signification of the preposition *εν*. You must allow that we are more honest than protestant writers. We render it "in aqua—in spiritu Sancto." If the whole did not amount to the signification of dipping or plunging in water, I would ask you why the evangelists used, in application to the baptized, the verb *Αναβαίω* which cannot admit of any other explanation, but to *arise*, or *emerge*, or *ascend*? See verse 16. Also viii. of Acts, 39. It cannot be admitted, Sir, either that this arose from inadvertence, or from want of knowledge; for your translators knew how to render the word, when the controversy was out of sight. See for instance, John xiii. 26. "When I have dipped *βαψας* it—and when he had dipped *εμβαψας*, the sop, &c." Why, Sir, did not they render this baptized?

You will not charge me, Sir, with inconsistency between my sentiments and my practice. In our communion, we never refer to the scriptures for authority in infant sprinkling. You know, Sir, that the Greek and Armenian churches which controvert our supremacy, practise dipping to the present period. The church has authority to decree rights and ceremonies, and her orders are infallible. Here we depend for this and many other points of sentiment and practice, which you hold in common with us; but referring to scripture for your authority, cannot support your practice. There is, Sir, in fact, no ground upon which you can stand, or any other sect of protestants, with consistency, between the two extremes. You must either return to the bosom of the holy church, or join the wicked, heretical anabaptists, who reject the authority of the church.

Mr. W. I have not, I confess, sufficiently examined these subjects, but I certainly consider it right to be honest, and follow the dictates of truth.

The two ecclesiastics separated. Mr. Ward transacted his business in the north, not a little disconcerted and chagrined. He took his Greek Testament, and determined to read, and judge, and act for himself. In about four months he took a journey to London, and was baptized by the Rev. Abraham Booth, of Prescot Street, and was soon after ordained pastor of the Baptist Church at Diss, in Norfolk, [where he faithfully labored for many years.]—*American Baptist Magazine* for 1819.

## SYSTEM AND PRINCIPLE.

A SHORT time since, the Rev. Mr A—— presented to my people the claims of one of our great benevolent societies; and on Monday I called with him on several members of the congregation. Entering the counting-room of the merchant, the following interview in substance occurred;—

Mr. A. "Good morning, Mr. B.——; our openings for usefulness are multiplying, and all that the churches will entrust to us, we can most profitably employ on the field of our labors."

Mr. B. "I am always glad to see you, Mr. A——, and to do what I can for your noble society," handing him a liberal donation; "we all ought to feel that we are but stewards, and be diligent in doing good while we may."

Mr. A. "Thank you, thank you, Mr. B——. We know you are a steadfast friend, and so is your partner, Mr. C——. Is he in this morning?"

Mr. B. "No, Sir; he is in Europe. He was unexpectedly called to France on business, and sailed in the steamer some weeks since, to be absent about six months."

Mr. A. "Then I suppose we shall lose his subscription this year?"

Mr. B. "No, Sir, one of the last things he did before sailing was, to request me to attend to his charities with the same care as to his other business, and to give for him to the various objects of benevolence, as they might come before our church, about the same that he gave last year, or, if anything, rather more, as this year we have been prospered. Do you remember what was the amount of his subscription last year?"

Mr. A. "One hundred dollars."

Mr. B. "Well, here's a check for one hundred and fifty dollars, which I think is about what he would give if he were at home."

With thanks to the giver, and especially

to Him who had prompted the gift, the agent went on his way, wishing—

1. That all would feel that they were but *stewards*.

2. That all would consider their *charities* a part of their *business*; and,

3. That all would give to the great objects of benevolence *systematically* and *on principle*, whether at home or abroad.—*American Paper*.

## PULPIT TENDERNESS.

THE Rev. Andrew Bonar tells us that on one occasion, meeting the late Rev. R. M. M'Cheyne, that lovely young minister asked him what the subject of his last Sabbath's sermon had been, and on being told that the text was, "The wicked shall be turned into hell," he asked, "Were you able to preach it with tenderness?" Admirably does the biographer add, "Certain it is that the tone of reproach and upbraiding is widely different from the voice of solemn warning. It is not saying hard things that pierces the conscience of our people; it is the voice of Divine love amid the thunder. The sharpest point of the two-edged sword is not *death*, but *life*, and against self-righteous souls the latter ought to be more used than the former. For such souls can hear us tell of the open gates of hell and the unquenchable fire far more unconcernedly than of the gates of heaven wide open for their immediate return. When we preach that the glad tidings were intended to impart immediate assurance of eternal life to every sinner that believes them, we strike deeper upon the proud enmity of the world to God, than when we show the eternal curse and second death."

## MY MITE.

IT is quite time that the value of the widow's mite should be determined. Her example is frequently quoted, and even the penurious use it as a sort of shield. A gentleman called upon a wealthy friend for a contribution. "Yes, I must give my mite," said the rich man. "You mean the widow's mite, I suppose," replied the other. "To be sure I do." The gentleman continued, "I will be satisfied with half as much as she gave. How much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a check for thirty-five thousand; that will be just half as much as the widow gave; for she gave all she had." It was a new idea to the wealthy merchant. The late missionary, the Rev. Daniel Temple, once said at a meeting of the Missionary Board, "The poor widow's gift is not to be estimated so much by what she gave as by *what she had left*."—*Primitive Church Magazine*.

## Baptist Missionary Society.

### A BRIEF HISTORY OF SOME OF THE STATIONS FORMED BY THE BAPTIST MISSIONARIES AT SERAMPORE.

#### AMBOYNA.

THE inhabitants of the Moluccas are said to have embraced the Muhammadan religion at the beginning of the sixteenth century. In 1511, a Portuguese squadron was sent to Amboyna from Malacca, which was kindly received by the natives and returned with a lading of spices; and ten years later another squadron took formal possession of the islands in the name of the king of Portugal. The natives were treated very tyrannically; but vigorous attempts were made to convert them to Christianity. Several missionaries, amongst whom was the celebrated Francis Xavier, visited the Spice Islands, and many of the people were brought into the Roman Catholic church. At the commencement of the seventeenth century, these islands were taken by the Dutch, who proved as hard masters as the Portuguese had been. They too displayed considerable zeal for the conversion of the natives, and as the result of their influence the converts previously made renounced Romanism and professed themselves Protestants. It is remarkable that the Dutch who were afterwards so resolutely opposed to all endeavors to bring the natives of Java to embrace the Gospel, should have sanctioned efforts to convert the people of the Moluccas, but such was the case. The Government supported clergymen to labor amongst the natives, the entire scriptures were translated and published in Malay, sermons and catechisms were printed, churches and school-houses were erected in the Christian villages, where also deacons and school-masters were maintained, who instructed the people and conducted worship amongst them every Sabbath-day, by reading printed sermons and prayers. Some of the Dutch clergymen were evidently men of God, who labored most faithfully to instruct their scattered flocks. Whether any considerable proportion of the professed converts were Christians indeed, we cannot ascertain, but we have good authority for stating that they were all much superior to their Muhammadan country-

men in morals and intelligence, and notwithstanding much oppression, were most peaceable and inoffensive men. "In the Dutch armies they ranked above all the other Asiatic troops, and were paid, equipped, and considered on this scale of merit." It is said that when Amboyna was taken by the British in 1796, there were 17,813 Protestants in a population of 45,252 souls. The Moluccas were restored to the Dutch in 1801, and retaken by the British in 1810.

In the following year, the Serampore brethren had their attention drawn to the spiritual condition of Amboyna and the surrounding islands, and were wishful to send a missionary to labor there. The person they thought of for this service was Mr. Cornish, of whom we have before made mention as Mr. Robinson's associate in one of his attempts to carry the Gospel to Bootan. As, however, he was not willing to proceed to Amboyna, the project was of necessity abandoned until two years afterwards, when they were enabled to commence a mission under very remarkable circumstances.

In June, 1813, William Byan Martin, Esq., the British Resident at Amboyna, submitted to the Governor General of India in Council a plan for improving the system of education in the Spice Islands. This gentleman had been one of Dr. Carey's students in the Fort William College, and in his letter to the Government, he suggested that the Serampore Missionaries should be invited to send some of their number to engage in the superintendence of the schools, being assured that they would "eagerly embrace the opportunity of contributing their exertions towards the accomplishment of so important an object as that of disseminating the benefits of pure religion amongst the natives."

The suggestion thus made was, apparently without any hesitation, acted upon by the Government, and a copy of Mr. Martin's letter was forwarded to Serampore by order of the Governor General, with an intimation that if any



missionaries were willing to undertake the task of superintending the education of the Christian inhabitants of the Moluccas, "his Lordship in Council would be happy to afford every proper facility" to them. Such an overture from the Indian Government was very remarkable, coming as it did shortly after the attempt to prevent Mr. Robinson from settling in Java, and the actual deportation of Mr. Johns to England. The brethren did not, however, lose any time in taking steps to meet the proposal made to them, and Mr. Jabez Carey, the third living son of Dr. Carey, having offered himself for the work, was without delay made ready and solemnly set apart to it. Having sailed from Calcutta on the 25th of January, 1814, in one of the Company's vessels, where a passage was assigned him by the Government, he arrived at Amboyna on the 6th of April, and was most cordially welcomed by Mr. Martin, who was much disappointed to find that no other missionary had accompanied him. "It appears," wrote he to Dr. Carey, "that you have very little intelligence in Bengal respecting the opportunities which exist at the Moluccas, for diffusing the blessings of Christianity among the natives. We have about 20,000 Christians, scattered among the dependencies of Amboyna; men, who though professing Christianity, are very destitute of the requisite means of knowledge and improvement. What an extensive field is here opened for the labors of a pious and zealous missionary! What encouragement does it afford to animate the exertions of those to whom the interests of religion are dear, and to whom the duty of promoting them is more especially confided! Let me intreat you, my dear Sir, to exert your influence among your brethren at Serampore, and with the Missionary Societies in England, to induce them to send more laborers into this vineyard, which promises to produce, under the blessing of Divine Providence, so abundant a harvest. Never did such favorable circumstances exist, to justify the most sanguine expectations of complete success!"

Mr. Carey applied himself closely to the study of the Malay language and made rapid progress in the acquisition of it. He entered upon his duties as Superintendent of the schools as early as possible. About forty-

seven village schools were in existence, in Amboyna and the other islands; many of the masters of these were, however, very ignorant men, receiving a mere pittance for their support. There were large churches adjoining the schools in almost every town, and in accordance with a custom introduced by the Dutch, the children of the native Christians were all compelled to attend the schools, and the adults regularly attended worship and were publicly catechised by the schoolmasters, who, in the absence of a clergyman, conducted the services. Those of the villagers who neglected to send their children to the schools were reported to the Government and fined. As the result of this plan the people were, to a considerable extent, well acquainted with the Scriptures, although few of them appeared to possess an experimental knowledge of the sacred truths they reveal.

A few months after Mr. Carey's arrival a central school containing upwards of three hundred children was established under his own care, and the progress made in it was rapid and very satisfactory. His labors in this department did not prevent him from seeking to become useful in other ways. At the request of the Resident he took charge of the funds appropriated to the relief of the poor, and in a little less than a year he began to preach in the Malay language.

As requested by Mr. Martin, Dr. Carey presented the claims of the Moluccas before the Committee of the Baptist Missionary Society in England, who sent out Mr. Trowt to labor as Mr. Carey's associate. He, however, was induced by various considerations to settle in Java, and as no one else could be sent from Serampore, Mr. Carey remained without assistance. In April, 1815, Mr. Kam, an agent of the London Missionary Society, arrived at Amboyna, and, as a result of Mr. Carey's good offices, obtained an appointment from the Government as minister of the Dutch church, with a salary sufficient for his support. He had successfully studied the Malay before his arrival, and was soon able to preach in it.

Mr. Carey's success in the management of the schools gave high satisfaction to the Resident, and the happiest results were anticipated. But this prospect was overclouded by the

apprehension that the Moluccas would soon be restored to the Dutch Government, and that all which had been arranged for the advantage of the natives would be speedily annulled. Mr. Martin, however, rejoiced that "much good had been done, which could not be undone," and went resolutely forward, doing all in his power to confer the highest benefits upon the people. He made strenuous exertions, though in vain, to establish a press at Amboyna, procured a large supply of Malay Bibles from Bengal, and lent all his influence to the support of a Bible Society, of which Mr. Carey was made the Treasurer.

In October, 1815, Mr. Carey was appointed by the Resident second member of the College of Justice at Amboyna. As the court sat only two days in the week, his new duties did not greatly interfere with his ability to superintend the schools; and the emoluments of the combined offices afforded him the means of restoring to the mission treasury nearly all the money which had been expended in sending him forth and supporting him at his station; as well as of doing anything which promised to promote the best interests of the people of Amboyna and the adjacent islands.

We need not prolong this account. The central school continued to flourish in Mr. Carey's hands, and he frequently visited the schools in different parts of Amboyna and of the neighboring islands of Saparua, Haruka, Ceram, Boanow, Manippa, &c. Mr. Carey also labored to benefit the people by translating into the Malay for their use Watts's Catechisms, which were printed at Serampore, Baxter's Call to the Unconverted, and some other works. His house was the resort of all who were inclined to embrace the truth as it is in Jesus, and one pleasing result of his influence was seen in the case of Mr. Ricketts, a clerk in the service of the Government. Having been educated under the care of the excellent Mr. Burney in the Kidderpore school, he had cordially welcomed the arrival of Mr. Carey, and after a few months' intercourse with him, by which his early impressions appear to have been confirmed and matured, he determined on devoting himself to the promotion of the gospel. He accordingly proceeded to Serampore, and his services having been gladly accepted by the bre-

thren there, settled as a missionary in Moorshedabad where he faithfully labored to make known the gospel, until compelled by failing health to withdraw from the station.

In March, 1817, Amboyna was delivered over to the Dutch Government. The value of Mr. Carey's services was so evident, that the Dutch Governor immediately appointed him to the offices he had previously held, and he had also some reason to hope that the Baptist Mission might be permanently established in the Moluccas. The departure of the English was followed by serious insurrections amongst the natives of some of the islands, and Mr. Carey's influence was exerted very advantageously in favor of the Dutch Government, as was acknowledged at the time by the authorities at Amboyna. It was soon evident, however, that some who might have been expected to act differently, both for the gospel's sake and in return for the brotherly kindness Mr. Carey had displayed towards them, were seeking to undermine and obstruct him in his endeavors to benefit the people, and were very jealous of the influence he possessed with the Government and amongst the natives. In consequence of these things, he represented his case to the Governor and begged that express permission might be given him to labor as a Baptist Missionary, and that other Missionaries might be permitted to join him. The Governor's reply was not satisfactory. The privilege of preaching and, if possible, making converts amongst the Muhammadans and Chinese was conceded to him, but he was given to understand that he must not interfere in any way with the Christian natives. It was added that, without special permission from the Netherlands Government, the promulgation of Baptist sentiments could not be tolerated. Having therefore reason to anticipate many vexatious hindrances in his work, Mr. Carey at length resolved to resign his appointments and return to Bengal, in order the better to consult with the Missionaries there as to his future proceedings. In order, however, to use every method of securing the continuance of the Baptist Mission in Amboyna, he visited Batavia on his way, and, as advised by General DeKock, the newly appointed Governor of Amboyna, who took a very kind interest in his affairs

and gave him a letter of introduction, he made known all the particulars of his case to the Dutch Governor General, Baron Van der Capellen, who in a very kind manner authorised his return to, and continued residence in, Amboyna, without, however, affording him any reason to hope that any other person would be allowed to join the mission, or that he himself would be permitted to labor in freedom from the restrictions he had before found grievous. In July, 1818, Mr. Carey arrived in Bengal, and found that the brethren at Serampore were unanimous in thinking that, as he could not hope to labor successfully in Amboyna, and could not be joined by any other Missionary there, the mission ought to be relinquished. At the same time the British Government was about to make an attempt to establish native schools in Rajputana, and Mr. Carey was appointed to proceed to Ajmere for the

purpose of forming and superintending them.

Thus then the encouraging prospects which led to the commencement of the Baptist Mission to Amboyna, and which appeared to justify the hope that many of the poor ignorant islanders would be led by it to the knowledge of the way of life, resulted in almost complete disappointment. Mr. Kam and other Missionaries from the Netherlands Missionary Society, however, continued to preach the gospel in Amboyna, and baptized multitudes of people there and in the neighboring islands; and the Mission is still prosperous. How far the baptisms reported by these good men can be regarded as an index to the number of real conversions among the natives of the Moluccas, we cannot form an opinion; but we hope that the judgment of the great day will declare the result of their labors to be extensive and glorious.

C. B. L.

## Biblical.

### TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

#### NO. XVIII.—SABBATH.

THE Hebrew word Sabbath, which signifies Rest, or Cessation from Labour, was transferred into both the Greek and Latin languages before the New Testament was written. Dr. John Owen, in his very learned *Exercitations on the day of Sacred Rest*, referring to the various applications of the word of different kinds of rest in the Old Testament, adds, "And this various use of the word was taken up among the Grecians and Latins also. As they borrowed the word from the Jews, so they did its use. The Greek *σαββατον* is merely the Hebrew *שבת*, or perhaps formed by the addition of their usual termination from *שבת*, whence also our apostle frames his *σαββατισμὸς*. The Latin *Sabbatum* is the same. And they use this word, though rarely, to express the last day of the week. So Suetonius in Tiber. 'Diogenes Grammaticus Sabbatis disputare Rhodi solitus.' And the LXX. always so express the seventh-day sabbath, and frequently they use it for a week also."

This last observation throws light on the occasional deviation of our translators from their general practice of transferring the words. In instances too numerous to be specified, there will be found in the English Testament, "sabbath," "sabbath-day," and "sabbath-days," all representing the Greek forms of the Hebrew word sab-

bath; but in the following instances, the rendering is "week."

Matt. xxviii. 1. . . . As it began to dawn towards the first (day) of the week.

Mark xvi. 2. . . . Very early in the morning, the first (day) of the week.

9. . . . When Jesus was risen early, the first (day) of the week.

Luke xviii. 12. . . I fast twice in the week, I give tithes of all that I possess.

John xx. 1. . . . . The first (day) of the week came Mary Magdalene early.

19. . . . . Then the same day at evening, being the first (day) of the week.

Acts xx. 7. . . . . And upon the first day of the week, when the disciples came together to break bread.

"The week" is in these cases equivalent to the expression usually rendered sabbath or sabbaths. On this use of the word, Gill writes thus in his *Exposition of Matthew xxviii. 1*, "Towards the first day of the week, or sabbaths; so the Jews used to call the days of the week, the first day of the sabbath, the second day of the sab-



bath, &c." Of this he gives instances from the Misnah, and the Gemara. C. C. Tittman, in like manner says, in commenting on John xx. 1, 2, "It is well known

that according to Hebrew usage, the week was called *σαββατα* [SABBATA] the plural number being put for the singular."—*Baptist Magazine*.

## Correspondence.

### REPLY TO THE QUESTION ON PAGE 280.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—The question respecting the admission of candidates to Baptism, introduced by SILURIAN, is one of considerable practical importance, and I am disappointed in not seeing any reply to it in your last number. In this letter I do not affect to give a categorical answer to the question, but simply to examine some of Mr. Fuller's assertions, and to investigate the subject.

Mr. Fuller recommended the Serampore Missionaries to act in the same matter as the apostles did. This sounds plausible enough; for the man who acts as the apostles did, must be in the right. But this recommendation of Mr. Fuller involves in it an assumption, which he himself would have been the first to repudiate, namely, that modern ministers possess the same authority and inspiration as the apostles possessed; moreover if we are to act as the apostles did in all matters, we ought also to lay hands upon the heads of the baptized. We must therefore draw a line of distinction between acts peculiar to a miraculous age, and those belonging to a non-miraculous age, and we must be guided in our practice by the fixed and permanent principles laid down in the New Testament. The non-recognition of this distinction has been, and is, a fruitful source of error.

Let us try another of Mr. Fuller's assertions, namely, that renunciation of caste, is a sufficient evidence of the sincerity of candidates. This might have been to a certain extent true fifty years ago. During that period the influence of a Christian Government, Education, the teaching of Missionaries, the admission of all classes to Government employ, and the *lex loci* have considerably modified the opinion of Hindus respecting caste; its restrictions have been relaxed. There also exist at all times in Hindu society, very many persons who have lost caste,

though they are not outcasts, because they have been received into the community of the *Baistams*, who are still regarded as Hindus. Missionary experience also proves that caste is simply a question of convenience, and pecuniary advantage. And any man who can command money, will not find it very difficult to regain his former position. It appears to me then, that renunciation of caste is a doubtful test of sincerity.

I will now proceed to analyze the subject. I hate taking things in the lump. Every Baptist takes for granted that there are certain prerequisites to Baptism: to wit, repentance and faith. This is the pivot upon which the whole question turns, and that question is, Upon whom does the responsibility rest, that the above absolute conditions have been complied with? The candidate? The administrator? The church? According to the custom of our churches the responsibility is pretty well divided between the three. Let us now examine the ground and the extent of the responsibility of each of these parties. It is evident that Baptism is an ordinance that belongs to the universal church, until a man is baptized he is not in the church, therefore he is not amenable to any particular church, and also, in the case of candidates seeking baptism at the hand of a Missionary, it often happens that there is no church to share the responsibility. But after baptism when a man seeks admission to any particular church, then that church has a perfect right to try the question of admission and rejection. We come now to the responsibility of the candidate. It would be superfluous to prove this in the affirmative. The question is now narrowed to the administrator; Is he bound to ascertain that the candidate possesses the prerequisites of Baptism? Repentance and faith are acts of the mind. How is the Missionary to determine that those acts have a place in any given mind? I know but of two ways, namely, the confession of the individual and

his general conduct. But the conduct may be assumed, and the confession may be false, therefore the Missionary cannot arrive at absolute certainty. In this case some persons will say, Make it a question of time. Let it be so. Hypocrisy may remain undetected for many years, therefore that expedient does not remove the difficulty.

What is the basis of human responsibility? It must be a something within the power of man. A deaf man is not responsible for not hearing the gospel. Then a missionary can be responsible, only for that within his reach. The first duty of a missionary to the heathen is, to teach the rudiments of Christianity; secondly, when a man applies for baptism, it is his duty to ascertain whether or not the man understands the gospel in the simple sense of the word; for a man cannot believe an unknown gospel. Then explain to the candidate the terms, and the obligations of discipleship. If the man promises to comply with the obligations and duties of a disciple, confesses faith in Christ, and if the general conduct of the candidate at the time be in harmony with the terms of discipleship, then it seems to me that the missionary has done all that is required of him. I cannot see, that he can be responsible for more. If he can, I would be thankful to any of your readers to let me know.

I have seen the remark made that the apostles simply demanded a confession of faith in Christ, and that they did not teach the candidate. For instance, the three thousand. If the apostles demanded confession, then of what? Faith. Very good. Faith supposes knowledge, and knowledge previous teaching. What was the object of apostolic preaching, unless it was to teach Christianity? The three thousand knew some things of Christ through the prophets, his own teaching and miracles, and the sermon of Peter on that day. Besides, the extraordinary influences of the Holy Spirit.

Yours truly,

October.

T. M.

## THE LATE REV. J. G. PIKE.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—Few men have been more extensively known by their writ-

ings than the late Rev. J. G. Pike of Derby, England, as the author of "Persuasives to Early Piety," "Guide to Young Disciples," and a great variety of other works of the most practical and impressive religious tendency. The grief occasioned by his death will not only be felt by the members of the Orissa mission, of which mission he was the originator, and to the time of his death the devoted Secretary, but will be largely sympathised in by ministers and European Christians of every denomination in this land. It is therefore trusted that the following brief memorial of him chiefly from the "Derby and Chesterfield Reporter" newspaper, and the letter of a private friend may not be unacceptable for your valuable miscellany.

"It is our painful duty to record the decease of as holy a man, as able a theologian, and as useful a preacher as any it has been our privilege to know; and whose honored name has been associated with the town of Derby for nearly half a century. We refer to the Rev. J. G. Pike, pastor of the General Baptist Church in St. Mary's Gate. This event occurred so unexpectedly on Monday last (Sept. 4th) as to produce a shock of surprise and grief among the members of his family, among the people of his charge, among his dissenting ministerial brethren, whom he had joined in a concert of prayer but a few hours before, and among the inhabitants of the town in general.

"Mr. Pike was born at Edmonton in 1781. His father was the Rev. Dr. Pike. Having had a good classical education, his youth was spent as an assistant teacher in a seminary, where he once had among his pupils the Rev. John Williams, the Martyred Missionary of Kromanga. He afterwards studied for the ministry in the Dissenting college at Wymondly, having become a member of the General Baptist Church, in Church Lane, London, under the care of the Rev. Dan Taylor. Some time after the completion of his college course, by what seemed at the time a mere accident, that of being too late for the coach, he was met by the Rev. John Deacon of Leicester, who introduced him to the then vacant church in Brook Street, Derby. This was in 1809. In the following year he settled over the church. His ministry was successful

from the first, for in the next year, galleries were erected in the chapel, and even then it was too small to afford adequate accommodation to the hearers. Efforts were made to procure a new place of worship in a more central situation, but failing in this design the devoted pastor prevailed upon his people to enlarge and repair the old building. Here he preached three times on the Sabbath for about thirty years, and during the middle part of his life he often delivered a fourth sermon in the summer season out of doors; nor did this satisfy his sense of duty to his Lord and Saviour. The missionary spirit had become widely diffused among the Particular Baptist churches, and Mr. Pike used means to enlist the sympathies and liberality of his own denomination in this enterprise. He corresponded with the Rev. A. Fuller respecting union of effort on the part of the two bodies, but as this plan was not cordially approved, the General Baptist Missionary Society was formed. Mr. Pike was unanimously chosen its Secretary and the devotion of the most affectionate parent to the welfare of his natural offspring can scarcely surpass that which he evinced to the close of his life for this small but endeared society. He wrote, travelled, preached and toiled for the mission, as if its wants were the only claims he had to meet.

"Yet his pastoral duties were not neglected, his congregation and church steadily progressed in numbers until the Brook Street Chapel became inconveniently crowded. At length his people purchased the vacant mansion in St. Mary's Gate, and converted it into the largest Nonconformist chapel in the town. Here he labored till the last Sabbath, and it might be said, till the last day of his life. For on Monday morning he there attended the Monthly Prayer Meeting of the Independent and Baptist ministers, by whom he was congratulated on his apparent improvement in health. When the hour of prayer closed he consulted his brethren on the propriety of uniting in a public thanksgiving for the abundant harvest. In the course of the day he made some calls, and in the afternoon retired to his study to attend to his correspondence. Several envelopes were directed, and one note was commenced; but his pen was paralysed by the stroke of death.

Not answering to the call to tea, his daughter entered his study and found him sitting in his chair, pen in hand (and spectacles on) with his forehead on his desk, senseless and lifeless! His death is supposed to have been instantaneous, and to have occurred without a struggle or a pang. He was in his seventy-first year. In him was realized the devout wish of Wesley, expressed in term so terse and chaste.

"My body with my charge lay down,  
And cease at once to work and live."

"Or according to the sublime ideal of Paul 'mortality,' in his case, was, 'swallowed up of life.'"

Our private correspondent, after stating that the note commenced was to acknowledge the receipt of some money for the mission, gives the following copy of it.

"Derby, Sept. 4th, 1854.

"Dear Friend,—Accept—"

—"It would seem that he was then instantly struck with death. You will notice the mark to the left hand of the *t*. It was just so on the paper that I saw. The news soon spread, not only through Derby, but all over the country, and I can give you very little idea of the deep sensation produced. All feel that one of the greatest and best men of the age has passed away. The funeral on Saturday was a most solemn scene. Nothing like it had ever been witnessed in Derby before. Ten clergymen (of the Church of England) attended the solemn service in Mary's Gate Chapel, when the Rev. W. Underwood read 2 Cor. v. 1—9, 1 Thess. iv. 13—18, 1 Cor. xv. 35—58, and offered a very comprehensive, scriptural, and appropriate prayer. The Rev. J. Gawthorne (Independent minister,) as his oldest friend, delivered the address. He spoke of the event as the death of a *Christian*, the death of a *parent*, the death of a *minister* and *pastor*, and under each of these heads made some useful and pertinent remarks, but wisely avoided strong expressions of emotion; for every heart was full, and if some men had been in his place, the torrent of feeling would have been perfectly overwhelming.

"The immense congregation waited till those who had to form the procession had gone out. Oh! it was such a scene as we walked to the cemetery in Uttoxeter Road, thousands of people lining the streets the whole of the way, and the bell tolling. Arrived at



the grave, those who formed the procession made a circle round it. It was not thought desirable to have a protracted service at the grave, but only two or three words, and I was requested to say them.....

"When the benediction was pronounced, the vast concourse of people dispersed. Many were in tears. Many wept that day who are not given to weeping. On Lord's-day eve the funeral sermon was preached by the Rev. Joseph Goadby from 'Well done, good and faithful servant,' &c. The congregation was immense: not less it is believed than 2,000, and many hundreds were unable to get in. The Rev. W. Underwood preached in the chapel yard to, it is supposed, a thousand people, from Psalm cxvi. 15. I heard too that funeral sermons were preached in two, if not more, of the Established churches. One of the clergymen was quite overwhelmed himself, and his hearers were melted too."

To return to the Derby and Chesterfield Reporter; the writer remarks: "It is wholly out of our province here to attempt to portray the character of the deceased or to give any description of his 'doctrine, manner of life, purpose, faith,' &c. such a man deserves and doubtless will have a more extended biography than is suited to the columns of a newspaper, and whoever undertakes the task shall have our prayer for his success in its performance."

"Some angel guide his pencil while he draw,—

What nothing less than angel can exceed,—

*A man on earth, devoted to the skies.\**

"In our brief tribute of respect to a man of this order, a few brief sentences may be added. As many of our readers may have had no personal acquaintance with Mr. Pike, it may be proper to say that his physical frame was tall and large, and capable of more than an average amount of labor. His countenance, since his advance in years, wore a somewhat heavy and ungenial aspect; but when approached more closely, and when engaged in conversation, there was a mildness in the beaming of his eyes, and a blandness in the tones of his voice, which rendered his company both agreeable and pleasant.

"As a Christian, Mr. Pike was thoroughly catholic in his spirit: no-

minally he belonged to one of the smaller sections of the church of Christ, but his sympathies embraced all who loved the Saviour, irrespective of their denominational distinctions.

"As a preacher he was precisely of the kind that the amiable Fenelon avowed his love of—'a serious preacher'—who spoke for others' sake and not for his own—who sought their salvation, not his own vainglory. He wooed souls, not smiles. In the exposition of his texts—in the illustration of his themes—and in the application he made of those inspired truths which constituted the staple of his preaching, there was no trace of a design to display critical skill, rhetorical adroitness or any of the captivating arts of the orator. When he selected a passage obscure in its meaning, he did not fail to 'give the sense, and cause the people to understand the reading.' But while he instructed his hearers, he sought by an apt iteration of what was most important in the matter of his sermons to make them impressive. And they were so in an uncommon degree to the aged and the young—the sinner and the saint. 'He so spake that great multitudes believed.'\*

"As an author his name is one of the most familiar in the religious community of our own land and of other Christian countries. His works, consisting of small portable volumes, are too numerous to be cited here. They relate chiefly to personal religion and practical godliness. If they do not excel in the graces of style, they are entitled to attention as specimens of accurate and forcible composition. But their great praise is their adaptation for usefulness, and it is simple truth to say that, as far as man can judge, they have been among the most useful productions of the British and American press. The Tract Societies of both countries long since shewed a high estimate of their worth by including many of them in their lists of publications. The 'Persuasives to Early Piety' has been circulated by myriads: and how many hearts, corrupted by 'all manner of concupiscence' have been drawn to the divine and the heavenly by the

\* During his ministry in connection with his own church, Mr. Pike baptized no fewer than 1,300 persons and preached to his own congregation 9,000 sermons.

pathos and pungency of its appeals no mortal may know, but 'the day shall declare it.\* This good and faithful servant of the Lord now rests from his labors and his works follow him."

I can scarcely more appropriately close this brief account than by quoting the concluding paragraph of the last home report of the Orissa Mission, prepared by the deceased, but a short time before his death.

"An eminently pious and useful American Missionary remarked, 'A few days and our work will be done, and when it is once done, it will be done to all eternity; a life once spent is irrevocable. It will remain to be contemplated through eternity. If it be marked with sins, the marks will be indelible. If it has been a useless life, it can never be improved. Such it will stand for ever and ever.' These solemn truths should stir up Christians to holy activity and fervent zeal. All they do for God and Christ and deathless souls, must be done quickly. When, as now, you receive the record of your Society's labors for another year, that year is gone for ever. In it you can do no more to save souls from death, and glorify Immanuel's name. For all that has been done well in its fleeting moments let Him have the praise. For all that has been defective, for all that might have been done, and has not, let humiliation be ours. The marks that the year bears of activity or sloth, of liberality or covetousness, it will bear for ever. Let us be more active, more prayerful, and more liberal, for the brief remainder of our uncertain life. It is high time to awake out of sleep, for now is our salvation, or our last solemn account, nearer than when we believed: and now the judgment of the perishing pagans who need our help, lingereth not and their damnation slumbereth not. They must be

\* The "Persuasive to Early Piety" is thus noticed in the Religious Tract Society's "Jubilee Memorial": "This book has frequently been the means of imparting to youthful minds the knowledge of Christian truth. One lady was accustomed to present the work, to her young friends, accompanied with a kind, instructive note. This note appears to have induced some to give the 'Persuasive' a careful perusal. In the course of twenty years, during which the pious female adopted this plan, she had reason to hope that nine young persons were led to the Redeemer through this simple agency." • •

brought to Christ or perish, and if we are honored to lead them to Him, it must be soon, very soon."

Trusting the above may be acceptable and profitable to your readers,

I remain,

Yours sincerely,

I. STUBBINS.

Cuttack, 9th Nov. 1854.

## SCRIPTURAL ATTITUDE IN PSALMODY.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—Although the proof furnished in my communication in October, from the book of Revelation in favor of standing as the most fitting posture in which to sing the praises of God, is, to my mind, quite conclusive, yet a glance at what was the attitude observed by the Israelitish church in respect to Psalmody, might be deemed so far useful, as shewing that the example set by the Jews was copied by the primitive Christians. The proofs, then, from the Old Testament, are as follows:—

First. 1 Chron. xxiii. 30. "And to stand every morning to thank and praise the Lord, and likewise at even."

Second. 2 Chron. v. 11—14. "And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course: also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) it came even to pass, as the trumpets and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud."

Third. 2 Chron. vii. 6. "And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had

made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry, and the priests sounded trumpets before them, and all Israel stood."

Fourth. 2 Chron. xxix. 26—28. "And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also with the trumpets, &c."

On the foregoing passages no comment need be offered. The argument which I would found on them, as already hinted at, is that the example thus set by the Jews must undoubtedly have been followed by the primitive disciples, and that this circumstance satisfactorily accounts for the omission of the apostles in laying down any specific rule as to the attitude to be observed in singing psalms and hymns in the Churches.

In conclusion I have to dispose of an objection which may possibly be raised on the basis of the exhortation of the Psalmist in Psalm cxlix. 5. "Let the saints be joyful in glory: let them sing aloud on their *beds*." Here it might be urged that the posture of standing cannot reasonably be insisted on. There are various interpreta-

tions of this passage. Bishop Horne says, "Upon their beds" means, "in a state of perfect ease and security." Doddridge writes,—"It means their couches, on which they reclined at their banquets and ordinary meals." Boothroyd paraphrases it thus: "While conversing together in the divan, let them sing praises."

But whatever the meaning of the sentence, it is certain that the advice or exhortation has reference either to the singing of the saints each to himself in *private*, or among their family or friends, and, therefore, cannot affect the question as to what their duty is in the *public* or congregational worship of God.

Yours truly,  
M. W.

### A QUERY.

*To the Editor of the Oriental Baptist,*

DEAR BROTHER,—Will you, or some one of the writers of the *Oriental Baptist*, kindly furnish a suitable reply to the following oft-repeated enquiry of the Hindus, viz. "If the Gospel be true, why have we, as a nation, been allowed to remain so long ignorant of it?"

A QUERIST.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Dinagapore*—Mr. Smylie had the pleasure to baptize *three* young persons on Lord's-day the 12th of November.

*Sibsagor*.—*Assam*.—On Sabbath-day, October the 15th, Mr. Brown baptized *three* young women, belonging to Mrs. Brown's school.

*Agra*.—On the 30th August, after a sermon on baptism, preached by Mr. Jackson, Mr. Williams baptized *two* men belonging to Her Majesty's 8th (King's own) Regiment at the chapel in the Cantonments.

On the 1st of November, Mr. Jackson baptized *two* men of the same Regiment.

*Berhampore*—*Orissa*.—Mr. Bailoy writes: "We had a baptism last Sun-

day, November the 5th, when *two* young friends from the Asylum put on Christ. They have been candidates for more than a year, and we trust they will continue to the end."

### Foreign Record.

#### FRANCE.

REMARKABLE AWAKENING AT VILLIERS, DEPARTMENT OF INDRE.

(To Sir Culling E. Eardley.)

SIR, and much honored Brother in Jesus Christ,—The interest which you take in religious works in France and elsewhere, induces me to address you, that, by your assistance, I may engage the attention of the Christians of England in favor of a religious movement which has just commenced in a part of the country which is entirely Roman Catholic. The place to which I refer is the village of Villiers (department



of l'Indre), about twenty miles from Blois and Tours. The following are the facts, which I give from their commencement :—

It is now a few years ago that a Mr. Gaulin, a Roman Catholic, residing in the department of l'Indre, was awakened—by a heavy domestic trial, the death of an only son—to attend to the concerns of his soul. A New Testament fell into his hands ; he read it, and the Lord opened his heart to understand it, and for three years he has been a member of the Protestant Church, rendering his profession of the Gospel honorable by his irreproachable conduct. Recently, coming to reside in the parish of Villiers, near to Chatillon-sur-l'Indre, where he possessed an estate, he spoke to the municipal council of this destitute parish, which for a long time had possessed neither schoolmaster nor curate, and proposed to them to invite a Protestant pastor. His proposition was acceded to unanimously ; and, in consequence, I received a letter inviting me to come from Blois to Villiers to converse with the inhabitants, and see by what means I could instruct the people in the Gospel.

Detained at that time on a bed of suffering, I much regretted not being able to reply to this letter myself, but I immediately sent a Bible colporteur, who, from the time of his arrival, was received with a sort of transport, surrounded by the inhabitants, followed from house to house, and listened to with affecting eagerness. His reading, his simple reflections, his prayers, all astonished the poor people. At his proposal they soon prepared for a meeting ; the municipal council obtained the Mayor's permission, provided it was not held either in the school-room or church. But I ought here to let our colporteur speak for himself. In a letter to me he says :—

“It was four o'clock in the afternoon, and we expected only a few persons to meet in a house ; but the news had spread that a Protestant was arrived in the parish and every one hastened to give his assent to the step which Mr. Gaulin had just taken, in inviting you, reverend Sir, in the name of the parish of Villiers. I had only been at the appointed place a few minutes, when I saw the villagers arriving in troops ; and what increased my astonishment was, to see two men coming armed with sabres : one was the guard champêtre to attend the curé by order of the Mayor ; and the other, a special guard, who also was armed by his master's order to protect the Gospel. I endeavored to ascertain for what reason the people were running from house to house, when two councillors of the commune came, begging me to repair to a barn which they had prepared, where the difference was to be shown between the religion of the curés and of Protestants.

“Such was the expression used by the councillors. I was rather surprised, and feared at first that it was a snare laid for me. Perceiving my hesitation, two other persons joined the councillors, telling me there was nothing to fear, that they depended upon me, and that it would be a great pity to miss this occasion of setting forth the Gospel. I therefore accepted the invitation, and entered the barn, which was filled in a moment, the women seated on one side, the men on the other, in the deepest attention. Then, standing before a little table, on which was a Bible, after having supplicated strength from Him who gives power to the weak to vanquish error, and confiding myself to His protection, I addressed them in these few words :—

“Dear friends,—It is in answer to the reiterated appeals of many among you that I have come into this parish. I am not a minister of the Gospel, I am only an Evangelical colporteur, that is to say, a colporteur of the New Testament, the reading of which can alone teach you the knowledge of God, and how to serve Him in spirit, and in truth ; for God is a Spirit. But since you have asked me to show you the difference between the doctrine of the Romish Church and that of Jesus Christ, I hasten to satisfy you. Be then so kind as to lend me your serious attention, for when once you know the differences, it will be more easy for you to choose which you will serve—Jesus Christ or the Pope.

“I began by speaking of the religion of money, quoting passages from the Holy Scriptures ; of marriages between relations ; I spoke of indulgences ; of bought masses. I spoke of pretended purgatory, showing then that the rich only had the chance of salvation by money. To make this more clear, I drew a comparison of two men falling into the flames, the one rich the other poor—the one comforted and refreshed by the prayers which were made for him on earth, the priests taking an interest in him because he had left much gold for continual prayers—the other enduring the same degree of suffering, but, because he had only left on earth a poor destitute widow with children without bread, for him the priest will not pray, as he has no money to give him, &c. . . . The more I spoke, the greater was the indignation visible on their countenances. . . . I concluded this review of the religion of money by speaking to them of Jesus. I made him known to them as the only Saviour of sinners ; they seemed to understand that the only purgatory is the blood of Jesus Christ, which purifies the sinner from all his stains, &c. I spoke to them of free salvation by faith. I endeavored to make them understand that after death is the judgment, and that all possible supplications cannot change

the fate of the sinner. God was unchangeable, &c. On hearing the name of the Lord Jesus pronounced as the son of the Virgin Mary (which I added on purpose), I heard a great murmur. I stopped to ask if any one wished to make any objection to these words. But silence being soon established, I continued... After the meeting I learned that the curé had spread a report that Protestants did not believe in Jesus Christ. This falsehood, designedly circulated, had just been contradicted. The cause of the murmur was nothing more than approbation at my words."

The colporteur adds, that, himself born a Roman Catholic—he felt obliged by his conscience to unveil to the eyes of all, this shameful traffic in souls. "I concluded," continues he, "by a prayer which produced a great sensation among my audience, who had been accustomed only to Latin prayers. I had great difficulty in retracing my way to Blois. Notwithstanding the lateness of the evening and a heavy rain which fell, every one surrounded me... each desired to seize my hand. 'Oh, remain with us till next Sunday, we will come and hear you.' But I was compelled to leave them; not, however, without promising to come to them again."

I shall now complete the account of the colporteur by recounting what has passed since. This meeting took place towards the end of June: it produced a great sensation not only in Villiers, but in all the neighboring parishes. The news that Evangelical worship was about to be established at Villiers, seemed to cause the liveliest joy amongst the peasants. The priests flew into a passion. A curé of the neighborhood preached the following Sunday in the parish, and declaimed against Protestantism and the Protestants. The prefect was warned; the gendarmes of the canton were put in requisition, and entered the village. "But all these proceedings, and the ill-timed preaching of the clergy," writes our brother, Mr. Gaulin, "produced quite a contrary effect to what was intended on the inhabitants. Many of them have a great desire for instruction, but in the present state of things, not being able to obtain authorisation, we are obliged to give them instruction in their own houses. A visitor, however, ought to be sent by an Evangelization Society, and in a little time these visits would form a nucleus, and the truth would spread like the leaven spoken of in the Gospel; our special meetings could not but be more fruitful. Our intention is not to make a propaganda, but to instruct and moralize these poor people who believe in nothing, and conduct themselves accordingly... I do not imagine," continues our bold and candid correspondent, "that the Government will put restrictions on a wor-

ship which has so good an effect on the morals of the people. It would be well to have this fact distinctly laid before the Government, in order that it may modify the laws which restrict the liberty of worship. The Protestant Churches must take the initiative, but they do not know, as we do, the plague of the Roman Catholic Church,".....

He also observed to the Mayor, who was not friendly, that such was the profound ignorance of this commune "that six persons could not be found in it who knew how to read. Under the guidance of a Protestant pastor," added he, "you would soon see intelligence developing itself through the preaching of the Gospel, and the face of all would be changed."

Adding deeds to words, our brother, who had already proposed to the parishes, himself to furnish one-half of the pastor's house, subscribed an annual sum of 100 francs for evangelization.

This, then, is the conclusion to which I come. An evangelist is wanted for the parish of Villiers and the surrounding districts. This evangelist is found. The colporteur, whose touching words you have just read, appears to me the man best calculated for this work. But if I am able to help with my counsel and co-operation, I have no money to offer him. A salary of 1,200 francs per annum would suffice for his wants and those of his family; and it is this sum which I wish to ask of our Christian friends of England.

It relates to a work entirely new, but which, however, bears a relation to the past. This country, which is now environed with clouds of ignorance, was, previously to the revocation of the Edict of Nantes, enlightened by the Gospel. I find that the great Beausobre, who afterwards retired to Berlin, commenced his ministry at Chatillon-sur-l'Indre, not far from Villiers. It is an extinguished torch which we are endeavoring to re-illumine. Oh, that we may find co-operators in this good work which God has indicated to us! With the Gospel, the ignorance, unbelief, and moral disorder which reigns in this unhappy country will disappear. The Gospel, the Cross of Christ, the grace of our great God and Saviour, this Gospel which we believe, which we are so happy as to possess, which you so abundantly enjoy, oh, brethren of this happy country, is it not always the power of God to salvation to them that believe?

Dear Sir, I am happy, in terminating this account, to place the work under your patronage. Be so good as to recommend it, and continue to believe me your humble but devoted brother in Jesus Christ,

A. CADIER, Pastor at Blois, France.  
Eltham, August 8th, 1854.—*Evangelical Christendom*

## PROGRESS OF THE GOSPEL IN TURKEY.

**NOTWITHSTANDING** the war, the labors of the missionaries in Constantinople were never attended with more success than at the present time. The Rev. Mr. Goodell reports the establishment of a new preaching service in the city, in Turkish, and of a sabbath-school for adults connected with it. The congregation, which at first numbered thirty-one, has nearly doubled, having steadily increased, being composed mostly of men who are at the capital temporarily without their families.

In connexion with the fact that there are large quantities of Bibles, Testaments, and religious books in the various languages spoken by all the belligerent armies engaged in the great conflict, and that col-porteurs are busily at work, Mr. Goodell says, "An evangelical influence is concentrating in the Turkish empire, such as has not been witnessed for centuries. The friendly interposition of the allied powers in behalf of Turkey in the time of their need, will tend strongly to break down old prejudices. At the same time the spirit and the truth of God are working *in advance* of all these agencies. We ourselves never enjoyed greater tranquillity, or had greater external prosperity in our mission, than at present. Our enemies forget us, for they have enough else to think of; and God remembers us with the favor he bears to his own people, visiting us both with salvation and external prosperity."

The Rev. Cuthbert Young states:

"The whole field occupied by the Western Asia Missions of the American Board extends from Constantinople to Mosul, and from the Caucasus and Ararat to Lebanon. The total number of missionary laborers in these countries, male and female, American and native, is 136—a number wholly inadequate to the necessities of the case. Two hundred places are known to contain Protestants, in fifty of which there are stated congregations, and 100 Bible classes. Bibles, books, and tracts have been circulated during twenty years by the American mission to the extent of 109 million pages. Four hundred and fifty books and tracts have issued from their presses, and 250 more from other missionary presses in the Levant, making, in all, 700, chiefly in Armenian, Armeno-Turkish, Arabic, and Greek; also in Greco-Turkish, Hebrew-Spanish, Italian, Bulgarian, etc. The Turkish is the language spoken by most, but the written languages vary. The Bible is becoming the great statute book in the east, and, while formerly the cover was reverently kissed as holy, now the truth itself is prized. 'The word of God runs and has free course' in the very countries distinctively called 'The Lands

of the Bible;' and never since apostolic evangelists preached Christ Jesus have there been such signs of spiritual awakening. In two of the spots once occupied by the Seven Churches, there is hope that the candlestick shall soon be set up again; for at Smyrna and Thyatira Protestant communities are formed."—*Christian Spectator*.

## SWEDEN: IMPORTANT NEWS.

**THERE** appear to be a great awakening and a great religious movement in Sweden, particularly in Stockholm. Three thousand believers are said to have come forward all at once in Stockholm, who wish to be baptized, and constituted into a Baptist church. Even at the court of his Majesty the King are said to be persons infected with Baptist sentiments. All this sounds rather incredible, but why might it not be so in reality? Is the Lord not able to do now what he has done in former times? "His arm is not shortened, that he cannot save." The editor of the "Church Magazine," Mr. Nilsson says, after dilating upon this fact, asks, "Has the government courage enough to expatriate at the same time 3000 and 6000 of each sort?" for there are about 6000 Roman Catholics in Stockholm. He, the editor, thinks that persecution must soon cease in Sweden. But Mr. Nilsson observes that something quite opposite to religious liberty is heard from the house of parliament; instead of liberty of conscience, compulsion and persecution are defended and enjoined. There are a few right-hearted men, "real Swedes," he says, who defend liberty of conscience, but they are loaded with insults and contempt. Mr. Viberg has, as far as Mr. N. knows, not yet returned from America to Sweden, neither has he heard of any baptisms in Stockholm. Some short time ago a few Swedes were baptized at Hamburg. Mr. N. has been told that a vessel returned to Gottenburg last harvest, the captain of which was said to be a Methodist, and the mate a Baptist. The mate should have gone direct to Stockholm, and he was supposed to have been ordained to baptize and organize Baptist churches; but Mr. N. thinks this cannot be so, since nothing has been heard about lawsuits against the Baptists. The church about Gottenburg is but very small, consisting only of eleven members. A brother of Mr. N.'s with his wife and three other brethren, emigrated this summer, together with some Danish brethren, to America. Persecution is not so severe in Sweden as it has been. They hold meetings and preach, Mr. N. says, round about at various places, but the clergy and government keep silent.—*Primitive Church Magazine*.



## CALCUTTA MISSIONARY HERALD.

We are happy to record that on the 2nd of November, E. B. Underhill, Esq. one of the Secretaries of the Baptist Missionary Society, with his wife and eldest daughter, arrived in Calcutta, having travelled from England by the overland route. Mr. Underhill will most probably remain in India more than two years, and will make himself thoroughly acquainted with all the stations and operations of the Society. On the same day arrived, by the *Holspur*, Mr. and Mrs. Anderson, Mr. and Mrs. Martin, and Mr. Gregson,—a most welcome reinforcement to the Mission.

May the blessing of God abundantly rest upon all these dear friends, so that their efforts for the good of India may be productive of the happiest results.

## AGRA.

FROM THE REV. R. WILLIAMS.

*Nov. 9th, 1851.*—On the 31st Oct. very early in the morning, I set out for the fair at Bhuteshwar.

About 7 o'clock I arrived at a village called Dauki, and preached to a goodly number of persons who were warming themselves round a fire. The poor people heard the Gospel with much attention, particularly an aged man; who appeared to be deeply interested in all that was spoken. At ten o'clock I arrived at Fattéhábád, where I remained for the day. In the afternoon I went out into the bázár to preach, but the weather being so unfavorable I had but few hearers, and these few were not a little noisy and troublesome. Especially two young bráhmans greatly withstood me; however, I did not desist or give place for a moment, until I had delivered my message. Leaving this place at three o'clock next morning, in company with brother Harris, we arrived at Badrauli a little after sunrise. Here we preached to a good congregation who heard us very well and without any opposition. My next preaching place on the road was Farerá. Here the people did not pay much attention excepting a very few. Their minds were evidently absorbed in other matters, so that they had no inclination to listen to the truths of the Gospel.

I arrived at Bhuteshwar about noon. The fair, this year, in consequence of the rainy weather, was not so well or so numerously attended. Still many thousands of people were present there, some for the purposes of buying and selling, others to worship their dumb idols, of which there are many. The scene which presented itself to our view was, to the last degree, disgusting, and at the same time a pitiable one. Here, indeed, idolatry is rampant, joined with a withering and degrading superstition, and almost every species of wickedness. I think it is some fourteen or fifteen years ago since I visited this fair, and really I could not discover any difference or change for the better, except that the poor deluded people heard the gospel with a little more respect and attention. We kept up preaching in one place—the principal thoroughfare to and from the river—for three days, almost without intermission, besides addressing large crowds in other places; so that many hundreds must have heard from us of the way of salvation. Only a small quantum of Scriptures and tracts were sold, and at very low prices. We declined giving them for nothing, except in very few instances. The plan of selling books is to be henceforth adopted, I believe, by all missionaries in these provinces,

which, I think a most desirable one,—in order to prevent, as much as possible, a bad use being made of them. On passing through the fair among the booths containing toys, &c. for sale, I observed some articles folded in pieces of torn Scriptures and tracts. This only served to convince me still more of the propriety of adopting, as a general rule, the practice of selling our precious treasures. I had hoped to have had brother Smith with me—but he was called to go in another direction. However, he very kindly sent three of his native preachers, these, together with my own and two more of the American Presbyterian mission, *eight* in all, did good service. As to what will be the result of these efforts, of course, we know not, but surely we may hope that they shall not be altogether in vain. We rely on the promises of God: "My word shall not

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." How cheering, how encouraging is such a promise. May it be speedily fulfilled on our behalf, and then we shall not have labored in vain or spent our strength for nought. The seed thus extensively scattered shall not be lost, but shall spring up and bring forth abundant fruit to the praise and glory of God our Saviour.

Whatever difficulties may stand in the way of the spread of Christianity, they will all be overcome at last. Holy Scripture evidently impresses the idea of a prosperous spiritual harvest, a plentiful ingathering of human souls—a renovated world—and teaches us to look forward to a delightful period, when God's way shall be fully known upon earth, and his saving health among all nations.

## JOURNAL OF A MISSIONARY TOUR TO AND FROM CHERRAPUNJEE, IN JULY, AUGUST, AND SEPTEMBER, 1854.

BY THE REV. R. BION.

(Concluded from page 320.)

*August, 25th.*—Almost the whole day heavy rain. In the evening we reached Sanānganj. Here we preached to a very good congregation, but were driven away by rain. A shopkeeper invited us into his hut, and about fifty people assembled. A light young man incessantly annoyed and disturbed us with questions of all kinds. Among other things he said: that Mr. Pryse from Silhet with two Bābus had preached here, but they said that Jesus Christ was only the Son of God, whilst we asserted that he was God, manifested in the flesh. He also said that he had read our Shāstras; and it appeared from his talking, that the death of our Lord was the great stumbling block to him. He asserted that Jesus Christ, if he were God, could not have died, but because he died, according to the Scriptures, he could not be God, for God could not die. To this we replied, endeavoring to prove that Jesus Christ is both the Son of God and God himself, and that his death was a voluntary one, and one which was the only means

in heaven and earth to reconcile sinners unto God. Many others listened with much interest and afterwards silenced the young man. Distributed tracts and gospels to those who could read.

*26th.*—Moved very slow on account of the wind ahead. Near Senāmnagar, the people of a village heard with much interest and received some books. In the evening about twelve Hindus who never heard of the Gospel, gladly listened and took books.

*27th.*—Sabbath day. We stopped half of the day at a very large village, called Chāndpur. At first the fishermen ran fast into their huts, shut the doors and left us alone. However we began and in a few minutes the women and children appeared and showed more courage than the men by coming near to us.

The villagers seeing that we had not come to plunder, came out from their huts and heard us a long time with apparent interest. An elderly woman particularly heard us from the beginning to the end with an anxious look,

Another took her by the arm and tried to turn her into the hut, but she impatiently drove her away saying, "Let me alone; why should I not hear such good words?" Every now and then she repeated a sentence pronounced by us, and openly gave her cordial consent that all their Debtás could not save her. At last she came near us and asked before the whole crowd, "What have I to do?" We repeated to her briefly the way of salvation through our Lord. Then she said: "Very good! this is a much easier way than what I have hitherto done. I shall from henceforth abandon all my idol worship and believe in the death of Jesus Christ for salvation."

A few of them could read, and to these we gave tracts and gospels. From here we went in another direction, but as the whole village was under water, we got a dingi and moved to a house where those of the Sau caste resided. They were rich and I could not help observing the contrast in the treatment with which we met here. An elderly man, dressed in silk, asked us what we wanted? We said: "A spot where we can preach to you the true way of salvation." He at once begged us not to stay, for they would not hear any such thing. It proved, to our distress, to be true, for whatever means we adopted to gain their attention, all failed. They pretended not to understand any thing we said, and repeatedly begged us to go to the Akra and not to tease them any longer. Unfortunately for them, the dingi, in which we came, had been taken away, and we could not swim through the muddy water and consequently were obliged to stay still longer. Seeing this, the rich Sau ran off and called on all sides for a boat for us. At last some one had compassion on us and brought one. The man then said to us: "Now go! go!" I walked a little farther on to speak to some other people, and though I did not even approach his sacred compound, but stood near a tank, he came up to me in all haste and begged me not to go any farther. "Here is a dingi for you—go—go!" So we went. Before I got into the dingi, I said to him: "I am sorry you did not hear us a little: there will come a day, in which you may be anxious to hear us, but then you may probably have to suffer for neglecting and rejecting your day

of salvation? Not a single tract or gospel could be distributed here.

28th.—Proceeded through dreary and unfriendly jhils. At a village called *Dal*, or perhaps *Dawb*; the people were exceedingly anxious and glad to hear. Many could read, and thankfully received our Scriptures. Till evening we had to pass one watersheet, interspersed with grass, and now and then a small village. Arrived in the evening at *Sháhganj*. We had many in the bázár, who heard us with good attention. A bráhmañ especially seemed to be struck with the truth, and received a New Testament and the Psalms. He was from *Kalsuki*, near *Azmeriganj*.

29th.—Last night we had to encounter a dreadful storm, first from south-east and then from east. We felt very powerfully that unless the Lord watched over and protected us, we should be driven, we knew not where. But He took care of us, and brought us safely; though full of anguish and fears. His name be praised!

Left this place, and an easterly wind carried us very swiftly over the watery wastes, and at 11 o'clock we put to at a place, called *Jaysít*, opposite *Etena*. There the people were not willing for us to go on shore. I did not trouble to solicit them much, but went straightway up with *Rám Jiban*. As soon as they heard us a little while at a distance, they approached nearer. Two young men, who learnt English at *Mymensingh*, found us out; they recognized us from former visits to that place. After they began to talk with us, all became friendly and listened with great eagerness. These two men are zemindárs, but they behaved in a very kind and humble manner. We gave them a Bengáli Bible, and to the others, tracts and gospels. It was singular that in this village they at first shunned and dreaded us, and would not take a single tract for fear of being enchanted, but at the end they were pressing and begging most earnestly for a tract or a gospel. Missionaries must often urge people in a gentle way to come and hear, or else many villages would be left destitute of the Word of Life. Left this place at noon, and have now before us the last, but most solitary of the jhils.

At evening we put to in the midst of jhíl and weeds, at a small village, called *Baripára*. Had some talk with



a wealthy Musalmán, but he was too proud and too self-righteous to enter into an argument. When asked, whether he would accept of a gospel, he said: "What new book can you give me? I have all. I have the Qurán, and that is the real truth. Your gospel is not the last book which God revealed, but the Qurán is. This is all I wish and want." Our proving the contrary was of no avail, and so we left him. He has about two hundred buffaloes and is a cheese-maker, as several others in Etena are. All send their cheeses to Dacca. From here we went into a Hindu house. There we found a better entrance, and one person especially paid very serious attention. After some time a bráhmán came and, alarmed at our success with this man, endeavored to refute and contradict all that we said. He however soon gave way and left us unmolested. Mrs. Bion had a crowd of women around her to whom she spoke a little about the way of salvation. Some, after satisfying their inquisitiveness, listened very well, but the women of the bráhmans said: that they were forbidden to listen to religious subjects and left her.

30th.—This morning the last jhíl was crossed, and we gladly entered the river. Put to at Gurimganj, a very large bázár. We preached and conversed the whole evening to about one hundred and fifty Musalmáns and Hindus. Some appeared impressed, but there were many light and wicked Musalmáns. Distributed a good number of tracts and gospels.

31st.—At Jangalbári, a name most appropriate for this place. Some people received tracts and gospels.

Baleg, another bázár. Here we had a good many very attentive people, who eagerly took tracts and gospels.

At Sátál, we met with a small hát. Rám Jiban was behind, but I went in the mean time and began preaching. Some Musalmáns said, when I had scarcely begun, "We do not understand this Sáhíb." Several old women, not of the highest caste, called out from behind: "If you do not understand him, then we do; the Sáhíb tells us very important things about sin and the way of salvation." Some respectable Hindus and bráhmans also took my side, and said to the bráhmans: "You had better be quiet: we never heard such good words."

Encouraged by this I went on, and gradually the crowd increased to about a hundred. Then Rám Jiban arrived and relieved me. Several listened with great anxiety, and we freely distributed tracts and scriptures.

The places Senamnagur, Chándpur, Dal, Joysít, Baripará, Jangalbári, Baleg, and Sátál have never been visited before by the messengers of the Gospel.

Manedan to Kásserganj. There was a very large hát of about two thousand Hindus and Musalmáns. We selected a high spot near a tree in the middle of the hát. At least five hundred Hindus and Musalmáns heard us for an hour in the burning sun from 3 to 4 o'clock. We both preached alternately; first to the Hindus, and then to the Musalmáns in their own dialect, as we always are wont to do. While Rám Jiban was proving that Muhammad could not be the prophet of God, a tall long-bearded Musalmán cried over the crowd: "Stop! let me say a few words!" Rám Jiban stopped. The man said with an important air, peculiar to Musalmáns: "Do you say, that Muhammad is a false prophet?" Rám Jiban: "Yes! but it is not I who pronounce him to be so, but the Word of God." We then begged him to come nearer to argue with us, but he refused, and cried in great anger: "Then all Musalmáns will be your enemies." Rám Jiban replied in as loud a voice as his: "What then? If all Musalmáns, yea the whole world become mine enemies, I do not care a bit for it. If I am only doing God's will, and He be my friend, I care nothing for the friendship of thousands and thousands of Musalmáns!" After this he went off, and was seen no more. Going away he called his brethren and told them not to listen to our blasphemous words, but not one went with him, the crowd rather increased, and some Musalmáns near us said: "Jesus Christ is the true Saviour, we will hear more of him—go on—go on!" After this I addressed them. Many thought I could not speak their language, but after saying some sentences, all became perfectly quiet and listened throughout with great attention. Remarking this, I got more courage and in order that all might hear me, took off my hat and preached as long as possible.

Several elderly Hindus were evi-

dently impressed, and whenever the boys stirred, they impatiently and energetically distributed slaps to the right and left, and silenced them at once. The spot on which we stood was full of ants. I saw the feet of some near us covered with these annoying insects, but no one of the men would change his stand, they simply wiped them away every few minutes, and listened to the end. The struggle for books was of course very hard. We went to the boat and distributed them all from there. The crowd was immense and the noise deafening. Neatly dressed bráhmans and respectable Hindus and Musalmáns rather suffered themselves to be pushed about, and risked falling into the water, as several did, than forego the possession of a gospel or tract. We distributed several hundreds of both kinds; there was no remedy, and we thought it but our happy duty to give as many as we could spare. Most of them had come from other villages and distant places, and probably had never heard of or received our Scriptures. My boat looked like a mother with her children, among the number of dingies and boats which surrounded it.

This was the most toilsome day in preaching on our whole journey, but I would rather have such days than pass across jhíls without villages.

*Sept. 1st.*—All the morning rain in torrents. In the morning put to a little at Ashutti, but I was unwell and Rám Jiban hoarse, so we could not preach. Distributed some books. Some Musalmáns, who heard us before, readily admitted that the Paradise of the Qurán is a filthy place, and that God could not have allowed Muhammad fourteen wives, and to them only four or five, and that these things have created many doubts about their prophet. In the evening I came too late to a háť at Butcheraupur as I intended to visit it, but Rám Jiban, who went before, came just in time to distribute many tracts and gospels.

*2nd.*—At Attyadi we again searched for a man, who promised favorably, but he had again gone into his village. Distributed some books in the bazar. At Rámpur, opposite to Ektalla, some people heard well and received books.

At Sultárganj and Chársinduk, we also preached in the evening. At the last place a few Hindus heard with great interest, but were rather unwilling to receive our Scriptures.

Then some Musalmáns came and one of them talked a great deal of nonsense. He said: "You only destroy the caste of the Hindus. Near Shámpur, (Doyapur) there have many Hindus become Christians, but the Pádri Sáhíb has done more harm than good. He promised them wealth, and after he had destroyed their caste by making them Christians, he left them, and did not keep his promise." I asked him; "What evil are these Christians doing? Do they steal? Do they plunder? Do they speak lies? Do they injure their Hindu neighbors?" He said:—"No!—I have not heard of any evil deeds committed by them, but their caste is gone and they have become outcasts and all people hate them!" "Is this all?" I asked; "I will now tell who their Pádri is. I am the Pádri. I have instructed them in the way of salvation and made them Christians, or, if you like to say so, destroyed their caste. But I never promised any riches, nor do I promise now such foolish things." Upon this he was considerably perplexed and went off. In both bázárs we distributed tracts and books.

*3rd, Sabbath-day.*—Moved as far as Tanga bazar, near Ashenhátti. There I had Bengáli service with my people. After that we went to the bazar and sat in a shop and conversed for a long time with about a dozen Hindus. One of them, who never heard any thing of the Gospel, approved openly of what we said. Another reasoned a little about the favorite topic, that as God had written their doom on their foreheads, so all will come to pass. This man after hearing some answers, gladly drew back, for his neighbors had a hearty laugh at him and begged him not to go on in this manner.

A Musalmán also defended their false prophet very warmly, but he could not get along. A Hindu then said: "You put us to silence by your answers, so that we found no way to answer you again, now you have done just the same with the Musalmáns. I always thought, that the Qurán must be the truth, but now I see that the Muhammadan religion is as false as ours. What will become of us?" The Musalmán said: "All must turn Christians. These Pádri Sáhíbs run to and fro through the country, give books everywhere, and

of course. by reading and reading these powerful books, men will gradually lose their old faith and turn Christians." I was very glad to hear this, it shows that the people in general have advanced so far as to be convinced that our Scriptures cannot

be refuted. At Pitalganj, we found some poor rayats who were willing to hear, but could not read.

4th.—Left at 3 o'clock this morning and arrived after forty-seven days' absence, by the mercy of God, safe and well!

## CEYLON.

*From the English Missionary Herald.*

It will be recollected by our readers that Mr. Carter was last year selected for the Colombo station. On his arrival, he at once commenced the study of Singhalese, giving himself wholly to it for five days a week. In about four months he was able to preach his first sermon in that language. The church at the Pettah much wished that he should take the oversight of them, but he determined to give himself, as far as possible, entirely to native work. By a recent arrangement, the result of a conference of the brethren in the island, the care of the jungle churches has been assigned to him. He gives the following description of his labors:—

"I now spend four days a week with my teacher, and hope I am rapidly advancing. Three days a week I go out for the purpose of visiting the jungle stations, and taking the various opportunities which occur for tract distribution and conversation with the people. On Sunday I generally preach at two stations, and after each service have a long conversation with the people. The more I talk the more manifest it becomes, that even the members of our churches are only very partially enlightened, and need much more instruction concerning the kingdom of God.

"Some of the schools are not what we could wish them to be, but the greater part of them are doing considerable good, and will, we hope, in the course of time, make a mighty inroad in the kingdom of Satan. But how slow the work! May it be pushed on by the mighty agency of the Holy Spirit! Many of the teachers of our schools are not qualified for their work. They possess little knowledge. Of others I can speak more favorably. ... They now attend me once a month, and their respective pastors once a week for instruction. By these means we hope to improve them. The native

preachers also come to me once a month for the same purpose. We commence by prayer, read a chapter in Singhalese, make remarks, and ask questions upon it, then hear and criticise each of their sermons, prepared upon a subject previously chosen. I instruct them also in arithmetic and singing. Even the best of them sing in a most miserable manner, and congregational singing is a combination of discordant sounds....

"Lord's-day, May 7th, I visited Kallowellgodda. No European had ever before preached there on a Sunday, and only once had a native pastor done so. The members were all delighted to see me, and like one of old said, 'they thanked God and took courage.' It is my intention to visit them in turn on a Sunday. It cheered my heart to meet with such friends. It seemed to say that I had not come in vain. Next Lord's-day I purpose visiting Thumbowda. It is on the Galle road, and about ten miles from Colombo. I believe it has not been visited by a European Baptist Missionary more than once or twice during the last few years, though one of our readers preaches there every alternate Sunday. There are fifteen members, and about forty persons attend the chapel. The Romanists are busy there, having lately settled a priest, fresh from Italy, in the village. As I am now able to conduct a service without the aid of a native teacher, I intend to visit that place also in turn. I have my eye too, upon some valleys about fourteen miles distant, in which I hear there is not a single Christian, nor a single effort made to Christianize the people. The ground is also, I believe, untouched by the Papists. The Tamil population is here nearly as large as the Singhalese. It is therefore desirable to be able to communicate to them also the words of eternal life. I hope, therefore, to be able to commence their language in the course of a few more months."



# THE ORIENTAL BAPTIST.

VOL. VIII.]

JANUARY, 1854.

[No. 85.]

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## NOTICE TO CORRESPONDENTS.

Communications received from the REV. J. TRAFFORD,—REV. J. C. PAGE,—REV. J. PARSONS,—REV. T. MORGAN,—REV. R. BION,—REV. W. SMITH,—&c.

We recommend SAXUM to consult the best commentaries on the text he proposes for elucidation. "Thou shalt love thy neighbour as thyself," has always appeared to us sufficiently decisive on the question he wishes to see discussed.

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## TO OUR SUBSCRIBERS.

THE commencement of a new volume affords an opportunity for extending the circulation of the ORIENTAL BAPTIST, which we trust our friends and supporters will not suffer to pass unimproved. The constant removals and changes of Society in India require that every new year should witness an accession of new subscribers to fill up the places of those who have been removed by death or gone to other lands. The ministers and missionaries of our denomination will greatly oblige us by making known to their friends, or reminding them at this season, that such a periodical as the *Oriental Baptist* is in existence, and that the names of subscribers will be thankfully received by the undersigned.

To meet the convenience of friends in England desirous of taking in our periodical, we have it in contemplation to issue a quarterly part comprising three numbers, which, under the New Post office regulations, can be forwarded to England at the cost of only 4 as. or 6 pence, which added to the price of the Magazine will make the annual subscription 4 Rupees.

J. THOMAS.

*Baptist Mission Press, Calcutta.*

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ADVERTISEMENTS sent for insertion on the Cover of the ORIENTAL BAPTIST, will be charged at the rate of *one anna a line*: and it is requested that all such Advertisements be sent to the Press by the 20th day of each month.

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FEBRUARY, 1854.

[No. 86.]

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# THE ORIENTAL BAPTIST.

VOL. VIII.]

NOVEMBER, 1854.

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The following brief abstract of the Sections relating to the postage on Letters, Newspapers, Pamphlets, &c. altered from our last, will probably prove useful to some of our subscribers.

### ON LETTERS.

Postage to be prepaid by proper stamps, according to weight, viz.

Half Postage—If not exceeding *a quarter of a tollah* in weight, *two pice*.

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# THE ORIENTAL BAPTIST.

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DECEMBER, 1854.

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